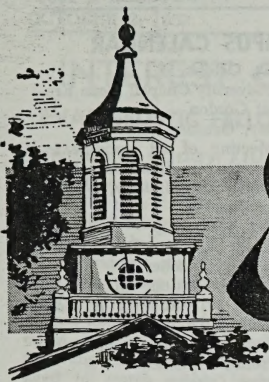
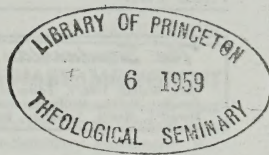


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THE *Seminarian*

VOL. X, No. 1 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, OCTOBER 2, 1959

NEW JUNIOR ADVISORY PLAN

By Dean E. G. Homrighausen

The Advisory Plan provides every incoming Junior an opportunity to be definitely related to a member of the Faculty during his or her first year of study. Students may seek the counsel of other members of the Faculty or Administration at any time. However, for best results, students and Faculty members who are teamed together should meet regularly to discuss academic, personal and other matters. Only in this way will the best results follow.

The assignments of advisers and advisees is made in the Dean's office. Where possible, some point of contact has been considered in relating the Faculty member and the Junior.

The Plan suggests that the adviser meet with his advisee at least four times during the year; twice during the first term, once during the second term, and once during the third term.

The purpose of the Plan is not only to further social relationships between the Faculty member and the student, but to provide the student with counsel during his first year of Seminary life and work. Students should feel free at any time to confer with their advisers regarding courses of study, difficulties in pursuing academic work, financial problems and personal concerns.

The best advisory system does not operate itself. It is made effective through personal effort. Our Advisory Plan has been set up after long consideration. It will be carefully studied during the current academic year. Upon evaluation of its effectiveness in furthering the personal and academic objectives of theological education, its future will depend.

CAMPUS WORSHIP

By Professor Macleod

The real center of our campus life is Miller Chapel. It stands among the academic and administrative buildings as a symbol of the spiritual intention of the Seminary community and suggests that all our activities are nurtured and undergirded by what the Chapel proclaims.

Architecturally Miller Chapel may be described as Grecian. It was built in

(Continued on page four)

SEMINARY OPENS 148th YEAR



President McCord

McCORD OFFERS ADDRESS

President James I. McCord opened the academic year in Miller Chapel, Tuesday, September 29 at 7:45 p.m. Dr. Douglas Brown, Dean of Faculty, Princeton University represented President Goheen, who was ill, in reading the Scripture.

McCord spoke on "The Idea of a Reformed Seminary." He reminded his audience of the primacy of the Word of God in the Reformation, and said, "The first mark of a Reformed Seminary is (a place) . . . disciplined by the Word of God in all things."

Turning to the faculty, the new President called for freedom of inquiry. The Seminary serves not only the Church but also the Lord of the Church. "Therefore, the faculty must be free to perform a prophetic function."

The speaker charged that in America the Presbyterian Church "has abdicated theological primacy" in not facing 19th century theology, the new sciences, and in not rethinking theology for this generation.

McCord feared that the church has avoided its obligation to the world, having become "introspective" and lost in "esoteric jargon." He charged that "Seminary may be little more than a hot house where piety becomes a substitute for honest endeavor." This may be avoided particularly at Princeton by interchange with the University. The answer is not to add new courses. "We tamper at the curriculum rather than rethinking it," McCord reflected, then added, "at the expense of Hebrew." After the laughter had died down the President squelched rumors about ending required Hebrew.

We must be "involved in the world's thought and the world's need," the speaker said. We are sent back again and again to find "the purpose of God, the nature of His order, and the essence of the gospel." McCord concluded, "Our task . . . is from the beginning to be a theological community disciplined by God's Word in all of life . . . infused by the love of God, gripped by . . . God's purpose in the world . . . seeing Him at work, and then to make known His

(Continued on page three)

ORIENTATION SUCCESSFUL

The smell of burning leaves, the sound of the crowd at a football game, the taste of cider fresh from the press, the return of students—these are the signs of Autumn. We at Princeton have experienced something of this last during the past few days as 105 Juniors have descended upon the campus. Howard Childers, President of the Middler Class, and chairman of Orientation told "The Seminary" that "Everything was as smooth as silk and President McCord's presentation on Sunday night was outstanding. I would like to take this opportunity to personally thank all those who helped out in the orientation program, the faculty, the Middler Class officers and the members of the Student Council. The past days have shown what good results can be achieved if everyone works together for the good of the Seminary."

James Holmes, a Junior from Denver, said that he thought the Orientation might have been a little longer, but that on the whole he enjoyed the events of the program very much. He was particularly appreciative of the periods of free time when one could familiarize himself with the campus and the community, and "just sit down and do some think-

(Continued on page three)

The Seminarian

Published every Friday afternoon by Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, Walnut 1-9677. Editorial Board: Professors Blizard, Brower, Homrighausen, Messrs. Brixey, Sanders, Purkey Williams. Staff: Donald M. Williams Editor, Donald R. Purkey, Associate Editor, Nancy L. Harris, Secretary, Ron Rice, Photographer.

A NEW VENTURE

With this copy to press a transformation will have taken place in "The Seminarian." This is more than a face lifting; the whole process of mud packs, steam baths and rub downs has been applied. We hope you will not only like the result, but want to participate in it. This is your paper—students, faculty, and administration—for your information and expression. In it will be news of all important weekly events, campus personalities, sports, and everything anyone can think of. Do you enjoy the food? Love 8:00 classes? Want four day weekends? Detest John Calvin? Let us know. Our

policy is as broad as our campus life itself.

How can you help us? First, read. It's terrible to do all this work just to line your garbage pail or light your fire. Second, contribute. We want letters to the editors and articles on everything from "dating" to "dogmatics." Drop by and see us, give your suggestions and comments. Our office is in 109 Hodge. The paper is published each Friday afternoon and is delivered in all the dorms and mailed to off campus students. General deadline is Monday 5:00 p.m. for feature articles appearing that week. Good reading!

DEAR FELLOW SEMINARIANS:

The bright colors of autumn remind us also of a new school year. Personally, and on behalf of the Student Council, I extend best wishes to each of you for a rewarding and invigorating year's encounter—encounter with people, with ideas, and with the person and activity of our living Lord.

We of Council, your student voice, welcome the arrival of you returning students. There is nothing quite like a summer's experience for providing study incentive and vocational focus, is there?

But especially do we welcome you new students in this period of transition and challenge. We eagerly await your contribution to our Seminary community life.

Many of you will recognize this newspaper as the traditional "Seminarian" but with a new format and purpose. I congratulate the editors in this neophyte venture. May the voice of this paper successfully portray and relay our expression and thinking to one another.

Sincerely,
Timothy Held, President, Student Council

NEW LOOK HITS CAMPUS

Progress has ravaged another historical attraction. Princeton's famed book-lined caves are no more! Instead, some fiendish revisionist added a room, built new shelves and racks, widened aisles and painted the whole blooming mess. Gone forever are the atmospheric cobwebs, hybrid mushrooms and "theologically-minded tarantulas."

We're bragging about the Seminary's bright new Book Agency, of course, a must-stop on all the Gray Line tours of the Seminary! The new store area is being filled with new religious titles, current "significant fiction" and an expansion of the stock of theological classics and general religious titles. And frankly, the clerks are a little more civil, too. You see, we are "air-cooled" now and this has given us a certain amount of prestige (to say nothing of comfort).

But we must stop this nonsense. After all, we are a very serious minded group of stalwart young men. For all stalwart young men, the Book Agency offers a 20% discount on all titles (except the occasional books—like textbooks, you know—which are not discounted by their publishers).

(Continued on page four)

McCord Assumes Presidency

Doctor James I. McCord of Austin, Texas has become the fourth president of Princeton Theological Seminary. Born in Rusk, Texas, Dr. McCord was educated in Austin College, Union Seminary, Richmond and pursued graduate work in the University of Texas, Harvard and Edinburgh.

Besides the pastorate ministry, Dr. McCord has taught in both the University of Texas and Austin Seminary. Active in ecumenical work with the World Council of Churches, Dr. McCord is also serving as Chairman of the North American Area Council of the World Alliance of Reformed Churches. He spent part of this summer in Sao Paulo, Brazil with the Alliance.

Dr. McCord is married to the former Hazel Thompson and they have three children, one son and two daughters. At Princeton, along with administrative duties, the President will teach in the Department of Theology. We extend our warmest welcome and best wishes to the McCords.

CAMPUS CALENDAR

- Sunday, October 4
11:00 a.m. University Chapel: Dean Ernest Gordon
- Monday, October 5
1:15 p.m. Meeting of all students interested in Inner-city Field Work and Ministry, Stevenson Lounge
- Tuesday, October 6
9:00 a.m. Chapel Leader: Dr. Piper
- Wednesday, October 7
9:00 a.m. Chapel Leaders: Messrs. Joseph W. Adkins, Jr. and James E. Aydelotte
4:40 p.m. Faculty By-Laws Committee, President's Office
- Thursday, October 8
9:00 a.m. Chapel Leader: Dr. Ernest Gordon, Dean, University Chapel
10:30 a.m. Graduate Study Committee, Board Room, Speer Library
- Friday, October 9
9:00 a.m. Chapel Leaders: Messrs. Samuel Baez and Arthur L. Benjamin
7:00 p.m. Evangelistic Fellowship Organizational Meeting, Campus Center Auditorium
- Saturday, October 10
10:00 a.m. Evangelistic Fellowship Training Session, Campus Center Auditorium
2:00 p.m. Football: Princeton vs. Pennsylvania, Palmer Stadium

OFFICIAL ANNOUNCEMENTS

● Before registering is complete, all new students, both undergraduates and graduates must have their Handbook pictures taken. The photographer will return to the Campus Center Auditorium on Monday, October 5 from 1:30 to 5:00 p.m. All students who have not had pictures taken, please remember this date and time.

● All Middlers interested in an excellent opportunity to engage in a year of internship on a college or university campus for 1960-61, please see the Dean about the conditions involved in being nominated for a Danforth internship. Danforth is also requesting one senior upon graduation to participate in the program.

● Members of the Faculty and Administrative staff desiring publication of announcements in *The Seminarian* are requested to have such announcements in Mr. Sanders' office by 9:30 a.m. on Wednesday.

● Student Organizations, as well as individual students wishing to make announcements through *The Seminarian* are advised that the deadline for such is 9:30 a.m. on Wednesday. All material must be typed and delivered to *The Seminarian* offices, 109 Hodge Hall.

● All items to be included in *The Seminarian's* Campus Calendar must be listed in the Seminary Master Calendar in Room 10 of the Administration Building.

(Continued on page four)

INTEREST GROUPS SEEK SUPPORT

EVANGELISTIC FELLOWSHIP

Meeting Friday 7:00 p.m.

The Princeton Evangelistic Fellowship desires to take the Christian faith "into the world," bringing both personal testimonies and challenges to decision to both church and non-church groups. The purpose of the group is twofold: to serve the Church of Jesus Christ, and to provide unique opportunities for learning experiences. It uses few "set" techniques for its evangelism; each member is encouraged to search within himself for his own best methods of bringing his faith as a live option to those he confronts.

The Fellowship is organized into smaller groups; each group includes one girl so as to limit its effective ministry and one international student to manifest the always developing concept of the oneness of the Body of Christ. The same four members remain together as a "team" for the year's work so as to help unite them spiritually. Each group has an appointed leader who oversees the weekend activities and helps to evaluate the experience and plan for future engagements. No team goes out more than four weekends each term, in order to keep the extra duty load light. Yet, if a student is involved in the program for a year and attends the scheduled Fellowship meetings, he receives full field work credit.

In the past, the Evangelistic Fellowship has ministered largely to teenage groups. This year, however, realizing the potential of the "team" program and feeling responsibility to other than just the youth within the normal church, the Fellowship is entering other areas open for mission work both within and without the organized church. There will be a team running weekend conferences for church groups, one going into an inner-city situation to learn in what role they might be useful, one which will go onto various college campuses and also one which will try to find its place for witness in prisons and reform schools. For the most part, these groups have been organized on an experimental basis this year and may become a standard part of the Fellowship later.

To promote learning experiences, the Fellowship works closely with the professors of speech, homiletics, field work, and guidance, in order to help the members prepare, carry through, and honestly evaluate their experiences. Each group tries to reach and preserve a clinical atmosphere of honest search and meaningful person-to-person relationships. Thus the members can come to understand themselves and their "call," and learn to relate their faith to persons.

The Fellowship is having an introductory meeting for all those interested on Friday, October 2, in the Campus Center Auditorium at 7:00 p.m. Groups will be formed the following week, and all mem-

(Continued on page four)

MERLIN THEATER

Merlin Theater is concerned with the promotion of drama as a medium for the proclamation of the gospel. Its activities center around a major play production and the "Drama in the Church" program. The play production is a seminary event, giving opportunity for a great number of students to participate and thereby develop their speaking and acting abilities. The "Drama in the Church" program is a mission to churches in the area, with a religious play both presenting the gospel and introducing the concept of religious drama to the churches.

In the early part of the term, *Christ in the Concrete City* will be presented to the seminary (especially to new students) by the team that travelled last year. Shortly after this presentation casting for a new team of three men and two women will take place, followed by several weeks of rehearsal. Once the team is "on the road," the general policy of the Evangelistic Fellowship will be followed regarding remuneration, field work credit, etc. In outward appearance, this actually is a specialized variant of the "gospel team," operating directly under the supervision of Merlin Theater.

The play to be produced in January as an all-campus event will be announced shortly. Casting will take place as soon as possible. Wide experience and background in acting and producing is not required. There will be opportunities for participation in the areas of technical assistance, stage designing and publicity. This organization is for all students—without exception. Everyone who indicates an interest, regardless of talent, can be used. We are hopefully anticipating your participation in our program. See Bernard Weiss, President.

THEOLOGICAL SOCIETY

To preach Christ in our age is hard. Old formulas are out; trite sayings just won't do. They are rightly laughed at in derision. However discussion takes place only insofar as people are willing to contribute. Our first meeting with the Social Education and Action Committee will be at the end of October. I have been somewhat disappointed in the past two years in the hesitancy or fear to discuss controversial issues. Subsequently, I hope to move into some of the central crucial subjects where we can say "nonsense" to the other person without being consigned to the nether regions.

Please talk to me—criticisms, suggestions, questions—or the committee at any time. Duncan Watson, president. 319 Brown.

McCord Offers Address

(Continued from page one)

saving power . . . ever eager to move out to any frontier where sent." As Christ has promised, McCord said, He will be in this "Galilee" frontier before us.

INTER-SEMINARY MOVEMENT

Each of you contributes through your Student Activity fee 75¢ to aid and support the Inter-Seminary movement. Because of this, each of you are members of this movement. Membership in this group is open to all students and faculty. The movement itself is dedicated to the ecumenical reformation which would seek greater unity among Christians and churches in the world mission of the church.

The future of such an ecumenical venture rests heavily upon the concern of tomorrow's ministers, for interpretative access to other denominations' precepts and beliefs. To facilitate such an interchange of ideas, members of neighboring seminaries meet to discuss and think together the foundations of their faith. "There is no substitute for direct experience of meeting across lines of confession, theological system, denomination, race, geography, and of intellectual and emotional competence."

With this as a projected goal meetings and contacts will be made with other seminaries and each of you are invited to participate in this movement. Since you are already paying members, why not become active participants? Watch for future notices concerning this program. If you are interested, contact Donald Purkey, Chairman, 20 Dickinson St.

SOCIAL EDUCATION AND ACTION

The Social Education and Action Committee is a special interest group which is concerned with making the Gospel relevant to the social problems of men. Mr. William S. Causey is the chairman of this group. There are three meetings being planned for the coming academic year with special emphasis being placed on educational communication of a Christian message. Through the interchange of ideas presented at these meetings, SEA hopes to acquaint interested students with the problems of speaking to the hearts and minds of men as they live in and face the world today.

Christ commanded Peter to feed His sheep. All of us are to do just that. But we must be aware that the hungers of men arise out of the midst of their lives together. The community of men is the setting in which they live and it must be the setting in which the love and power of Christ acts to redeem them.

There will be announcements of the meetings of SEA in a future issue of *The Seminarian*. Watch for these and plan to join us.

Orientation Successful

(Continued from page one)

ing." Now that Orientation is over and classes have started we of "The Seminarian" hope that all new students no longer feel themselves quite as new as when they came and may soon be an active part of our fellowship.

JOHN HICK JOINS FACULTY

By Robert A. Beringer

One of the new personalities on the campus is Professor John Hick who will be occupying the Stuart Chair of Christian Philosophy and giving the Philosophy course to the Juniors with President McCord.

Professor Hick was born in England in 1922. His first interest was in Law as he began his education in the city of Edinburgh. While he was in his first year there, he became a Christian. It was during this year also that World War II engulfed all of Europe. Professor Hick felt he could not enter formal military service, so joined a Quaker group in an Ambulance Unit, serving in Italy, Greece and the East. Having completed his studies at Edinburgh, Professor Hick was named Campbell Fraser Scholar at Oxford. He studied under H. H. Price, and completed his doctoral work in the Philosophy of Religion.

The next three years, Professor Hick studied with H. H. Farmer in the Presbyterian Seminary at Cambridge. After receiving his B.D. he accepted a call from a church in northern England. A month after his ordination he was married. The Hicks have three children.

Professor Hick served three years in the pastorate and then in 1955 accepted a position in the Philosophy Department of Cornell University. It was there that I came to know Professor Hick personally as a stimulating teacher and a man with an intense interest in college students. While at Cornell, Professor Hick taught a basic course in Christian Theology which was extremely popular. He also taught courses in Christian Ethics and Problems in the Philosophy of Religion, and spent much time in getting to know students in his own home.

Professor Hick has written articles for the *Scottish Journal of Theology*. His book, *Faith and Knowledge*, appeared in 1957 and his next work will be titled *Jesus Christ in Man's Conflict*.

For those of us who know Professor Hick, it is with great joy that we welcome him to our Seminary. As one who has studied with him, I know that he will contribute much to stimulating our thought and our lives as we share together these years of preparation for God's service.

Campus Worship

(Continued from page one)

1833 by Charles Steadman from contributions raised personally by Charles Hodge. On entering, our attention is caught immediately by the simplicity and meaningfulness of its interior arrangements. The Chancel is set in order to reflect as nearly as possible the theological emphasis which gives form and shape to Reformed worship. At the heart of our liturgical tradition is the proclamation of the Word of God. Its completion involves and demands our human response. God has acted for us men and our salvation in Jesus Christ and in re-

sponse to this great demonstration of his concern and love we come into his house to adore and magnify his name. For no other purpose do we come. As Richard Davidson has reminded us, "Common worship is what we say and what we do when we stand together before God, realizing in high degree who he is and who we are."

As we look towards the Chancel we see the Lectern on the right, the Pulpit on the left, and the Communion Table in the center. The Lectern symbolizes the Word declared, because from here the Bible is read; the Pulpit, the Word expounded and interpreted; and the Communion Table, the Word in action—the place where we see God's great deed in Christ re-enacted in the breaking of bread and the pouring out of the wine. These three, however, are not separate units. They are facets of one great act, namely, the proclamation of the Word of God. When we worship, therefore, we render homage to God for what he is and for the marvellous demonstration of his grace in the gift of his Son.

Earlier we said that the Chapel is central to our community life. This becomes particularly real during four mornings each week when we leave off our academic pursuits at 9:00 o'clock and assemble for worship. Although we aim to have a service of worship that is dignified and liturgically appropriate, yet we do not wish to lose sight of the fact that we are a Seminary family at prayer. Basically our spiritual cohesion lies in our being a community of people who are "in Christ," but professionally we are the future ministry of the Church and therefore the regularity and manner of our attendance sets the pattern for the decorum of our eventual role in the parish.

This year we are beginning with four different Orders of Worship from which a leader may make a choice according to his own preference. This is intended to prevent sameness and to perpetuate a diversity of emphases through which an appeal is made to the many moods and temperaments of a varied community of worshippers. On Tuesday mornings a member of the Faculty will lead the service. On Wednesdays and Fridays members of the Senior Class will be in charge. And on Thursdays there will be guest leaders from the University, the Ministerial Association of Princeton and occasionally from the Boards of our own denomination.

Each year a board of twelve Student Deacons is selected, usually from the Middle Class, and their duty is to see that the Chapel is in order for the morning services, to attend to the doors and to take care of seating late-comers. The Student Deacons for the academic year, 1959-60 are: Kenneth Wells (chairman); James Aydelotte, Donald Borchert, Craig W. Cashdollar, George L. Dunlap, Frederick Gibbs, Andrew Helmich, George B. Johnson, John Morran, David Salinger, Donald Sturm, and Kenneth Yerkes.

Attendance at Chapel is not com-

New Look

(Continued from page two)

After the novelty of your textbooks has worn off, why don't you drop down to browse around? We'll play "mood music" for you, yet. All students may open accounts and charge up to \$50.00. We start giving you suspicious looks and start talking about you behind your back if you try to charge more than that, or let it go beyond the end of the quarter. About finals time, we send you a beautifully engraved invitation, asking you to drop by with the balance.

This brings up a serious matter. Some people (and we won't mention any names, of course), have been downright hostile to our "merry men" as they have delivered these cheery little reminders. Now we just won't tolerate any bloodshed this year, do you hear?

We're going to be open from 1:00 to 4:00 p.m., Monday through Friday this year. Each week we will have a special Book of the Week, either a classic or a new book recommended by a faculty member. Not only will these be colorful and a real addition to your bookcase, but they will also be given away at a 30% discount. Watch future issues for announcements of the Book of the Week and of special sales and events. And remember, your fellow-students in the Book Agency are "yours for better living through reading."

Official Announcements

(Continued from page two)

- Members of the faculty and student body wanting use of rooms and other facilities of the Campus Center for meetings, parties, etc., must reserve the desired space through Roy Pfauch, Campus Center House Manager.
- Students desiring Scholarship Aid for the Academic year 1959-60 may secure application forms in Mr. Sanders' office, Room 21 B, Administration Building.

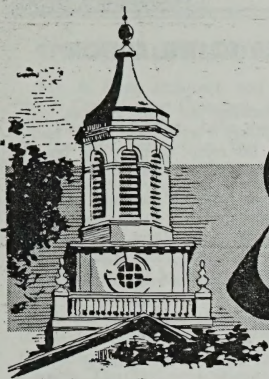
Evangelistic Fellowship

(Continued from page three)

bers will attend a training program on Friday night and Saturday morning, October 9 and 10. During the year, the Fellowship meets once a week for training, planning and prayer.

The officers for this year are Ted Little, president; John Simpson, vice-president; Otto Zingg, secretary; and Stan Mumford, treasurer. Professor James Clarke is chairman of the faculty committee.

sory at the Seminary as it is in some colleges and universities. Everyone is expected to attend daily. The real fellowship of the community is impaired by those who do not come or are irregular in their attendance. It is made strong through the unified desire and effort of every one of us to begin the day with some corporate recognition of God in whose service is perfect freedom.



THE Seminarian

VOL. X, No. 2 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, OCTOBER 9, 1959

FACULTY AND TRUSTEES MEET FOR FALL RETREAT

By Professor Brower

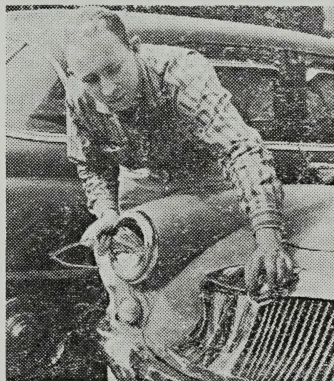
Seminary faculty members—whether sought by detectives, creditors, orientation committee members, the bookstore manager, or Tom Brian—were all unavailable and mysteriously absent between Monday the twenty-first and Thursday the twenty-fourth of September. However, their place of temporary hiding was never really top-secret, and for those who don't already know, it can now be publicly disclosed that they had gathered at a safe distance from the campus to take a long, careful look at what goes on here each year between September and June. Their vantage point was the Flanders Hotel in Ocean City, New Jersey.

Six o'clock on Monday evening marked the beginning of the retreat, when the faculty met with the Board of Trustees for dinner and a conference. Dr. Peter Emmons presided, and introduced three members of the Board—Dr. Sherman Skinner, Dr. Arthur Adams, and Mr. Harry Kuch—who spoke on matters of broad concern to trustees and faculty members alike. Tuesday, Wednesday, and Thursday the faculty took a long, hard look at virtually everything to do with the life of the Seminary. Seven discussion periods were scheduled between Tuesday morning and the Thursday luncheon hour. The liturgical aspects of the conference were supervised by Professors Beeners and Macleod.

For more than five years the fall faculty retreats have been relatively brief, and have convened on the campus. Many faculty members feel that this three-day conference, away from the pressures of the Princeton environment, will prove its worth cumulatively as the 1959-60 academic year proceeds. Certainly many who attended have returned with the conviction that a similar meeting should be held every September.

No reports of earth-shaking or mountain moving innovations have as yet reached Princeton, but it seems virtually certain according to current rumors that agreement was reached on the following items: (1) there will still be "No Smok-

(CONTINUED ON PAGE FOUR)



CAR HIT AT PARKING LOT ESTIMATE \$250 DAMAGE

At 10:30 Monday morning a British made MG, owned by Jim Holmes was hit upon leaving the parking lot. Holmes, a Junior from Denver, Colorado, was on his way to the bank when a Mercury, driven by a graduate student, collided with his left front fender. He was about two and one half feet onto College Road West. The damage to both cars was about the same; dented fenders, broken headlights, and smashed grills. The other driver was so shaken that he began to give his identification to Holmes in Chinese.

The accident was due primarily to the lack of visibility at the entrance to the parking lot. Several large shrubs and a tree obscure the road and effectively block vision.

Book of the Week

The Book of the Week at your Book Agency features a brilliant symposium honoring Dr. Mackay published last spring. It was edited by Professor Jurji and includes articles by Hugh T. Kerr, George S. Hendry, Emile Caillet, E. G. Homnighausen, Hendrick Kraemer, and D. T. Niles. The retail price is \$5, regular Book Agency price is \$4, and the Book of the Week price, this week only—\$3.50. Ask for *The Ecumenical Era in Church and Society*.

DORMITORY ELECTIONS HELD

Elections held Tuesday night after dinner for Dormitory Officers resulted in the following: Brown: Peter Macky, President, and Dick Gronhovd, Athletic Representative; Alexander: John Simpson, President, and Ted Fiske, Athletic Representative; and Hodge: George Johnston, President, and Ed Breece, Athletic Representative. Also, Hodge elected Harold Stanton, Social Chairman.

Tennent Hall, in previously held balloting, elected Elizabeth Ermilio, President; Dolores Press, Vice President; Gloria Gibson, Secretary; and Barbara Larsen, Treasurer.

The presidents will represent their dormitories on Student Council and all problems should be referred through them. Also, they are in charge of the master key to their dormitories and will prepare phone-lists for duty in the ensuing year.

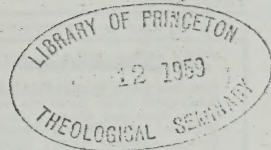
Athletic Representatives will be active in setting up a fall schedule for sports and will have the key to the Gym for interested students.

CAMPUS IMPROVEMENTS

Over the summer, Tom Brian and his crew have brought about many improvements on the campus. Several of the buildings were painted. Also, a new coat of paint was given to the large and small dining rooms and several classrooms in Stuart Hall.

All new copper plumbing was installed in North and South Halls and new bathrooms were added to some of the faculty homes. Asphalt tile was laid in the foyer of the Administration Building and in rooms 9 and 10 of Stuart Hall. Aluminum coat racks were installed in the Campus Center foyer and the Snack Bar. Several new desks were added to the classrooms and the Speech Department extended its facilities by the addition of a room on the third floor of Stuart.

Authentic gas lamps which once adorned Philadelphia streets were purchased early last summer and installed. The eight lamps which have been added lend a great deal to the charm and color of the campus.



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AN OUTSTRETCHED HAND . . .

It is significant that the only building officially shared with the University is the Infirmary. This is symbolic of the past state of affairs between the two institutions, namely—sick! But this is not necessarily a sickness unto death.

One of the most remarkable points of President McCord's convocation address was his concern to open intercourse with the University. This is long overdue. It is well known that undergraduates are discouraged from attending this Seminary by many in religious leadership there. Yale, Harvard and Union are the big three. If one mentions staying in Princeton, he may very well be greeted by a look of disbelief. Much of this lack of more than a "formally correct" relationship may be attributed to an absence of communication and the fault lies primarily with us. It would be safe to say that at least 75% of the undergraduates at the University neither know that we exist nor care.

We can spend long hours talking about the mission of the church and spinning a theology of mission, but this will not bring us any closer to bridging the two worlds which are so effectively separated by one block.

What can be done? Some of us can and are working in the structures of the University, in the religious organizations or taking courses where possible. One Junior here played rugby on the University team last year. Creative ways must be sought to share what we hold to be eternally true with that great institution, but it must not be done in pride. We must go to receive, to be challenged and rethink ourselves, for only in such an exchange can a lasting relationship be built between our two institutions. The President has taken the lead here. We wait expectantly for more of the same.

SOMETHING MUST BE DONE . . .

The issue of the trees bordering the parking lot has been forcefully raised again this week. It is no longer an argument from theory, or circumstantial evidence. Property damage has been incurred and negligence lies both with the Seminary and University. We can only be thankful that there was no personal injury. Next time we may not be so fortunate.

There are three courses of action open to the Seminary. 1. Do nothing (as in the past.) 2. Remove the obstacles. 3. Open a new route of access to the lot not dependent upon the University. Student Council and the Administration must act at once.

HELD LEADS COUNCIL

Timothy Wright Held, of Lutherville, Maryland, holds the top position on this year's Student Council. Tim was born into a family now of eight brothers and sisters on July 18, 1935 in Towson, Maryland and educated through the public schools. While in high school he felt a gradual call to undertake general missionary work in South America.

Tim attended Wheaton College in Illinois from 1953-1957 with a general pre-theological major. There he ran track, was a campus radio announcer and kept up his hobby of photography. Also he assisted in Church School work in the Chicago slums.

The Helds' politics are Democratic. His father is a lawyer and on the board of Young Life Campaign.

Tim was in the Seminary Touring Choir, Vice-president of the Junior Class, President of Alexander Hall and did field work at Lambertville. Upon graduation he plans to enter the parish ministry and eventually go to South America to train national ministers.

THE WORLD IS A ZOO

By Lee Poole

Yes, the whole world is a zoo and you and I are looking out through the bars as it passes by. A zoo is a prison for animals limited by walls and bars through which they are presented to the public.

You and I are limited by the needs of the day; we have to get that degree; we are not free from social pressures, even as we preach that the truth makes men free; we teach and submit to legalism; our very personalities have been created by the conditioning of society; we are dependent on others (our keepers?) for food, communication, warmth, transportation and most of the other necessities of life except air. (And this may even be taken away from us.) Because today everybody knows something about psychology, everybody that ever meets us is able to observe our prisoned condition.

The fact of Jesus Christ allows us all to get out of this prison and become truly free. Paul, in Rome, condemned to die was more free than the emperor who condemned him.

LETTER TO THE EDITOR

Sirs:

Anyone looking for Jim Holmes on Monday, October 5 would have found him brooding in his room, reading the book of Jeremiah instead of Genesis.

My MG was smashed coming out of the parking lot. Thanks to the grace of God and group counselling, I'll be all right. But my car, oh, good grief. I was just pulling slowly out of the yard when SMASH . . . a Mercury squashed me before I could even see the road for the jumble of foliage.

Maybe the men on the ground crew can rent a machete, and harvest the jungle before some hapless optimist is killed.

Anyone who knows of a quick way to raise \$250.00 for repairs, please notify me, 403 Alexander. Volunteers to clear the underbrush from the parking yard exit will be cheerfully recruited.

—Jim Holmes

STUDENT COUNCIL MEETS

The first dinner meeting of Student Council was held Monday, October 5. Tim Held, President, called the meeting to order in the small dining room at 7:00 p.m.

President McCord addressed remarks to the Council noting that "Christian community cannot be created. You can contrive togetherness (but) real community is . . . given with our faith." Our context is "our oneness in Christ and our oneness in vocation."

After McCord left for another meeting, the treasurer gave his report. The standing committees presented reports, covering such activities as the Day of Prayer.

Roy Pfauch brought to the Council's attention that \$57.00 was spent for television repair last week due to someone "fiddling" with the set, burning out a condenser. Students ought not to touch the back of the set.

Duncan Watson announced that the Theological Society will bring a film on John Calvin to the campus sometime during November.

The following committees were reconstituted by Council: Ecumenical Student Committee, Frank Van Aalst, Chairman; Red Cross Blood Drive, Jack Larsen, Chairman; and Used Clothing Drive, Henry Bucher, Chairman.

Discussion was held on the office of Publicity Chairman, now held by Pete Wendell. A constitutional amendment was passed by Council to be voted on by the student body concerning the *Seminarian*, and the Social Committee. The meeting closed after a report on orientation.

SPRINGDALE RENOVATION

Mr. A. Kerr, architect, and The Matthews Construction Company, builders of the Campus Center, have been chosen to renovate Springdale, the President's house. Although the interior will remain much the same, a new modern kitchen will be installed and new floors laid throughout. To add to the home's comfort, ample closet space and new plumbing and wiring will be installed. To complete the decoration all the rooms will be freshly painted and papered. While the renovation is being carried on the McCords are residing at 26 Library Place, the manse of the First Presbyterian Church. The McCords plan to move into the "new" Springdale on or about January 1, 1960.

WHAT HAS ATHENS TO DO WITH PRINCETON?

By Henry Bucher

When Tertullian asked this question, in its unmodified form, of the second century world, he was the voice of the Christian conscience crying out against the paganism of his day.

When the three thousand college and seminary students in the United States and Canada join this fall on their campuses to study for "Athens," no place else is meant than the small but important town of Athens, Ohio, which will again be host to the international and interconfessional eighteenth quadrennial Student Volunteer Movement conference on the Christian World Mission. Between December 27 and January 2, these three thousand students (half from abroad) will be committed to the sincere attempt to understand what God is doing in the midst of the complex, explosive forces that throw men into conflict all over the world today. Where is God calling us to involve our lives as individuals and as a part of the living Church? How can we relate ourselves to our twentieth century frontiers rather than cry out against them as Tertullian did?

Believing that a frontier is any place that has to be occupied by Jesus Christ, the conference will have special forums on the more critical "frontiers" of our day—racial tensions, militant non-Christian faiths, new nationalism, technological upheavals, modern secularism, responsibility for statesmanship, communism, universities, and uprooted and displaced peoples.

The leadership promises to be outstanding! At the last quadrennial in 1955 Richard Shaull opened our eyes to the task of the church in our world. This Christmas, Bishop Leslie Newbigen of South India will lead in daily Bible study. The Rev. Martin Luther King, who patterned Montgomery's bus boycott after Gandhi's "non-violent resistance" will analyze the frontier caused by racial tensions from the perspective of his involvement in the Biblical faith and the



TROCME VISITS CAMPUS

Andre Trocme, traveling secretary of the International Fellowship of Reconciliation for the past decade, will be a guest on Campus, October 13 and 14.

On Tuesday, October 13, at 4:45 p.m. he will speak at a tea in the small dining room on "Atomic Disarmament and Christian Responsibility." All are invited. Please notify Bill Causey or Dr. Wyckoff of your intention to attend.

On Wednesday, October 14, Dr. Trocme will speak at a pre-dinner meeting in the Stevenson Lounge at 5:00 p.m. The topic of his address will be "Colonialism, Communism, Christianity and the Future of Democracy." All students and faculty members are invited.

Dr. Trocme, who has studied at Union Theological Seminary, New York, holds the degree S.T.D. He is a pastor of the French Reformed Church (Hugenot). He was a pastor in France during the German occupation and was head of the college Cevenol which he founded at Le Chambon in 1938. During the German occupation, he and his associates helped some hundreds of children of Jewish blood to escape to Switzerland.

In 1951 he was appointed to deliver the Robert Treat Paine lectures in several American seminaries. These lectures were published in a book, *The Politics of Repentance*. His travels have taken him to all the principal countries of Europe, including Russia, to North Africa, the Near East and Japan.

racial problem. D. T. Niles of Ceylon will share out of the richness of his experience as an evangelist and leader in the Church around the world.

"What has Athens to do with Princeton?" Keep your eyes and ears open and you won't fail to find out. Why not join the study groups that will be meeting to study Charles West's *Outside the Camp* in preparation for Athens? Delegates will be chosen on the basis of their involvement in these groups. More announcements will be made from time to time.

SKULL CAPS AND BATHING CAPS

By Judy Kingston

Amid the incessant sawing of the cicadas, nearly forty members of the Seminary community stayed in olde Princeton to acquaint themselves with \$150 worth of Greek or Hebrew this summer. A few strays from Yale and Fuller attended, along with three females, and one unwittingly illegal undergraduate.

The itinerary of the ten week session was a five day week, classes being held for 50 minutes at 8:30 and 11:30. The purpose of the break was to prepare a lesson, but less-disciplined scholars (and even one of the instructors) could be found leaving in droves for Renwick's, or "chewing the fat" in Stuart's basement.

While listening to the happy cries of the faculty splashing about in the pool, the Hebrews learned that someone saying *dam ohel* may merely be talking about a bloody tent (other choice English expressions are not to be found even in Greek.)

The high point of the week occurred on Wednesday noon when the 12:00 whistle blew several times, making audible communication impossible. The high point of the classes was one held on Stuart Hall's third floor. Perhaps they were nearer to heaven, but members suspected it was only because of heart conditions caused from climbing stairs.

These sessions are always bonanzas for the Princeton optometrists. After many weeks of squinting at every jot, tittle, and some choice compound vowel points, all the rookie Masorettes are sure they need eye help.

The humidity was braved with humility and Bermuda shorts. The summer was generally quiet; a few people may have gotten to know each other, but in general after August 21 everyone folded their *ohel's* and stole away. Some of them even got married.

OFFICIAL ANNOUNCEMENTS

● A faculty luncheon will be held for Dean E. P. Groenewald, Small Dining Room, Campus Center, October 15, 1959, at 12:35 p.m. All faculty members planning to attend should notify the treasurer's office by Wednesday noon, October 15.

● Tours of Speer Library will be conducted for all new students beginning the week of October 12-16th. Since the number will be limited, all interested persons are requested to sign the schedules posted on the Campus Center bulletin board.

● Members of the Senior Class will lead the regular Chapel Services on Wednesdays and Fridays. The schedule is arranged by George L. Miller, 116 Hodge Hall. Phone: WA 1-8724. Leaders are required to have an interview with

(CONTINUED ON PAGE FOUR)

FALL ATHLETIC PROGRAM SLATED

The athletic program of Princeton Seminary includes opportunities for participation in both group and individual sports. Intra-murals will include group sports such as football, basketball, and softball. There will also be a varsity basketball team. Participation in other sports will be up to the individual and facilities are available. A questionnaire will be circulated in the near future and the response to this will determine if other activities such as a handball tournament or a swimming meet will be included in our program.

In addition to the football-softball field, the facilities available to the whole Seminary include a basketball court, two handball courts, a weight-lifting room, and shower and locker facilities. To make use of these, contact your dormitory athletic representative. He will be in charge of the key to the gym and will be informed with respect to all intra-mural and varsity schedules and try-outs, and will be responsible for some equipment.

Our season will be in full swing next week, with the beginning of the touch football league. There is also the possibility of an all-star or "varsity" touch football team being organized to play nearby seminaries.

We will also have for sale a number of 75c tickets for the Colgate-Princeton game, October 17th, and for the Brown-Princeton game, October 31. They will be sold in the campus center following lunch the week of the game. These are the only reduced rate tickets available to us this year. General admission tickets, which usually sell for \$2.00, can be purchased at the University Gym office. If you wish to buy 75c tickets for an outside group of any size, please obtain them through Francis Clark at the Y.M.C.A. The University has requested, for the sake of ticket control and future publicity, that we follow this procedure.

If you have any questions with regard to these or any other aspect of the athletic program, please see your representative or Herb Hodgson, 209 Hodge.

MUIR TEACHING FELLOW

By Fred Gibbs

An addition to the Department of Biblical Studies this year is Frederick Muir, a teaching fellow in Greek and a candidate for the Th.M. degree.

Fred was born in Glasgow, Scotland and received his education there, attending the University of Glasgow and Trinity College where he took his seminary work. His undergraduate studies in the classics paved the way for his interest in New Testament Greek.

In order to understand why he came to Princeton to extend his studies, Fred explained the general procedure of the Scottish seminarian's entry to the ministry. "In Scotland a theological student must spend at least one year as a church assistant or a graduate student before he takes his own parish. Here, one leaves the campus, and . . . Good Heavens! he's got a church." Although Fred was an assistant for a year and a half in a Glasgow church, he decided to use his "probation year" in post graduate work.

Why Princeton? "Well, it's in America, it's Presbyterian, and the New Testament Department here is excellent."

This past summer Fred travelled with the Seminary Choir. After the tour he was sent under the auspices of the Canadian Presbyterian Church to preach for six weeks in an Anglican church in Quebec. "A rewarding experience for me, especially under such circumstances," he said.

Among several of Fred's outside interests is music. While a theological student he was organist at the North Kelvinside Church in Glasgow which was celebrated for its visitation evangelism in Allan's *The Face of My Parish*.

After Fred completes his work here, he hopes to return to the pastoral ministry in a "little Scottish country kirk."

Official Announcements

(CONTINUED FROM PAGE THREE)

Professor Macleod during the week prior to their Chapel date.

- The Registrar announces that the deadline for dropping first term courses is 4:30 p.m., Friday, October 23. After this date, faculty approval must be secured.

- Students desiring Scholarship Aid for the Academic year 1959-60 may secure application forms in Mr. Sanders' office, Room 10, Administration Building.

- Items to be included in *The Seminary's* Campus Calendar must be listed in the master calendar, Room 10, Administration Building.

- Faculty members will meet in the Alumni Room of the Campus Center for luncheon at 12:30, Monday, October 12.

- The Wives Fellowship will hold a tea honoring Mrs. McCord on Sunday, October 11 from 4:00 to 5:30 p.m. in Tennent Hall. All wives are cordially invited, as well as the girls of Tennent Hall.

Faculty & Trustees

(CONTINUED FROM PAGE ONE)

ing" in Stuart Hall, (2) parking in front of Stuart Hall will continue to be for faculty only, provided they get there first, (3) the snack bar and swimming pool will definitely be continued, and there will be no fees charged at the latter during December and January, (4) eight o'clock classes will be continued (on a limited attendance basis) at least through 1969-70, and (5) the venerable club known as "the Fourth Group" will again be available to all members of the student body on a non-denominational and non-discriminatory basis.

CAMPUS CALENDAR

Sunday, October 11

- 11:00 a.m. University Chapel: Dean Gordon
- Choir Engagements:
 - First Presbyterian Church, Lakehurst, N. J.
 - First Presbyterian Church, Lakewood, N. J.
 - First Presbyterian Church, Tuckerton, N. J.

Monday, October 12

- Fall Meeting of the Board of Trustees
- 12:30 p.m. Faculty Luncheon, Alumni Room, Campus Center

Tuesday, October 13

- Fall Meeting of the Board of Trustees
- 9:00 a.m. Chapel Leader: Dr. C. Edward Brubaker, Seminary Trustee
- 4:40 p.m. Biblical Department, Alexander Hall Lounge
- 4:45 p.m. Dr. Andre Trocme, Secretary, International Fellowship of Reconciliation: "Atomic Disarmament and Christian Responsibility," Small Dining Room.

Wednesday, October 14

- 9:00 a.m. Chapel Leaders: Messrs. Eugene A. Baker and Ernest W. Bartow
- 1:10 p.m. Election of Graduate Student Representative to Student Council, Campus Center Auditorium
- 4:40 p.m. Campus Life Committee, Board Room, Speer Library
- 5:00 p.m. Dr. Trocme: "Colonialism, Communism, Christianity and the Future of Democracy," Stevenson Lounge.

Thursday, October 15

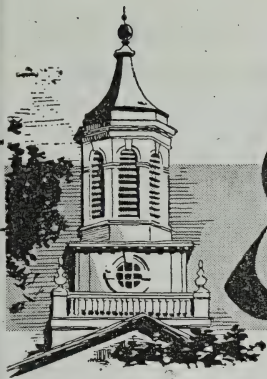
- 9:00 a.m. Chapel Leader: Dr. R. Y. B. Scott, Department of Religion, University
- 10:30 a.m. Election of Off-Campus Representatives to the Student Council, Campus Center Auditorium
- 10:30 a.m. Committee on School of Christian Education, Board Room, Speer Library
- 11:30 a.m. Library Committee, Board Room
- 11:30 a.m. Election of Junior Class Officers, Campus Center Auditorium
- 12:35 p.m. Faculty Luncheon for Dean Groenewald, Small Dining Room
- 4:40 p.m. Committee on Field Work, Board Room, Speer Library

Friday, October 16

- 9:00 a.m. Chapel Leaders: Messrs. Clarence K. Brixey and John R. Brubaker

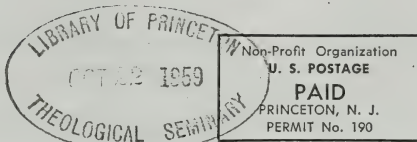
Saturday, October 17

- 2:00 p.m. Football: Princeton vs. Colgate, Palmer Stadium



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THE Seminararian

VOL. X, No. 3 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, OCTOBER 16, 1959

CHOIR OPENS SEASON

28 Selected

The touring male choir began its twenty-sixth season under Professor Jones, singing three times in Lakehurst, Lakewood and Tuckerton, N. J. last Sunday.

As usual, the entire service was conducted by the choir. Each member, participating in turn, gave the various spoken parts, including the Invocation, Scripture Lesson, Prayers, Personal Testimony and Benediction.

The schedule for the year is full with at least three services per Sunday and several times four. Over fifteen hundred churches have been visited by the choir since 1934. Ten of our faculty members are among the 700 former members now scattered all over the world.

The schedule for the first term is as follows: (all engagements are in Presbyterian churches unless otherwise noted.) October 18—Morris Plains, Chester and Pennington, N. J. October 25—Ridge-wood Church, Brooklyn, N. Y.; First Church, Jamaica, N. Y. and King Highway Methodist Church, Brooklyn, N. Y. November 1—First Church, Liberty, N. Y.; Webb Horton Memorial Church, Middletown, N. Y.; First Church, Unionville, N. Y. November 8—Wallingford, Pa.; Calvary Church, Upper Darby, Pa.; Lev-erington Church, Philadelphia. November 15—Westminster Church, Scranton, Pa.; Douglass Church, Wilkes-Barre, Pa.; First Church, Weatherly, Pa. November 22—Roseland, N. J.; Peddie School, Hightstown, N. J.; First Church, Delan-co, N. J. December 6—Rye, N. Y.; Fort Trumbull Church, Milford, Conn.; Cal-vin Church, Hartsdale, N. Y. December 13—Parkland, Pa.

The following men are members of this year's choir: Lawrence Agle, Rims Barber, Jerome Berryman, William Dent, Roger Dunnavan, Antonio Fernandes, Terry Fouse, Gary Greth, James Hinch, Carl Holmes, William Hug, David Kaminsky, Richard Knowles, George Miller, William Painter, John Paust, Lee Poole, Stanley Schabert, Ted Schweiter, Edwin Sprague, Robert Stuart, Harold Turner, Robert Undercuffer, John Van Seters, Harold Vaughan, Thomas Ward, Hermann Weinlick, Dennis Whitely.

473 STUDENTS ATTEND CLASSES

ALTHOUGH PRINCETON is United Presbyterian, representatives from 28 countries and 53 denominations make up this year's student body, reports Professor Armstrong, Acting Registrar. Three hundred forty-six members of the student body are members of the

United Presbyterian Church, Methodist, Presbyterian U.S., American Baptist and United Lutheran have the largest enrollment from other denominations.

Fifty-nine international students are on our campus, including one from Hungary and one from Soviet Russia. The greatest number come from India, Korea, and Canada.

Three hundred thirty-nine are studying for a Bachelor of Divinity or Master of Religious Education, including 122 seniors, 110 middlers, 107 juniors.

The graduate program has 116 enrolled for a Master or Doctor of Theology. Also, eighteen special students who are not candidates for any degree are studying at the Seminary.

LABOR FRONTIER VISITED

Reuther Speaks

By Tim Held

The Union aims to provide a fuller measure of economic and social justice and is not a narrow economic pressure group, emphasized Walter Reuther.

Speaking to 3000 delegates of the biennial constitutional convention of the United Auto Workers from local unions, Reuther said that free labor and trade unionism are involved not only with worker's rights and problems but also with the maintenance of peace with economic security and dignity.

Concluding his keynote address, Reuther called for organizing non-union workers, combating anti-union legislation, and further solidarity within the ranks.

In spite of his definite labor bias, we couldn't escape the obvious ethical framework from which he spoke. He moved from moral responsibility into areas of practical application. Throughout, Reuther spoke with urgency and a sense of moral mission.

SEMINARIANS ATTEND

Meeting on October 8 and 9, William Causey, George Kandle, and I were among 36 seminarians representing eight denominations. We observed the workings of a labor union and sought relations between it and the church under the auspices of the Religion and Labor Council of America.

Delegates from across the U.S. and Canada met in mass sessions in Convention Hall at Atlantic City. They proceeded in democratic fashion according to a docket. In opportunities for floor participation the delegates addressed each other ministerially as "brothers."

We returned, more alert to the mission of the Church in this sector of life.

CHOIR ON CBS SUNDAY

The Recording Choir, composed of former members of the touring choir who are still in Seminary, participated with several Princeton choirs in presenting a Festival of Song to launch the 1959 Princeton United Community Fund Drive. Included in the program on October 14 and 15 at McCarter Theater were the Columbus Boy Choir, the Princeton High School Choir, the Westminster Choir, and the Princeton University Choir. This will be broadcast coast to coast on CBS on Sunday, October 18.

On Tuesday evening, October 20, the choir will sing for the Princeton Seminary dinner at Ocean City and later for the New Jersey Synod.

The third item of interest for this choir is a proposed television program "Religion in America," which will be broadcast exclusively in Germany by N D R (Nord Deutscher Rundfunk). The script for this is being written by Marianna Norris who wrote the script for the choir when it appeared on CBS's "Look Up and Live" television program in 1956.

The Seminarian

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THE CASE OF THE PERFECT PRANK

Princeton has known in the past some rather interesting pranks, among others the infamous decorating of the campus before Easter week with pink paint and the stealing of the bell clapper. Last year saw the tree escapade, accompanied by the disappearance of the *Hymnbooks* from Miller Chapel for the day of Convocation. Strangely, the hymnals were found later neatly stacked in the Coke closet in the basement of Stuart Hall. The interesting part of it was that only the staff of the Book Agency has access to that closet. About a month later, near the end of last year, another strange occurrence took place—noticed by the marrieds who eat in Stuart—the Coke machine ran dry, and it was later heard that some 17 cases of Cokes, or 400 bottles, worth \$40.00, not to mention deposit, had disappeared from the closet, the combination having circulated when the Hymnals were recovered.

This history is given because of one curious fact recently brought to our attention: the Cokes were never discovered. We wonder how the books have been balanced all these months? It would have been embarrassing, to say the least, for the "*Hymnbook thieves*" to have later reported the loss of their Cokes; other questions would undoubtedly have been asked, so it was all hushed up. Nevertheless, those 17 cases are still at large, and now the perfect prank has at last been committed. That is, unless some Sherlock can add a sequel to the story. Tally ho, Book Store!

MCCORD SPEAKS ON EVANGELISM

"Until a total conception of evangelism based on a realization of the totality of the ministry of Christ is achieved, we have only a half-Christianity," according to President James I. McCord.

"We must not," he said, "concern ourselves merely with ploughing old fields; rather, we must go to unplowed ones with a concept of 'frontier evangelism.'"

Our task, he stated, is threefold: proclamation of the Word, pastoral oversight and concern for those to whom the Word is addressed, and deeds of mercy and compassion to those who are under our pastoral care.

Addressing a meeting of the Evangelistic Fellowship last Saturday, McCord stated that he was proud that representatives from the "idyllic village of Princeton" were going into the world with the message of Christ's relevance to life today. He cited in particular the "inner-city" teams which will work in the slum areas of nearby communities.

"There is only one ministry in the Church, that of Jesus Christ. The Church must not," he said, "become an introspective and closed community concerned only with its own problems and fears; rather, it must exist for the world and ultimately must be replaced by the world."

"Always," he concluded, "there is the Christ who challenged us to follow him into the world."

BOOK OF THE WEEK

Nearly every professor mentions it, but hardly any students can afford to read it. We are speaking of the *Book of the Week, Agape and Eros*, by Swedish Bishop Anders Nygren. The book needs

(CONTINUED ON PAGE FOUR)

INTERSEMINARY MEETS

The fall conference of the Interseminary Movement will be held in New York City at Biblical Seminary, Friday, October 23, 1959. The theme is, "One Lord, One Faith, One Baptism; Does This Imply One Organic Church?" Dr. Henry P. Van Dusen, President of Union Seminary, will be the principal speaker. The program for the conference will also include discussion groups and a vesper service.

Registration fee, payable at the conference, is 50c. Transportation is provided. The program begins at 4:00 p.m. and will end at 9:00 p.m. Cars will leave from in front of Miller Chapel at 2:30. If you are interested, sign up on the list on the main bulletin board in Stuart Hall. It is hoped that Princeton Seminary will be well represented.



The Strictness of Time

LETTER TO THE EDITOR

"Go ye into all the world and preach the gospel to every creature." Mark 16:15. These sacred words of the Gospel represent an integral, historical function of the activity of the Christian Church, which is our missionary calling to preach the words of life and salvation, according to the commandments of our Lord and Savior.

During the age of the Reformation my people were blessed with a printed Bible in their own tongue. But the Counter-Reformation, through its violence deprived them of this gift of God and resulted in the martyrdom of Protestant Christians of my country, U. S. S. R.

Now my people have a wide variety of classical literature in our own language, but from the inception of the Russian Communist occupation of my country, we have been obligated to read atheist literature in our language; however, we cannot read the Bible in our own tongue as we have not, to this date, a complete translation of it.

Our ministers having been murdered during the October Revolution and our Calvinist churches transformed into cinemas, there has been no possibility of carrying out the work of translating and publishing the Bible up to this time in my country. Therefore, the undersigned requests your prayers for the Whiteruthenian Bible which he, in collaboration with others of his countrymen who are in exile in this country, is translating and publishing. This work is being undertaken in order that the word of Jesus Christ can be preached also to our fifteen million Byelorussian brothers in Central Europe.

—U. Ryzy-Ryski

LAY LEADERSHIP TRAINED Church History Stressed

Each fall the School of Christian Life and Leadership draws about three hundred Christian laymen to our campus from nearby churches to investigate aspects of the Christian church and its mission. The school, now in its twelfth year, opened last night and will be held on four more Thursday evenings, October 22 through November 12, in Stuart Hall and the Campus Center.

Members of our seminary faculty who will be teaching in the school include Professors George Hendry, Theodore Belote, Harriet Prichard. Courses offered will include studies in church history, Biblical theology, worship, and in New Testament books, as well as practical courses for workers with children and youth, for Church school superintendents, and for persons responsible for audiovisual aids in the churches.

It is suggested that student wives and members of churches served by students be informed of this opportunity and invited to attend. Registration blanks and information are available from Mr. Duba, Dean of the School.

THE SPIRITUAL LIFE OF THE SEMINARY STUDENT

(Orientation Address: September 27, 1959)

Donald Stine

Ladies and gentlemen of the class of 1962, you have come to Princeton Theological Seminary at a crucial period in the history of the Christian church. Many are already referring to the mid-twentieth century as the post-Protestant era or even as the post-Christian era. These are days which call for virile, enthusiastic, yes, outstanding Christian leadership.

What is the answer to this desperate, agonizing need? It is a truism that a past era in history often holds the solution to a problem in the contemporary era. Indeed, sometimes the contrasts between bygone era and our own serve to point up what is needed today. With this in mind why not take a close look at the first century church? To examine that first century church is not to obliterate twenty centuries of Christian history and theology. However, to scrutinize that church is to challenge and to infect our contemporary church with something desperately needed in our revolutionary time, namely, the power of the Holy Spirit in Christian leadership.

J. B. Phillips, who has translated the New Testament into very striking language, vividly makes this same point in his preface to *The Young Church in Action* (p. vii):

"It is impossible to spend several months in close study of the remarkable short book, conventionally known as the Acts of the Apostles, without being profoundly stirred and, to be honest, disturbed. The reader is stirred because he is seeing Christianity, the real thing, in action for the first time in human history.

The newborn Church, as vulnerable as any human child, having neither money, influence nor power in the ordinary sense is setting forth joyfully and courageously to win the pagan world for God through Christ. . .

"Yet we cannot help feeling disturbed as well as moved, for this surely is the Church as it was meant to be. It is vigorous and flexible, for these are the days before it ever became fat and short of breath through prosperity, or muscle-bound by overorganization. These men did not make 'acts of faith,' they believed; they did not 'say their prayers,' they really prayed. They did not hold conferences on psychosomatic medicine, they simply healed the sick. But if they were uncomplicated and naive by modern standards, we have ruefully to admit that they were open on the God-ward side in a way that is almost unknown today."

I began by saying that these are days which call for virile, enthusiastic, yes, outstanding Christian leadership. Such Christian leadership will be provided only when Christians, in general, and ministers, in particular, are "open on the God-ward side." The world-upsetting work of the leaders of the primitive Church was primarily due to the reality of their spiritual experience. With this in mind, I would challenge you by asking: "Are you going to be so open on the God-ward side that, when 1962 comes, you will be ready not only to supply the intellectual direction but the

EDUCATION READING ROOM OFFERS RESOURCES

"I am simply amazed. I didn't know that all this was here," exclaimed a delighted student last week upon visiting the Education Reading Room. Over 13,000 items of literature and audio-visual material are in this one room, and all conveniently arranged, affording practical assistance to students and faculty of the seminary.

The Education Reading Room is located at 100 Stockton Street, between North and South Halls. Its official title is "The Charles C. Reigner Education Reading Room," named after a Baltimore publisher who makes an annual gift for new purchases.

The Reading Room is open from 1:30-5:30 and 7:00-10:00 p.m. Monday-Friday, and Saturday mornings 9:00-11:45 a.m. A student librarian is present to check out materials, give assistance and demonstrate the operation of equipment on request.

The materials in the Reading Room have been carefully chosen with a view to providing two general purposes. One is for actual use in Christian education activities such as church school youth fellowship, and adult groups. The other is for personal enrichment and improvement, in the theory and methods of Christian education, general education and educational psychology.

SEMESTER SYSTEM IN '61

By John Salmon

Plans for a completely revised curriculum based on the semester system in 1961 have been revealed by President McCord. His comments were based upon a report on the subject issued by a committee of the American Association of Theological Schools on which he served.

Commenting on the report, which urged theological scholarship to be on a par with other branches of learning in universities, McCord noted efforts to increase cooperation and communication with the University. One purpose of the semester change will be to facilitate interchange of courses between the two schools.

At the same time, quarter courses will not simply be "factored into semester hours," but a general across-the-board study will be made of curriculum needs and requirements. For the first time in many years, the President said, "we are in a position to take a really fresh look at the curriculum."

The disclosure was made last Wednesday after Professor Loetscher had spoken on the nature of Princeton's program of graduate studies at Koinonia's dinner.

Both Loetscher and McCord laid stress upon the need for development of independent inquiry and criticism in graduate studies. Quoting the A.A.T.S. report, McCord called for "the use of linguistic and other tools of original scholarship under critical stimulus of the seminar method."

Many items in the Reading Room are for actual use in Christian education activities. Some are aids to Bible study and missionary education, with various magazines for different age groups. Several hundred filmstrips, slides and film discs are available, most of them with scripts and records or tapes. There are a thousand flat pictures and reproductions of Christian art which are helpful in teaching. Twelve file drawers are filled with over three thousand items of current church school curriculum materials, including the Presbyterian "Christian Faith and Life," Episcopal, Methodist, and others. Curriculum materials from several independent publishers are also included, such as Gospel Light, Scripture Press, and Standard. The 109 current periodicals cover such areas as audio-visuals, and higher, religious and secular education; and several denominational magazines.

There is no charge for the use of these different materials. All items are available for examination and use in the Reading Room and may be checked out for a day or a weekend.

HOUSING & EMPLOYMENT

If you are interested in seeking secular employment, Chase Hunt, the new director, will assist you. Various positions are available.

Don Purkey, Director of Housing, will help married students who need places to live or who have problems or complaints concerning their present location.

The two offices work jointly at 21 Dickinson Street, Room 201 and are open in the afternoons. You are invited to make use of their services.

RELIGIOUS STRAINS AT UNIVERSITY

Monday evening protest "Chapel services" were held in Henry Court by 200 disgruntled students this week on the University campus, reports the *Daily Princetonian*. A "mock" sermon defended discrimination in upperclass eating clubs and girls in the dorms. The 11 p.m. gathering was dispersed by proctors. This marks the latest outburst against required Chapel attendance, which has long been a sore point.

A general discussion of the University religious life has appeared in the Oct. 6th, 7th, and 8th issues of the *Daily Princetonian*. The paper estimates that 20% of the student body are served by the nine foundation groups, Presbyterians accounting for 100-125 men, or less than 5%.

In the concluding article the *Princetonian* states that "Princeton students are largely unresponsive either to the denominational foundations or the interdenominational activities on the campus.

(CONTINUED ON PAGE FOUR)

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HODGE ROUTS ALEX 26-0

Sparked mostly by Junior talent Hodge and Alexander clashed Monday afternoon, marking the opening of the touch football season. The Hodge team, captained by Ed Breece and quarterbacked by George Kandle made its marks early in the game with touchdowns by Spencer, Goodlin and Hodgson, and went on to win 26-0. The unbalanced score does not reveal, however, the potential in the Alexander ranks which another game or two should bring to the surface. Alexander was also hampered by the late arrival of one of last year's greats, Dennie Walker. Watch for this Alex team as a real "threat" with a "thrust" in the second round. Exceptional jobs of refereeing were turned in by Frank Baldino and Bob Glaser.

One repeat from last week—75c tickets will be available for the Brown game, Oct. 31st. These will be sold only from 1:00-1:40 p.m. Tuesday through Friday the week of the game in the Campus Center. General admission tickets (usually \$2.00) can be obtained at the gym ticket office on the University campus.

Spiritual Life

(CONTINUED FROM PAGE THREE)

spiritual leadership which is needed by those committed to your charge?" This is a plea for a spiritual life as the essential prerequisite to the spiritual leadership which must be supplied—or we perish!

I. The Core of the Spiritual Life

What, then, is the core of one's spiritual life? Jesus Christ was personally real to the leaders of the primitive church. This is evident from the Scriptural terminology used to describe that personal relationship and the inner dynamics of that on-going Christian experience.

For example, according to the Fourth Gospel, Jesus described the entrance into personal relationship with him by metaphors drawn from such common, everyday experiences as eating, drinking, and seeing. The Fourth Gospel invites us to eat of him, who is the "Bread of Life," to drink of him, who is the "Living Water," to see him, who is the "Light of the World." Those who have eaten, drunk, seen, believed, are branches, grafted into Christ, the Vine. Jesus then says to his disciples and to us: "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing" (John 15:5). This is the core of the spiritual life: I abide in Christ. Christ abides in me.

Paul says exactly the same thing in those words which punctuate his epistles: "in Christ." Professor Adolf Deissmann put it this way: "We have not merely recognized the secret of Paul's spiritual life but also described it with sacred Pauline formulae when we use the two phrases: 'Christ in Paul, Paul in Christ'" (Paul, p. 135).

What, then, does it mean to be "in Christ?" Deissmann described this mysti-

Intramural Football

Mon., Oct. 19, Alex. vs. Brown, 4:15
 Tues., Oct. 20, Off-Campus vs. Hodge, 4:30
 Tues., Oct. 27, Off-Campus vs. Alex., 4:30
 Wed., Oct. 28, Hodge vs. Brown, 4:30
 Mon., Nov. 2, Hodge vs. Alex., 4:15
 Wed., Nov. 4, Off-Campus vs. Brown, 4:30
 Mon., Nov. 9, Brown vs. Alex., 4:15
 Tues., Nov. 10, Hodge vs. Off-Campus, 4:30
 Tues., Nov. 17, Alex. vs. Off-Campus, 4:30
 Wed., Nov. 18, Brown vs. Hodge, 4:30

Book' of the Week

(CONTINUED FROM PAGE TWO)

no further recommendation and the Book Store has reduced its price 30%. You are invited to browse and permitted to look admiringly at the new books and the new employees.

Religious Strains

(CONTINUED FROM PAGE THREE)

These groups do not meet the concrete problems of undergraduate life. The foundations offer little insight to problems and do not bridge the gap between the generalities of religious faith and the hard, cold terms of University life."

cal relationship as "Christ-Innigkeit"—"Christ-Intimacy." (*Ibid.*) This "Christ-Intimacy" is the core of the spiritual life. A person enters into this intimate relationship by "utter self-abandonment to the God revealed in Jesus Christ" (James Stewart, *A Man in Christ*, p. 182). Thus Christ has dethroned self as the center of one's being. Christ has become to that individual the Bread which satisfied his hungry soul, the Water which slakes his spiritual thirst, the Light which shines in his darkness. As Dr. John A. Mackay says: To those who are in him, Christ "becomes the soil in which they grow, the atmosphere which they breathe, the source and goal of their entire existence as men" (*God's Order*, p. 99).

The spiritual life really begins when you know that you are in Christ and Christ is in you. Then Paul's words have become your words: "I have been crucified with Christ. It is no longer I who live, but Christ is now living in me. And the life I am now living in the flesh, I am living by faith in the Son of God, who loved me and graciously gave himself on my behalf" (Gal. 2:20, Greek). The person who can say this is ready for devotional life. The core of such a life is already present.

(To be continued next week)

CAMPUS CALENDAR

Sunday, October 18

11:00 a.m. University Chapel: The Rev. William Sloane Coffin, Jr., Chaplain Yale University
 8:00 p.m. All-Campus Hymn Sing, Tennent Hall

Monday, October 19

12:30 p.m. Faculty Luncheon, Alumni Room

Tuesday, October 20

9:00 a.m. Chapel Leader: Dr. Howard T. Kuist
 4:40 p.m. Department of History, Board Room, Speer Library
 8:00 p.m. Tennent Hall Open House, Tennent Hall

Wednesday, October 21

9:00 a.m. Chapel Leaders: Messrs Thos. H. Cary and Thomas V. Craig.

Thursday, October 22

9:00 a.m. Chapel Leader: The Rev. Benjamin J. Anderson, Minister, Witherspoon Presbyterian Church
 10:30 a.m. Faculty Meeting, Board Rm., Speer Library
 8:00 p.m. Students' Wives Fellowship, Tennent Hall

Friday, October 23

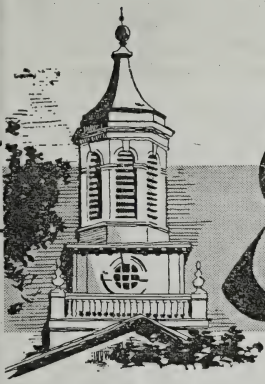
9:00 a.m. Chapel Leaders: Messrs. Richard M. Bush and John M. Califf
 3:00 p.m. Curriculum Committee, Conference Room
 7:00 p.m. Faculty Dinner for President and Mrs. McCord, Nassau Inn

Saturday, October 24

2:00 p.m. Football: Princeton vs. Cornell, Palmer Stadium

OFFICIAL ANNOUNCEMENTS

- On Friday, October 23, the Bishop's Company of Santa Barbara, California, a group of professional actors committed to a full-time ministry of drama in the church, will present "An Episode of Sparrows" in the chancel of McGuire AFB, Chapel #2 at 8:00 p.m.
- The residents of Tennent Hall invite the Seminary to their annual open house on Tuesday, October 20 from 8:30 to 10:30 p.m. This is an opportunity to see their rooms and join them for refreshments in the lounge.
- The Seminary's Women's Choir will give their first concert of the year at First Presbyterian Church of Rahway, Wednesday, October 21.
- Dr. Jas. I. McCord will speak on John Calvin to the Wives Fellowship on Thursday, October 22.
- All students under care of Los Angeles Presbytery are asked to meet with Dr. William M. MacInnes at 1:15 p.m. on October 20, 1959 in Stevenson Lounge. Consult the bulletin board in Stuart Hall for appointments.
- The deadline for dropping first term courses is 4:30 p.m., Friday, October 23, 1959. After this date faculty approval must be secured.



THE Seminarian

VOL. X, No. 4 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, OCTOBER 23, 1959

McCord Goes West

Following the meeting of the Board of Trustees last Tuesday, President McCord attended the inauguration of Theodore Gill, an alumnus of Princeton Seminary, as President of San Francisco Theological Seminary. McCord addressed the distinguished gathering and returned Sunday to New York City where he preached at the 175th anniversary of the founding of New Brunswick Theological Seminary, sponsored by the collegiate churches there.

Attends Synod

After seeing Dr. Justin Vander Kolk installed as President of New Brunswick Seminary on Tuesday, McCord addressed Princeton Alumni and then the Synod of New Jersey on Tuesday night at Ocean City, N.J.

Wednesday the President spoke to the Men's Council of the First Presbyterian Church of Englewood, N.J. and Thursday addressed the Student Wife's Fellowship here on John Calvin.

Will Fly to Ohio

Tomorrow night McCord speaks to pre-theological students at Wooster College and preaches Sunday on the campus. From Ohio the President will go to Buck Hill Falls for the meeting of the Council on Theological Education which is to last through Wed., October 28. He returns to the East coast then for a meeting with the new Faith and Order Committee of the National Council of Churches of which he is Chairman.

Although President McCord thoroughly enjoys his teaching, his comment upon rapid travel around the country is: "The whole problem is to move forward—each meeting is a challenge."

HELP WANTED

The *Seminarian* announces competition for the remunerative position of Assistant to the Editor. Letters of application stating qualifications and interest must be submitted to Clarence Brixey at 109 Hodge by noon on Wednesday, October 28, 1959.

JUNIOR CLASS ELECTS OFFICERS



James Perry Wootten

James "Perry" Wootten, a junior from Miami, Florida, was elected President of his class at an election held Thursday, October 15. Wootten, a graduate of Texas Christian University, is attending Princeton Seminary on a Rockefeller Theological Fellowship. He is married and lives in Hodge Hall. Wootten also is the Junior Class representative on the Joint Campus Social Committee.

Elected as Vice-President was William A. McQuaid, a graduate of Ursinus College from Morristown, Pennsylvania. McQuaid is a resident of Alexander Hall.

Also living in Alexander Hall, Harry Austin Freebairn, was chosen Treasurer of his class. Freebairn, a graduate of Temple University, is from Philadelphia, Pennsylvania.

Patricia Ann Davies, a B.D. student from New Castle, Pennsylvania was elected secretary. She graduated from SUNY College for Teachers at Buffalo and taught for three years in the Westfield, New York public schools.

COUNCIL REPRESENTATIVES ELECTED

Tom Carr and Preston Dawes, both seniors, were elected as the Council representatives for the students living off campus on Wednesday, October 14. Carr, a graduate of Willamette University is from Burlingame, California. Back from a year's internship at Grand Junction, Colorado, Dawes graduated from Hamilton College and his home is Delmar, New York.

Athaiyal P. Saphir, an international student from India, was elected the graduate students' representative on October 15. Saphir, a resident of Brown Hall, was graduated from the University of Allahabad, U.P. India and received his B.D. from Asbury Theological Seminary. He is working towards a Th.D. in Old Testament.

COKE'S RECOVERED

The missing 17 cases of Coke were recovered by the Book Agency last week due to the efforts of Professor Belote.

Neatly stacked in the attic of Stuart Hall they still remain to be brought down. Now the perfect prank remains to be committed.

BOARD BACKS ISRAEL EXPEDITION

The Board of Trustees, meeting last week, has voted to have the Seminary co-sponsor the Link expedition, an underwater investigation of the sunken harbor of Caesarea in Israel, Professor Fritsch will be chief archaeologist. The work will start next summer using divers and marine equipment.

The Board also granted a sabbatical leave to Professor Hope third term.

HYMN SING HELD

Mixing pre-selected hymns with personal requests, Fritz Hull, song leader, led close to forty students and faculty Sunday night in Tennent Hall.

With John Salmon at the piano and Dr. Erdman giving the devotional, and refreshments following, all enjoyed this first social event. Nancy Harris was in charge of arrangements for the Social Committee.

The Seminarian

Published every Friday afternoon during the Academic year by Princeton Theological Seminary. Subscription rates: \$3.00 per year. Editorial offices, 109 Hodge Hall, Walnut 1-9677. Editorial Board: Professors Blizzard, Brower, Homrighausen, Messrs. Brixey (Chairman), Gibbs, Purkey, Williams. Administrative Advisor, Mr. Sanders. Staff: Donald M. Williams, Editor; Donald R. Purkey, Associate Editor; Nancy L. Harris, Secretary; Ron Rice, Photographer.

RELIEF . . . FOR WHOM?

In various places on the campus are boxes for clothing. We are told that if we place cast off things in these boxes, they will be sent to the needy in foreign countries. During the year many articles have been placed in the boxes, but almost as soon as they are deposited, they disappear. Last spring the chairman for the drive in Alexander warned students not to put their things in the dorm box, but bring them to his room for safety. Now this fall again clothing has vanished.

We place our used articles in the boxes in full faith that they will help the needy across the seas. Because of their rapid departure we may surmise that the needy are right here in Princeton. This raises the question: Who does need the relief? Maybe foreign countries should be having clothing drives for Princeton Seminary! Some of the evanescence is pure dishonesty, but some may indicate real need. We suggest that the boxes be eliminated and someone in each dorm be responsible to personally receive used clothing. If there are those in real need here they could see the drive representative and their wants could be supplied on an individual basis. Otherwise, many of us will not feel free to contribute, having no assurance that our articles will reach their destination.

BOOK REVIEW

The Riddle of Roman Catholicism—

Jaroslav Pelikan—Abington Press. \$4.00

With some books, the old maxim, "Don't judge a book by its cover," should be extended to include the back of the jacket, where the author's scholastic pedigree is set forth. In the case of this book, however, Dr. Pelikan's qualifications and achievements furnish a good indication of what is to come inside. And his pedigree is not at all on scholastic blood royal: Professor of Historical Theology, Federated Faculty of the University of Chicago; co-editor of *Luther's Work*, and co-author of the script for the movie "Martin Luther." Also Pelikan has studied at St. Louis University, a leading U.S. Jesuit institution.

This book was adjudged worthy of the Abington Award, previously given to only four other books, including Bainton's *Here I Stand* and Bright's *The Kingdom of God*. The award is given to books "for their ability to accomplish the greatest good for the Christian faith and Christian living among all people."

If this reviewer had been sufficiently familiar with the purpose of this award, he might not have been so surprised by his first impression: the book was quite scholarly without sounding scholarly at all. It is certainly within any lay level of comprehension, but has plenty of meat for those who chew extra well. Here is no "esoteric theological vocabulary for the initiated" only; this book is (to use an old critics' cliché) eminently readable.

It is also eminently worth reading. In the first two sections, Dr. Pelikan carries the reader through the historical development of the Roman Church, sketched in strokes that are at the same time broad and clear; and through a perceptive analysis of "the genius of Roman Catholicism" in terms of its doc-

(CONTINUED ON PAGE FOUR)

JOINT THEO.-S.E.A. MEETING

By Duncan Watson

Two factors have prompted this as far as I am concerned. Firstly, the apathy of so many students last year towards discussions on atomic warfare and experiments makes me believe that inarticulate pietism is a prevailing mood on the campus. "I am interested but I have a lot of work to do" indicates a pietist attitude to me.

Secondly, statements of the National Council of Churches and the Presbyterian Church on social and political issues have not the general concurrence of Presbyterians or seminarians—if they know these statements have been made. In short, these statements do not speak the church's mind.

Consequently, at this meeting, three short papers expressing three points of view will be read. Each reader will have a second to question him and the others and discussion will then be open to all. A pietist point of view ("The church should stick to the preaching of the Gospel") will be presented. Bill Causey will attempt to justify his own and his S.E.A. committee's existence in showing various avenues of action and the Theological Society will attempt to make a point of contact between these positions or become a common object of attack.

The big issues today are social and political—the steel strike, monopoly unionism, atom bomb testing, world peace, race relations. Have the church and its members anything to say on these issues which isn't Republican?

Come and air your views at this joint meeting—Thursday, October 29, 7:30 p.m. Alexander Hall Lounge.

OFFICIAL ANNOUNCEMENTS

- All copy for the January, 1960, issue of *The Princeton Seminary Bulletin* will be due December 1, 1959.
- The Evangelistic Fellowship will meet Friday from 4:00-5:00 p.m. in the Stevenson Lounge.

LETTERS TO THE EDITOR

The historical name of my fatherland in the time of the reformation was The Great Principality of Lithuania, and in the present time it is Whiteruthenia (Byelorussia), thus my country is not the U.S.S.R.

U. Ryzy-Ryski

Your editorial, "An Outstretched Hand . . ." appears to be another case of the medic's making a luckily correct analysis of the illness—rather on hunch than fact.

The symbolism gave a very partial view. The Seminary and the University participate in several other areas than just that of physical health. Specifically—Firestone and Speer Libraries. Today the members of each institution have complete access to the resource services and facilities of both libraries. Without this reciprocity, Seminary members would be subject to the recently imposed Firestone library fee which applies to all non-University persons.

For other cooperative endeavors, it could be cited that a student might take courses in either institution and receive full credit in both. Also, the two schools have usually shared a few of their faculty members with each other.

This certainly is not to suggest the relation between the two institutions is nearly as vital as it might or ought to be. But if the feeble patient is to recover, he will need all the encouragement possible. Perhaps it is good to be blunt in telling him of his ailments, but it also should help to remind him of some of the more positive aspects of his condition.

Jerry Gillette

We're back at the old grind again. Very few noses have begun to show wear as yet, but there is the cheery sound of theological swords being sharpened. (Shh; Don't say what you really believe, except with friends. Keep your guard up. Be careful not to wander in the way of someone else's sham battle with a shadow opponent. And be ready to run if anyone seems interested in a real duel!)

The above is not advice, it's description. That is why the sound of grinding is cheery rather than ominous. Have no fear: No real live dragons will ever be challenged by a seminary prince.

Yours for ecumenical jousting,
Seneca

P.S. Lest I be accused of prejudice, let me say for the record: "Some of my best friends tilt at windmills."

BOOK OF THE WEEK

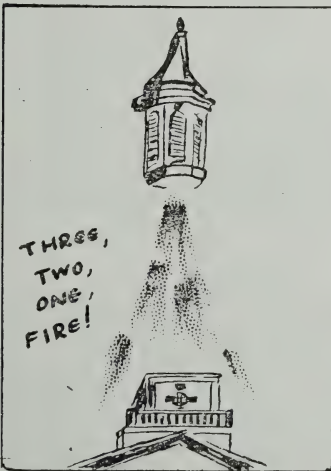
Not "man alive" but *Christians Alive* is Bryan Green's title for his book, just (Drink Coke) published this month. The well-known Canon of Birmingham Cathedral has put (Remember, the Pause that Refreshes) forth basic principles of living. Usually \$2.95, as *Book of the Week* it is (Coke for a Sparkly Lift) priced at only \$2.05. P.S. We found 'em (the seventeen missing cases). Join the Socials! Help us drink 'em!

MARKETPLACE OPEN FOR BUSINESS NOW!

The ecumenical movement has a long way to go before it can be said that the Church of Christ is a united body. Among the media used to promote ecumenicity is the written word, and it is within this medium that *Agora* finds itself. Since October 8 the Seminary has come to know *Agora* as the title of a new publication, Greek for "marketplace," where people came together to barter for the necessities of life.

It is difficult for a student at General Seminary in New York to communicate his ideas directly with a student here at Princeton. But it is to give impetus to the communication between concerned individuals that *Agora* is dedicated. On the editorial page of the second issue of *Agora* is the following: "Let your own beliefs, opinions and prejudices be known, listen to those of others—on the pages of this magazine and in talk with your colleagues—and *Agora's* purpose will be fulfilled." This almost anticipates Professor Hendry's comment to the Princeton editor regarding *Agora* that "the ecumenical movement does not move when we state our positions to one another, but only when we begin to listen to one another."

In Portuguese "agora" means "now." This has tremendous import when we realize the necessity for immediate action, in order to keep the ecumenical movement going toward its goal. Thus the marketplace has a *now* or never significance, if we have any concern for the progress of the Church toward union. Let your voice be heard by purchasing a subscription to *Agora*. If you have anything to contribute regarding any of the topics to be announced which *Agora* will feature in the remaining issues this year, see either Brian Hislop, 401 Hodge, or Henry Bucher, 107 Alexander.



When science makes Theology useful.

SPIRITUAL LIFE

(Continued)

By Donald Stine

2. The Nature of the Spiritual Life

What is such a life like? What are the main features of life in the Holy Spirit? The classical description of the work of the Spirit in the Christian life is found in the eighth chapter of Paul's epistle to the Romans. Here, for example, are words of assurance for the man in Christ: "All who are led by the Spirit of God are sons of God" (8:14). Here are words of particular import for the Christian-thinking-man in contrast to the non-Christian "intellect": "To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace" (8:6). Here are words for the Christian who would be a man of prayer. The "Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words" (8:26).

Let us consider, then, the relationship of the spiritual life to thought. The spiritual life does not preclude your intellectual life. I say to you: "Study, think, absorb, learn! But do it as unto Christ himself." Thus as you engage in Biblical studies, a spiritual life means that the Bible will cease to be the dead record of past events and will become for you the living Word of the Lord in your hands. As you study church history, a vital spiritual life will mean that you will take your place in that great succession of saints who have given their all to Christ. As you study theology, a glowing spiritual life will mean not obscurity and darkness but insight, wisdom, and live thinking about God, directed by him who is the Truth and Wisdom incarnate. And finally, as you engage in practical studies and work—a real spiritual life will mean that you will speak with authority and that you will live powerfully and lovingly.

The spiritual life is not a substitute for hard study, but it is the vital, energizing factor which will prevent study from becoming a "tin god" to which your minds pay homage. Let your highest and best thought be reserved for Christ alone. Such thought is one of characteristics of a Christian. The thoughts, affections, controlling interests of one who is in Christ are not fastened upon the material, the base, the evil. "For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace."

One way by which to direct one's affections and thoughts to "things that are above" is through prayer. By prayer, I mean prayer which plumbs the depths, prayer originating from the heart of God and made intelligible to God not only in one's polished speech, but also through the Spirit's deep sighs and inarticulate groanings. On this campus prayer will ascend to God each morning as we meet together for worship in the chapel. There will also be opportunities for more in-

CLARKE ACCEPTS CALL TO RICHMOND

By Carl James Holmes

Professor James W. Clarke, D.D., LL.D. was recently called to the pulpit of the Second Presbyterian Church of Richmond, Virginia. He will continue teaching at Princeton until the close of the 1959-60 academic year.

"This will give me an opportunity to extend my usefulness for five or six years more—lad," Clarke said. "The opportunity in Richmond was extremely unexpected, but seems full of promise."

"Preaching is your meat and potatoes, isn't it, sir?"

"I've never put it exactly that way, sir," Clarke said, "Teaching's been rewarding these years at Princeton, however, let me send you something in the mail. That'll make your article easier to write, and you'll have more time to study. If you need any thing more come back and see me . . . anytime."

A neatly typed statement was delivered the next day, giving a resume of Clarke's many activities. In the field of literature, Professor Clarke's new book, "The Glory, Message and Dynamic of Christian Preaching," will be published in the Spring of 1960.

He is presently the interim-minister of
(CONTINUED ON PAGE FOUR)

formal gatherings in small dormitory groups and in meetings with those of like concerns and interests. None of these gatherings can, however, be a substitute for meeting God alone. It is an absolute necessity that each one of you as individuals meet God in the quiet of solitude when you can lay bare your own soul and when you and your Master can be alone for deep communion and intimate fellowship.

The Sadhu, Sundar Singh, that supreme Christian of India, who some thirty years ago disappeared over the Tibetan border where he had gone to preach the gospel, once said, expressing his thoughts about solitary prayer: "God is quiet. He does not make a noise; therefore to understand Him we must be quiet. In the hurry and rush of life God is silent; we have to sit at Christ's feet if we would feel His blessing . . . If we are going to work for Him He must be with us and only through prayer can that be" (A. J. Appasamy and B. H. Streeter, *The Message of Sadhu Sundar Singh*, pp. 80, 84).

In these years of preparation set your minds on things that are above and pray without ceasing. This is the essential nature of a deep devotional life.

III. The Fruits of the Spiritual Life

What, then, are the practical results of such a life? Every Christian ought to stop and from time to time ask himself: "Am I as a Christian becoming all that it means for me to be in Christ?" And you as seminary students ought also

(CONTINUED ON PAGE FOUR)

BROWN AND HODGE WIN

Despite the fact that the core of Brown's championship team was lost through graduation, this team made a surprising show of strength Monday as it jarred Alex. with a 13-6 victory. Lusk and Jennings were responsible for the Brown touchdowns. Selleck handled the quarterbacking duties. Alex. was strengthened this week as Dennie Walker was able to make it for the whole game as captain and signal-caller. Welcome back, Dennie! Alex's lone score was registered by John Dennis, another stand-out junior.

The Off-Campus made a powerful showing Tuesday with two full teams. Despite some keen pass-receiving by Bob Glaser, Off-Campus was not able to score, although one was called back because "Comet" Rodgers was two feet off side. During the first period, Hodge managed to catch Off-Campus behind their goal for a two point safety which was the margin of victory. Excellent jobs of quarterbacking were done by Kandle for Hodge and Davis for Off-Campus. Look to this Off-Campus team to get increasingly tough.

Spiritual Life

(CONTINUED FROM PAGE THREE)

to ask yourselves: "What kind of a minister of Christ do I want to become? What kind of fruit will I bear in my ministry to others?"

Life in the Spirit is meant to have practical results and not to make you "so heavenly that you are of no earthly good!" That is why Paul always concludes his letters with practical injunctions. He says, as it were, "Become in practice, what you are in essence." To be sure, Christians are free from the bondage of the old legalism. They are not free, however, to do as they please. They are free to live responsible lives. Paul's basic principle is succinctly summarized in his words: "If we live by the Spirit let us also walk by the Spirit." (Gal. 5:25). Become in practice, what you are in essence.

Now as candidates for the Christian ministry your responsibilities are even greater. It is obvious that if you do not develop disciplined habits of study and thought now, you will not develop them under the pressures of the ministry. If this is true of the intellectual life, how much more of the spiritual life? If you do not take time with God now, you will not take time later on. And if you do not know him intimately and personally, how can you claim to speak in his name? Moreover, in the days ahead will undoubtedly be called upon to face some impossible situations. How will you come to times of crisis? Will you come in your own weakness or with the power of the personal presence of Christ?

Consider then: Are you growing as a Christian? What kind of a minister of the gospel do you want to be? And above all, what kind of fruit do you want to bear. It is not likely that the

Book Review

(CONTINUED FROM PAGE TWO)

trine of authority, its relation to temporal power, its sacramental system, its attitude toward the Virgin Mary, its Thomism, and its relation to the community and social issues. In all this, the author is appreciative in the very fullest sense: he acknowledges the good, takes notice of the bad, and attempts to understand both. And to many readers, much of this section (especially the chapters on the sacraments, Mariology, and Thomism) will be exciting reading, exciting in the way only fresh insights can be.

But Dr. Pelikan does not stop with analysis (nor will the reader). His profound conviction of the essential unity of the body of Christ will not allow him a complacent acceptance of its division. Nor will his realism allow him any easy hopes of easy solutions to the problem. The way of conversion is "a blind alley": Protestantism and Roman Catholicism both have their "genius," and neither would profit should the other surrender its genius for quick reunion. For the present, in hope, we must bear "the burden of our separation." But this does not mean either can disregard the other; the author has a number of stimulating (and perhaps controversial?) suggestions as to how each must learn from the other, always looking and working toward the day when Christ's body will be perfectly one in him. *Reviewed by John Salmon.*

sheep whom you will shepherd will walk in any way in which you cannot lead them. What ideals do you have for the ministry? Is your aim, the high aim of Paul, namely, to "present every man mature in Christ" (Col. 1:28)? If it is, then you yourselves must mature in Christ.

In summary, what I have been saying is this: The core of the spiritual life is in one's personal relationship to Christ. The real nature of that life consists in thinking on things above and praying in depth. The fruit of that life depends on your answers to the question: Am I as a Christian really maturing that I may present others mature in Christ?

Would you be a Christian leader in the power of the Holy Spirit? Then meet God here. Meet him in your studies as you clarify in your own mind the basic content of Bible, history, and theology. Meet God here. Meet him quietly and personally, in solitude and in togetherness.

Yes, in these years apart, and for the rest of your lives may you pray one prayer above all: "... that I may know him, and the power of his resurrection, and the fellowship of his sufferings..." (Phil. 3:10). May you so know him that you may take him to others and bring others to him. And under your leadership may this crucial era in the history of the Christian church become a victorious era for him, who has overcome the world, even Jesus Christ our Lord.

CAMPUS CALENDAR

Sunday, October 25

11:00 a.m. University Chapel: Holy Communion, Dean Gordon

Monday, October 26

12:30 p.m. Faculty Luncheon, Alumni Room

Tuesday, October 27

9:00 a.m. Chapel Leader: Dr. Hope
4:30 p.m. Football: Off-Campus vs. Alexander
8:00 p.m. Senior Party, Campus Center Auditorium

Wednesday, October 28

9:00 a.m. Chapel Leaders: William S. Causey and Craig W. Cashdollar
4:30 p.m. Football: Hodge vs. Brown

Thursday, October 29

9:00 a.m. Chapel Leader: Dr. William F. MacCalmont, President Westminster Choir College.
10:30 a.m. Graduate Study Committee, Board Room, Speer Library
11:30 a.m. Committee on the Ministry, Board Room, Speer Library
4:40 p.m. Meeting of Department of Biblical Studies, Alexander Hall Lounge

7:00 p.m. Joint Meeting of SEA and Theological Society Campus Center Auditorium

Friday, October 30

9:00 a.m. Chapel Leaders: Fred B. Coffman and Maitree Chartburt
6:00 p.m. Off-Campus Students' Pot Luck Supper, Campus Center Auditorium

Saturday, October 31

2:00 p.m. Princeton vs. Brown, Palmer Stadium

Clarke Accepts Call

(CONTINUED FROM PAGE THREE)

Plymouth Church of the Pilgrims, in Brooklyn, N.Y.

In 1955 Clarke was elected to the Francis Landy Patton Chair of Homiletics by the Board of Trustees at Princeton. That same year he was elected "National Church Preacher of Year 1955" by the General Assembly of the Presbyterian Church, USA. His sermon, "The Christian Family in A Changing Society" was re-broadcast over the Voice of America shortly after President and Mrs. Eisenhower listened to the sermon in the National Presbyterian Church, Washington, D.C.

CLASSIFIED ADS

● PERSONAL ADS will be accepted on a first come basis. The deadline for these is Tuesday at 12:00 noon. They are to be dropped into the mail slot at 109 Hodge.
● Are you interested in entering a discipline of gathering together informally one night a week to share with each other our daily Christian living, through searching the Bible for new light, open and honest conversation and a renewal of our common prayer life? Contact Mary or Gene Baker, or call OWEN 5-0627 in Trenton.



THE Seminarian

VOL. X, No. 5 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, OCTOBER 30, 1959

REFORMATION VESPERS AT AT UNIVERSITY SUNDAY

Students from universities and colleges in New York, New Jersey and Pennsylvania, will again join with members of the Princeton community in celebration of the fourth annual Reformation Vespers at (Princeton) University Chapel on November 1 at 4 p.m.

The service is being held under the auspices of the Dean of the Chapel, Dr. Ernest Gordon, and is sponsored by the Concordia Society, the Lutheran student group on campus. Students from other university Christian groups will also attend.

Marty Speaks

The Rev. Dr. Martin E. Marty, associate editor of *The Christian Century*, pastor, lecturer and writer, will be the preacher. The theme of the service will be the Reformation concept of "Every man a priest in his vocation" which has significance in a world which has "come of age" scientifically. Dr. Marty, pastor of a church in Illinois, is a prolific writer of books and articles, among them three books which were published this year, and has lectured widely. He is also a designer, interested in art and the church's concern for it.

The Rev. Dr. Richard Luecke, pastor of Princeton's Lutheran Church of the Messiah and chaplain to Lutheran students on the University campus, will be the officiant. In commenting on the theme of the service, Pastor Luecke pointed out that the Reformation restoration of the Gospel was viewed as "freeing men from a need of 'special works' for their own proper work in the world."

Since Vespers is traditionally based on psalms, the service music will concentrate on special psalms. Psalm 46, the "Mighty Fortress" psalm which carries the theme of the Reformation, will be sung by the congregation. Psalm 48, which embodies the church's concern for nature, art and history, will be sung in a XVIIth Century French setting by a chorus of children from church schools in the Princeton, Philadelphia, and the Delaware Valley area. Psalm 51, *Miserere mei Deus*, the offertory prayer of the

(CONTINUED ON PAGE FOUR)

MISSION LECTURES START MONDAY



David du Plessis

World Pentecostal Leader Speaks

The Reverend David J. du Plessis, a renowned leader in the Pentecostal movement, will open the Missions Lecture series at 7:45 p.m. Monday, November 2 in Miller Chapel. Choosing "The Manifestation of the Holy Spirit in the Mission of the Church" as a title for the Lectureship, du Plessis' first lecture is "The Holy Spirit in the Life of the Individual." This lecture will be concerned with the Holy Spirit working upon the life of the sinner and in the life of witness.

The succeeding lecture on Tuesday, November 3, will deal with "The Holy Spirit in the Life of the Church." Special emphasis will be given to the manifestation of the Holy Spirit through the ministry and assembled members.

du Plessis' concluding lecture, Wednesday, November 4 is titled "The Holy Spirit in the Mission of the Church." At this session he will contrast the early apostolic church and the church of this century.

TENNENT OPEN HOUSE

The annual Tennent Hall Open House was held on Tuesday, October 20 from 8:00-10:30. Following a tour of the residents' rooms, the guests were invited to the basement where they found the "Teahouse of the Harvest Moon." Refreshments were served in an Oriental setting.

General chairman of the affair was Pat Davies. Other chairmen were Dolores Press, Virginia Hanley, Mary Ann Pakosh, Nancy Elberti and Lois Montelius.

FILM SERIES SLATED

A Friday night film series sponsored by the Social Committee will begin November 6 with *Call Me Madam* starring Ethel Merman. The Series will be made up of six films—three musicals and three classics—which will be shown two per quarter. The price of a season ticket is \$2.50 for the six, including free coffee and snacks. The schedule for the films is as follows: November 6, *Call Me Madam*, December 4, *Camille*, January 8, *Brigadoon*, February 26, *Johnny Belinda*, April 22, *Show Boat* and May 20, *Citizen Kane*.

From Africa

Born and educated in the Union of South Africa, du Plessis was ordained a minister of the Pentecostal church in 1928. He served as an evangelist in several churches in South Africa and was editor of the Pentecostal monthly of that country for several years.

Widely travelled, du Plessis has been secretary and one of the chairmen of the World Conference of Pentecostal Churches. His duties have taken him to 44 countries.

du Plessis has shown marked interest in the ecumenical movement as it effects the Pentecostal groups. He attended the World Conference of the International Missionary Council at Willingen, Germany and Ghana. He has also attended the assemblies of the World Presbyterian Alliance in Princeton, 1954 and Brazil, 1959. In 1954 he served on the staff of the World Council of Churches at Evanston.

du Plessis is also lecturing at Yale University and the Ecumenical Institute at Bossey, Switzerland this fall.

The Seminarian

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CHRISTIAN ETHICS?

Christian ethics have tendency to move from the concrete to the abstract. This is particularly true in an ivory tower existence at Princeton Seminary where we are often so involved in far flung discussions that we overlook and forget our Christian ethic and responsibility.

The Speer Library offers the student body tremendous opportunity for study and research. The open stacks are valuable time savers and facets of our academic freedom. But with freedom is coupled responsibility. Our responsibility is to see that the reserve and reference books we remove are returned to their designated places. This does not mean shelving them behind other volumes so that they will be readily accessible when we want them again. Nor does it mean removing them from the library without checking them out.

Also there is a problem of ethics involved when we disregard the time and number limit on reserve books.

Let's stop cheating each other in the misuse of Speer Library facilities and begin to take seriously the responsibility involved in our freedom. Christian ethics, if they mean anything at all, must start here.

WMF DINNER TUESDAY

By Ross Kinsler

Next Tuesday evening the Campus Center Dining Room will be the setting for the annual Missionary Banquet. The theme for the banquet, "Modern Missionary Frontiers," will be discussed during the dinner and a brief and varied program will follow. Our special guests will be the missionaries living in Payne Hall. We take this time, in conjunction with the missions lectureship, to open our eyes to the challenges to our faith presented by the world around us and to share the experiences of some who have seen action on different frontiers.

Probably all of us will agree that the primary factor in our pursuit of church vocations and in the very existence of the church in the world is the call of God. World Missions Fellowship seeks to discover and make vital for the members of the seminary community this motivation and the nature of our response in terms of our present and future ministry. This involves a study of the theology and structure of the church and of our individual lives in terms of mission, which may have radical implications for us and the church. What does it mean to follow Christ today?

The purpose of World Missions Fellowship is carried out in various ways. Prayer groups share the needs of the geographical areas of the world. Speakers, discussions and Bible studies will probe different aspects of the Church's mission. The mission lectureship, courses in Ecumenics, Frontier Day and ultimately every part of seminary life must be brought into relationship with this primary question of the mission of the church.

Questions and suggestions should be directed to the members of the World Missions Fellowship cabinet: Tom Hanks, Gloria Gibson, Dolores Press, Henry Bucher and Ross Kinsler.

CONTRADICTION OR PARADOX?

By Lee Poole

I want to be pastor in a church. I want to bring Christian meaning to others. I want a pulpit from which I may preach and help people to come to the Lord. All should know that my lord is Christ. I must plan that all might hear. But I must not fail; for God I must not fail.

And David counted his armies.

I will do my job as well as I can. When someone needs counsel I shall spend time; I shall bring to bear all my studies in psychology, philosophy, theology, history and even zoology. But I must not weep; for the sake of the counselee I must not weep.

And Solomon had wisdom.

I will profess Jesus Christ as Lord and Savior and I will be trinitarian. This is the basis of my sound theology. It is my chosen profession to be a Christian minister who cannot be challenged. I must not let the community's symbol of Christianity be weakened in their eyes. I must be professional; I must not doubt.

And Peter promised that he would be faithful through the night.

I count; I am wise; and I promise; but the Savior rides into town on a donkey and is seen as a common criminal.

HANDBOOK TO PRINTER

With a sigh of relief the staff of the 1959-60 *Handbook* turned this year's copy over to the printers on Friday, October 23. A tentative printing date prior to Thanksgiving was given to Mary Ellen Bollinger, editor, by the printer. Working as assistant editor this year is George Hollingshead.

LETTER TO THE EDITOR

Sir:

I would like to express my thanks to all the people responsible for the *Seminarian*.

The *Seminarian* is not only informative, but aids in bringing a closer feeling of fellowship to our Seminary campus. This is especially true for those of us living off campus who are often out of touch with campus activities.

—Jeanne Stone

BOOK OF THE WEEK

They tell us that the best way to read the Bible is to read each of its books at one sitting. To read this week's *Book of the Week* is even better. Romans is not an easy book, but with the RSV interwoven with the commentary of one of today's foremost theological interpreters, Romans emerges as a masterpiece of carefully organized thought. *The Letter to the Romans*, a commentary by Emil Brunner, has been reviewed as a "masterly exegesis." But it isn't so analytical but that it catches and conveys Paul's joy and meaning. Regularly \$3.50, *The Letter to the Romans* is priced this week at \$2.45.

CLINICAL-PASTORAL ED. DINNER

Next Thursday, November 5, the Office of Pastoral Theology in conjunction with the Field Work Department is sponsoring a discussion on summer programs for clinical-pastoral education. All those students who have taken such training, those who may be planning to do so in the future, and any who are interested in this phase of their theological education are urged to join the group in the small dining room at 6:00 Thursday evening. Sign-up lists for the dinner and

(CONTINUED ON PAGE FOUR)



McCord on Calvin

By Barbara Elder

President McCord told the Student Wives Fellowship at its first monthly meeting Thursday, Oct. 22nd, that the fundamental article of Calvinism is the Lordship of Jesus Christ, in which power is related to a person.

Speaking at Tennent Hall before what he termed "the prettiest class I've seen since I've been in Princeton," McCord discussed the life and times of John Calvin, of special interest in this year which marks the 450th anniversary of his birth, as well as the 400th anniversary of the founding of the Academy at Geneva.

In tracing Calvin's life from his studies in his native France through his work in Geneva and Strassburg, McCord emphasized that there was nothing "gauche" in Calvin and certainly nothing "gush." He described Calvin as shy, retiring, scholarly, ambitious in this realm alone, a gentleman with the manners of the court, especially effective with children whom he treated in an adult fashion—a man in wretched health but one who was popular, who made lasting friendships, and who felt things very deeply.

Predestination, generally associated with Calvin, should be spoken of unashamedly by Presbyterians. "Because of its Biblical derivation, it should be spoken of by all who believe in revelation. To say that we believe in predestination is to say that we believe in the sovereign freedom of God in redemption . . . sovereignty really means freedom. We cannot domesticate God. We have no handle by which we can manipulate him. We never have God; he has us. This is the true meaning of sovereignty—God setting man free in order that man might live out his life to the glory of God."

McCord again stated his belief that "Christianity is not a religion; it is the judge and critique of all things religious. It is a religion of life . . . in a world that is the theatre of his glory and the arena of his activity. Calvinism is the most meaningful form of his activism."

AROUND THE SEMINARY

By Judy Kingston

Where might you start to look for information on, say, evangelizing women textile workers in Japan? How about a theological index? Interestingly enough, tucked away in one corner of Speer Library's second floor is the large, airy office which serves as working headquarters for the American Theological Library Association's *Index to Religious Periodical Literature*.

The value of such a publication cannot be estimated in lessening the work of finding material on the theology of a particular subject. An example of the system used in this index is as follows:

FUND DRIVE SET

Within a few days Princeton Seminary students in Brown, Hodge, Alexander and Tennent halls will be visited by their fellow dorm members who will be soliciting for the United Fund, Off-campus students and faculty members will be approached by mail and personally concerning this worthy cause. This is the time of year when we as a seminary family are asked to give generously to aid Christ's church throughout the world. Our projects are centered around needs in three countries: Spain, Indonesia and Korea. In the following two issues of the *Seminarian* these projects will be introduced in detail.

The United Fund campaign will officially open on the morning of November 10th. At that time in our regular chapel hour we will have a dedicatory service for this year's projects. On the evening of November 10, the solicitors in the dorms will contact each dorm

(CONTINUED ON PAGE FOUR)

the reference to an article written by A. Ehrhardt, entitled "Construction and Purpose of the Acts of the Apostles," and printed in *Studia Theologica* (1958) would be listed alphabetically under the author's name and under "Paul, Saint" and "Bible, New Testament, Acts." As a reminder, a cross reference to Saint Paul might be found under "Bible, New Testament, Biography."

The work for the Theological Index is carried out by energetic, white-haired Dr. Lucy W. Markley, the editor; her secretary, Mrs. C. Thomas Hilton; and graduate student Donald Ziemke as indexer. In the approximately fifty magazines covered by the Index, each article is read and notations made as to author and subject references. Separate cards for each entry are typed on a special IBM typewriter. These are shingled in appropriate order on the master pages, which are about 1½ by 2½ feet in size. After the entire compilation is thus assembled, the pages are photographed and printed. The culmination of this effort for one calendar year is a small green volume to be found in the reference section on the library's first floor.

The Index was first begun in 1949 by cooperative work among the seminary libraries. This work is in two bound volumes, soon to be followed by a third, covering the years 1957-1959.

At present there is no all-encompassing index or abstracting journal which takes in the large range of theology. The Roman Catholics have one of their own, *The Catholic Periodical Index*, and some articles of theological import can be found in the *Readers' Guide to Periodical Literature* and the *International Index*. Protestant efforts have thus far been on a slightly smaller but growing scale. The Index is not a function of the Seminary, but is housed here and uses the library's literary facilities.

ROCKEFELLER FOR PRESIDENT

By John Vaughn

Working this summer as chauffeur and general office worker to Governor Rockefeller brought me into first hand contact with politics and politicians, and gave me some insights into the ability and determined strategy of Mr. Nelson Rockefeller.

On first contact with the Governor, I sensed a warm and homey quality which gave me the feeling that he had a genuine interest in me, and that I had just as much to offer him as he had to offer me. He dresses neatly but unpretentiously—most of his suits are twenty years old. He wears an old soiled hat, and in rainy weather he puts on a torn and weathered raincoat which he claims brings him good luck.

He is an extremely efficient, exact, and untiring worker. No letter bearing his signature leaves the office without having been read and revised by him personally, sometimes being drafted four and five times until it satisfies him.

He is a generous public servant. He maintains his New York office and state car at his own expense, and his salary of \$50,000 is used for charity.

He is a man of high integrity. One of his first acts as Governor was to cease the acceptance of gratuitous tickets to social and sports events by anyone of his administration.

He is a man of thoroughness and intellect. Before proposing any legislative measures, he sets up a research committee composed of highly qualified men to gather all available data, taking into account every aspect of the problem, considering every possible means of solution, evaluating the data, and submitting the report for his consideration. The report is published and available to the public, and the Governor's legislative program is based upon it.

He is a man of common sense and action. He knew that a family cannot live beyond its means, and he reasoned that a government can't either. If the public demands services which require a bigger budget, then the financial means must be made available. Thus, he proposed the State Income Tax program.

He commands the respect of all who meet him, and he works with a staff that is wholly dedicated to him. He is a man of vision who is perfectly capable of translating his state policies and principles on a national level. He is in a position to bring the best qualified men in this country into his administration. He has had personal contact with Mr. Khrushchev on several occasions, and is well aware of the essential role of Russia in the formulation of our country's foreign policy.

Having been to the Rockefeller Estate in Pocantico Hills and seen the luxury he has rejected for public service, I am convinced he is the man who could best serve our country's future interests as President of the United States.

UNION VS. PTS FRIDAY

Union Seminary's varsity football team, fresh from an encounter with Yale Divinity will travel to Princeton Friday, Nov. 6, to play the first of a two game series with us at 2:30 p.m. The second game will be played the following Friday in New York. The entire community is urged to witness the renewal of this intense and traditional rivalry.

Brown's 6-0 victory over Off-Campus last week left this week's Brown-Hodge contest to prove who will be the first round victors. Off-C. gambled early in the game, attempting to run a short distance on the fourth down to gain a first. The attempt failed, leaving Brown in control on O-C's 20; and Selleck, always quick to take the advantage, fired to Brubaker for the lone score of the contest.

In the only reportable contest this week, Alexander repelled Off-Campus onslaughts early in the game with two abrasive goal line stands and then moved quickly upheld to score on a beautiful pass from Walker to Dennis. Despite outstanding running by Don Brown, Off-Campus opened the game as Davis proceeded to run over the first marker, block a kick for a safety, and pass to Finertie for a touchdown on the final play of the game. Final score: Off-Campus 14, Alex 6.

Fund Drive Set

(CONTINUED FROM PAGE THREE)

resident and explain to him in more detail the procedures followed.

The United Fund campaign has been an active and vital part of the seminary's life since the days when Dr. Stevenson was President. It began originally as a door to door collection for the support of a Presbyterian missionary in Brazil. Since those days the projects have become ecumenical in scope—quite in keeping with the Princeton tradition!

The goal we as seminarians are striving toward is \$8,000. This means that each of us is asked to give in a sacrificial way and not merely by scooping off the surplus of our abundance. We urge you to read the following articles in the *Seminarian* and then to consider how much you will be able to contribute to the United Fund.

Clinical-Pastoral Ed. Dinner

(CONTINUED FROM PAGE TWO)

discussion will be posted in Stuart Hall and the Campus Center.

The guests who will be present to speak briefly and to answer questions about the various programs are Paul Hostetter, Assistant to the Office of Institutional Chaplains; Kendrick Lee, Chaplain at Trenton State Mental Hospital; and Edward Jabay, Chaplain at the Neuro-Psychiatric Institute. Also, several students will share some of their summer experiences in the various clinical

PRINCETON REPRESENTED

Twelve students from Princeton Seminary attended the New York Area meeting of the Inter-Seminary Movement Friday, October 23 at Biblical Seminary in New York.

Those attending were Douglas Box, Robert Brodsky, Maitree Chartburut, Joan Chin, Tom Cutting, Nancy Harris, Tim Held, John Miller, Richard Stephan, Don Williams, Perry Wootten and Don Purkey, Chairman.

The annual fall conference was opened by President Henry P. Van Dusen of Union Seminary, New York, who spoke on "One Lord, One Faith, One Baptism; Does This Imply One Organic Church?"

The evening program was devoted to a panel discussion. This group interpreted and clarified questions and problems concerning the unity of the church. Included on the panel were professors Alvin Ahern, Biblical, Eugene Crommett, General, Alexander Schreemann, St. Vladimir's and President Van Dusen of Union. Professor Ralph Key of Biblical moderated the panel.

Reformation Vespers

(CONTINUED FROM PAGE ONE)

church, will be sung by a mixed chamber choir in a setting of Orlando di Lasso.

Edward Wojtkowski, who has been music director of the Vespers since its inception four years ago, will again conduct. Mr. Wojtkowski, formerly music director of the Lutheran Church of the Messiah, is a graduate of Westminster Choir College, and has studied with Julius Herford and Robert Shaw. He has been visiting assistant professor of music at the University of Southern California and has conducted instrumental and choral groups in New York, Princeton and the far west. Charles Brown, also a former music director of Messiah Church, will be the organist.

CORRECTION

Professor Clarke leaves at the end of the first quarter in December and not in June as stated in the last issue.

ical-pastoral training programs. Questions about the training centers, the types of programs, and scholarship funds available for those in the program will be answered during the evening.

Each year more and more students are undertaking clinical education during the summer and return enthusiastic about the value of their experience for any area of the Christian ministry. This last summer there were twenty-one Princeton students taking courses in all parts of the country.

CAMPUS CALENDAR

Sunday, November 1

11:00 a.m. University Chapel: The Rev. Eugene Carson Blake, D.D., Stated Clerk, General Assembly, United Presbyterian Church in the U.S.A.

Monday, November 2

12:30 p.m. Faculty Luncheon, Alumni Room.
4:15 p.m. Football: Hodge vs. Alexander.
4:40 p.m. Preachers and Lecturers Committee, Board Room, Speer Library.
7:45 p.m. Annual Lectureship on Christian Missions, Dr. David J. du Plessis, -Miller Chapel.

Tuesday, November 3

9:00 a.m. Chapel Leader: Dr. Hendry.
6:00 p.m. World Mission Fellowship Banquet, Campus Center.
7:45 p.m. Lectureship on Christian Missions, Dr. du Plessis.

Wednesday, November 4

9:00 a.m. Chapel Leaders: Charles L. Cureton, III, and North B. Dancy.
4:30 p.m. Football: Off-Campus vs. Brown.
7:45 p.m. Lectureship on Christian Missions, Dr. du Plessis.

Thursday, November 5

9:00 a.m. Chapel Leader: Dr. Horton Davies, Department of Religion, University.
10:30 a.m. Retreat Committee, Conference Room.
11:30 a.m. Meeting of Department of Practical Theology, Board Room.
6:00 p.m. Clinical Training Dinner, Small Dining Room.

Friday, November 6

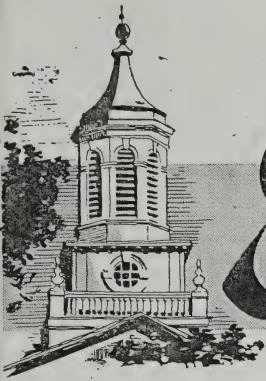
9:00 a.m. Chapel Leaders: Russell E. Davis and Preston A. Dawes.
2:30 p.m. Inter-seminary Football: Union Seminary, N.Y., vs. Princeton Seminary, Athletic Field.

Sunday, November 8

11:00 a.m. University Chapel: Dean Gordon.

OFFICIAL ANNOUNCEMENTS

- Deadline for applications for scholarship aid is Friday, November 6, Room 10 Administration Building.
- Swim Tags for the Seminary swimming pool should be turned in next week at Room 201, 21 Dickinson between 3:00 and 4:30 p.m. to Donald Purkey.
- The Evangelistic Fellowship will meet Friday from 4:00-5:00 p.m. in the Stevenson Lounge.



THE Seminarian

Vol. X, No. 6 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, NOVEMBER 6, 1959

FIELD WORK COVERS THE WATERFRONT

By J. Christy Wilson

When field work in Princeton Theological Seminary was first organized to make it a real and vital part of Theological education, we had nearly a hundred student pastorates. Most all of these churches now have full-time pastors.

So students have cut their own throats so far as jobs in this category are concerned. On the other hand, however, the fact that students have developed these fields into regular pastorates might be termed the acid test of field work as service to the church. For example, when the department was organized, we had eight student churches in the Trenton area. Now there are none! They all have full-time pastors.

As students worked themselves out of these positions, we have had to expand into many forms of field service, much to the benefit, we feel, of field experience as a real part of training and theological education for the many forms of the Christian ministry.

3-Year Program

The ideal experience, as we see it, would embrace service during the first year in Seminary in a closely-knit group such as the teams of the Evangelistic Fellowship or the Touring Choir. This would give an introduction to speaking from the pulpit, public prayer and reading of the Scripture and the whole service of worship, as well as visiting many churches and seeing what makes them click—or the opposite. The second year would be regular work with youth or an assistant on a church staff. The third year or a summer experience should involve preaching and pastoral work. Along the way there may be clinical experience and training in other areas.

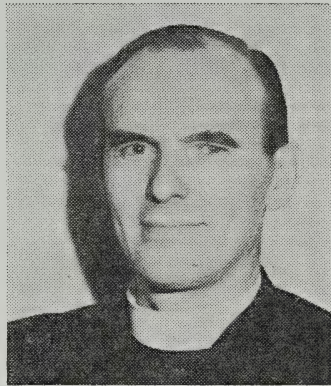
New Projects

This year teams from the Evangelistic Fellowship are working in Inner-City areas of Brooklyn and Manhattan with churches confronted with juvenile delinquency and other problems of our day. We also have a representative in the East Harlem Parish. A number of stu-

(CONTINUED ON PAGE FIVE)

DAY OF PRAYER WEDNESDAY

DOCHERTY SPEAKS COMMUNION OBSERVED



Dr. George M. Docherty

The Reverend George M. Docherty, D.D., minister of The New York Avenue Presbyterian Church of Washington, D.C., will be the main speaker in Day of Prayer activities centering on the theme, "How Prayer Lives," on Wednesday, November 11.

Schedule Highlights

Morning devotions led by Dr. John Smylie in the Campus Center will open the Day of Prayer at 7:00 a.m. Following breakfast at 7:45, students and faculty will be led by Dr. Docherty in a chapel service beginning at 9:00 a.m. An hour for private devotions will precede the Service of Intercessory Prayer, which begins at 11:15. From 2:00 to 3:00 p.m. an informal sharing of ideas concerning prayer will take place in the Campus Center. Dr. Docherty, Professors Jurji, Kerr, and Kuist will lead discussion. Class prayer meetings and preparation for Holy Communion will lead to the observance of the Lord's Supper at 7:45 p.m. President McCord and Professor Fritsch will preside. George Haines is the Student Council member in charge of arrangements.

Speaker from Scotland

George MacPherson Docherty, our guest speaker, received his M.A. and B.D. from Glasgow University, Scotland, and served churches in his homeland before accepting the call to Washington in 1950. Dr. Docherty appears regularly on the television program, "This We Believe" under the auspices of the Council of Churches, National Capital Area. He is married and the author of a recently published book of sermons, *One Way of Living*.

MISSION LECTURES

By Barbara Elder

In the annual Missions Lectures Series at Miller Chapel November 2 through November 4, the Reverend David J. du Plessis told the Seminary that the Holy Spirit creates within the individual a disturbance until he begins to move in the direction in which the Holy Spirit guides him.

In the first of his three lectures du Plessis emphasized that the person is often forgotten in these days of mass movements. God's interest is in the individual. He stated that the individual is changed upon receiving the Holy Spirit but that this experience is much more than the removal of sin. It is, rather, a true baptism of the Holy Spirit which creates in an individual a sense of the fullness of God. He cautioned that anyone who receives the Holy Spirit in his life may expect a battle. du Plessis feels that the work of the Holy Spirit is hindered when the inner disturbance within the individual is attributed to nervous tension.

"The very strong emphasis today is on witnessing," said du Plessis. He considers his life of witnessing one of great adventure and gave testimony to his own experiences.

(CONTINUED ON PAGE SIX)

The Seminarian

Published every Friday afternoon during the Academic year by Princeton Theological Seminary. Subscription rates: \$3.00 per year. Editorial offices, 109 Hodge Hall, Walnut 1-9677. Editorial Board: Professors Blizzard, Brower, Homrighausen, Messrs. Brixey (Chairman), Gibbs, Purkey, Williams. Administrative Advisor, Mr. Sanders. Staff: Donald M. Williams, Editor; Donald R. Purkey, Associate Editor; Craig Cashdollar, Assistant to the Editor; Nancy L. Harris, Secretary; Ron Rice, Photographer.

LET'S GET BEHIND . . .

Again this year the Campus Fund Drive will kick-off with hopes of reaching \$8,000. That's about an average of \$14.00 per person for faculty and students.

Worthy projects have been selected by the committee and long hours of effort expended. We congratulate those engaged in this task. They are largely unsung heroes. Their reward will be our response. May we care enough to share enough, to push the drive over the top!

FRESH AIR . . .

Two events were recently participated in by Seminary students—the panel discussions of the Inter-Seminary movement and the S.E.A.-Theological Society. In both, fresh air blew as people were willing to take stands, contradict each other, and have healthy, old-fashioned debate.

Some cases in point are: H. P. Van Dusen of Union on the myth of structural unity being real unity: "There is no doctrinal unity in the 'United' Presbyterian Church, when we allow Fundamentalists who hold one view of Scriptures and Liberals who throw it out. What is our Unity?" Or again: "There was no unity at the council of Nicaea one minute after the benediction was pronounced." Or here at home, Duncan Watson on church social pronouncements: "We fire off social statements into the stratosphere and the churches know nothing of it"; Tom Williams on the concern for relevancy: "The church's concern is not with being relevant to the world but to its Lord"; or Bill Causey after over an hour had passed: "Only in the last 15 minutes have we gotten anywhere."

We quote these random statements to make one point, debate is healthy, creative and refreshing. To always hear "your" side is just plain boring and dull.

We would like to see more of this type of discussion on our campus. We even "dream" of the day when the faculty might be willing to contradict each other openly. What of a Catholic in the White House, Biblical authority, Predestination, etc., do we ALL agree?

One student from the floor at the Inter-Seminary meeting said that an essential part of community is "Men locked together in argument over vital issues." Amen!

EVANGELIST VISITS

The Reverend Bryan Green, Rector of St. Martin's, Birmingham, England and honorary Canon of Birmingham Cathedral, will lecture Thursday, November 12 at 4:30 p.m. in Stevenson Lounge. His topic will be Evangelism. The visit of Canon Green is being sponsored by the Theological Society.

Canon Green, a leading evangelist of the Church of England, will deliver a series of four evening lectures on the topic, "The Christian Lives in the Twentieth Century," Monday through Thursday, November 9-12, under the sponsorship of the Student Christian Association. The Anglican evangelist will speak each evening in 50 McCosh. A coffee hour in Murray-Dodge will follow each lecture.

A frequent speaker in this country, Green has been missionary at the Universities of Oxford, Cambridge, Yale, Stanford, and South Carolina. He has also served as Anglican chaplain to students at Oxford.

A world traveller, Canon Green has conducted missions in Canada, the United States, Australia, New Zealand, Africa and Ceylon. In method he is noted for his restrained, intellectual presentation of the Christian religion with a personable sense of humor.

Author of *Christians Alive*, Green will preach Sunday in University Chapel

RETREAT PLANNED

The first retreat of this year is scheduled for Friday and Saturday, November 13 and 14, at Kirkridge, near Bangor, Pennsylvania. Professor Piper is to lead the retreat. The theme of the program, "Toward the Wholeness of Life," is to be a consideration of our struggle for integrity and dignity in the dimension of the self and our relationships.

The accommodations at Kirkridge are limited to fourteen persons. The retreat house is a farmhouse situated on 350 acres of land atop the Appalachian mountains. It is patterned after the Iona Community in Scotland and is noted for its rustic style.

Transportation to and from the retreat will be provided. Cars will leave from Miller Chapel at 3:45 p.m., Friday, November 13, and will return to the campus after the noon meal on Saturday. The cost of registration is \$2.50 which is payable at the time of departure. Registration is open to all students and is on a first-come, first-served basis.

Those who plan to go are requested to sign their names on the registration sheet posted on the bulletin board in Stuart Hall.

LETTERS TO THE EDITOR

There are a variety of chains in the world. There is the chain of event, the watch chain, the chain of circumstances, even the chain on the bell. There are chains which are produced for safety's sake and there are those other chains which are degenerating character, as well as those chains which pass through, the mails illegally. But let me tell you about a chain which has become a bone of contention to the once peaceful, placid facade of this community (or at least to a part of it). This chain is more commonly known as "the chain that has launched a thousand choice words" or as the witches of the past weekend might have put it "yeeeks, who tripped on my broomstick?"

Yes, my friends, running across a once useful, functioning cement road in this community is such a chain. Now don't get me wrong—this chain serves a very useful function to the community. It is low enough to keep out sports cars and high enough to keep the male population from the steps of Tennent Hall. Actually, though, on warm sunny days it keeps safely within its realm a dozen smaller members of society. And at night it serves another useful purpose. It scrapes the front bumpers of cars which are not used to having chains across roads; it trips unsuspecting Reading Room patrons and in case of fire would prove a magnificent obstacle for the fire department.

Now as a baby tender this chain has proven very useful when there are babies to be tended. But how about it? Are the other things necessary?

A Patron with a Scraped Bumper,

Mary Ellen Bollinger

Can't your readers understand plain English? Some have accused me of being against lectures, preceptorial sections and theological discussion in general!

A request from the Jot & Tittle Pen Co. to use the letter as part of an advertising series ("The Pen is Mightier than the Sword"), Oct. 23, is flattering but hardly shows understanding of my point either.

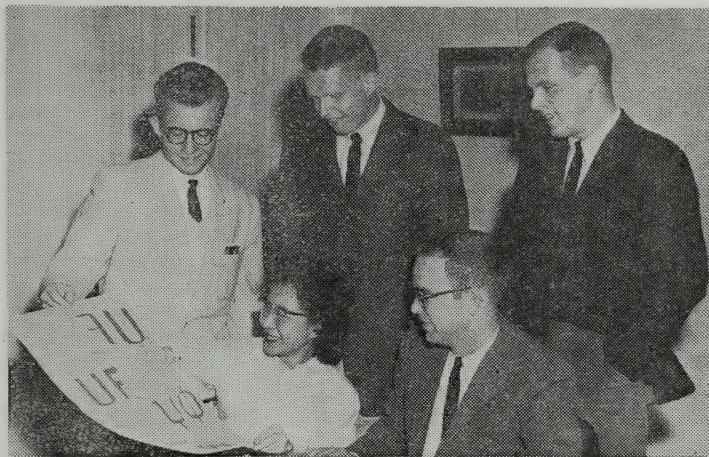
May I elucidate? "Some of my best friends tilt at windmills." This is a kind of shadow-boxing; having seen a windmill, and mistaking movement for life, some bravely accept the "challenge" to a duel. Since they engage the movement rather than a live person, however, they are in no real danger.

Think it over,
Seneca

WE QUOTE . . .

"Group dynamics without personal and group preparation both in spirit and in content becomes drearily empty. Group dynamics under carefully prepared circumstances can release the creativity of group thinking." Nels F. S. Ferre, *Christian Faith and Higher Education*, p. 99.

UNITED FUND CENTERS ON THREE GOALS



Preparing publicity for the Fund Drive are the committee: Henry Bucher, secretary; Jim MacDonald, co-treasurer; Fred Gibbs, publicity; Joan Chin, co-treasurer; and Charles Dreyer, chairman.

HOSTEL FOR KOREA

By Charles Dreyer

"Princeton Seminary Hostel," Taegu, Korea will become a reality after our United Fund campaign has ended and our contributions have been sent to Korea. The building of this hostel, which will bear our name, will be a complete project in itself. This will be of great help to the Korean Christians and a constant reminder of the outreach which our seminary is making throughout the world.

What will be the purpose of "Princeton Seminary Hostel?" It will be built to fulfill the need for adequate housing for junior high and senior high boys who will attend school in Taegu. These boys are the sons of ministers and missionaries who are serving Christ and His Church in the rural Kyung Dong Presbytery. In this particular Presbytery there are 113 churches which are being served by 24 ordained ministers and 40 licensed evangelists. Because of the Presbytery's being in a rural area, many of the ministers previously have left this Presbytery and have found work in the cities when their sons reached the junior high level in school. The simple reason for their exacuating the Kyung Dong Presbytery was that their sons could not be properly educated in the country.

However, a solution was found. A hostel was constructed in Taegu which has served as a home for the sons of the ministers and evangelists of the Presbytery while they attended school. Thus, their fathers and mothers were able to remain in the rural churches where they are so much in demand. The present hostel in Taegu houses 15 boys but another one is needed. Hostel number one is already filled to capacity and at present the Korean boys who have not been able to enter it are forced to live in highly undesirable rented rooms throughout Taegu.

This is where we of Princeton Seminary have been asked to help. We have been requested to contribute between \$2500 and \$3000 for a new hostel. Through our giving we can insure the Korean boys decent and comfortable quarters while furthering their education in Taegu. But much more important, we are insuring the thousands of residents of the rural Kyung Dong Presbytery that they will be continually served by their ministers and evangelists.

The hostel project is one that has already proven itself as effective. The hostel will be owned by the Korean-Church-Mission joint committee which at present directs the student program in Taegu. When completed, the hostel will bear a placard reading "Princeton Seminary Hostel." This is our project in Korea. The plans have been laid. Let us together build "Princeton Seminary Hostel!" Give generously to the United Fund!

CHURCH TO RISE IN SPAIN

By Fred Gibbs

A portion of this year's United Fund Drive on campus will be sent to Alicante, Spain to help construct a three-story building for the Presbyterian Church there.

The need for this project was reported last year by Mr. Emilio Gabas, a guest student here from Spain. He stated that the Alicante Church was in danger of being closed because of the building's poor condition and the unfavorable reputation of its area. The pastor and his congregation, mostly of the low-income bracket, were able to raise around one thousand dollars to purchase land for their new church.

With the additional aid of the Evangelical churches in Spain, the Alicante church purchased the lot. Plans were drawn up to provide for a one-story building and given to construction engineers for their approval. A few weeks later the building committee of the church received notice that the plans would not be accepted. Local authorities were considering the immediate area as a future settlement, and no building there was to be under three-stories.

The cost of the building was then tripled, and the hopes of the church members were lost. The little aid that did come could not reach the necessary four thousand dollars total cost for construction. "The minister of the Alicante church has requested once more that I endeavor to seek the aid of an organization which would come to their rescue in this moment of difficulty," wrote Mr. Gabas.

(CONTINUED ON PAGE FOUR)

PROJECT INDONESIA

By Henry Bucher

Time: World War II. Place: Djakarta Theological Seminary in Djakarta, the capitol of Indonesia. Only Bonar Sidjabat and Odeh Suardi, our two students from Indonesia here at Princeton Seminary, could tell you what it was like to live in this Island Republic at that time. What we are particularly concerned with here is what happened in this Indonesian Christian Seminary which has stood as a witness to the faith since 1934 in a land that is 75% Moslem. (There are more Moslems in Indonesia than in Egypt, Syria, Jordan, and Iraq combined.)

Although most of the Seminary's books were written in Dutch, German, and Indonesian in her early years, she had just acquired some in English before the war broke out. But now the fate of the books (as well as of the country itself) was in the hands of the Japanese military machine as it swept across Asia. During the occupation, the Japanese wanted to confiscate all foreign books, except, of course, those written in the tongue of her ally on the European frontier—Germany. This included more than half of the books in Djakarta Theological Seminary . . . So it was done.

1945 was 1776 for Indonesia as she finally broke loose from Dutch rule and fought for independence. After a long struggle, she joined the United Nations in 1950 as the 42nd nation. Since that time the Indonesian Church and this seminary in Djakarta have been recuperating from the lack of books. Of course, the Church wants the finest possible seminary and ministers, and knows this cannot be achieved without basic theological books. (There are about as many

(CONTINUED ON PAGE FOUR)

NOW FLY UNITED FUNDLINES



TO SPAIN,
INDONESIA AND KOREA
FLIGHTS START NOVEMBER 10th
PLEDGE RESERVATIONS NOW!

Spain

(CONTINUED FROM PAGE THREE)

The Alicante project consists of three floors. The Chapel would be housed on the first floor. The second floor would consist of a meeting room, a library, and hygienic services, while the third floor would contain the pastor's study.

When we consider the problems and restrictions on Protestant churches in Roman Catholic Spain, we may be better able to understand the situation of the Evangelical Church of Alicante (Presbyterian) and our purpose to help her in a desperate hour.

Project Indonesia

(CONTINUED FROM PAGE THREE)

Christians in Indonesia as United Presbyterians (USA) in the United States.) Moreover, the books that are primarily needed are those written in English.

Time: November, 1959 through June 1960. Place: Princeton Theological Seminary. Only those of us that give through the United Fund can help in this project to not only restore what war took away from a sister Seminary just south of Borneo, but also to help her shelve new books that are desperately needed to train ministers for that same Church of which we are a part.

BOOK OF THE WEEK

We're getting artistic yet! If visions of Masorete-marks or Greek imperfects dance in your head, rest your aching eyeballs. Drop down to see our proud display of YunHo Yee's impressions of our campus.

We're getting literary too, yet! If cloudy visions of Hebrew ideas or Greek concepts dance in your head, rest your lathered cranium. Drop down to see this week's *Book of the Week*, recommended to you by Dr. Metzger. "I would suggest von Allmen's *A Companion to the Bible*, for it is an excellent volume." The book presents the work of 36 Protestant scholars on the most important words in the Holy Scriptures. The price? We hoped you'd ask—less than a cent a page!



Nancy Harris, Sue Creamer, and Gloria Gibson of Joint Social Committee present Dr. McCord with first two Film Club membership tickets.

FILM CLUB OPENS SERIES

Social Committee Chairman Roy Pfautch announces the opening of the Friday Night Film Series tonight in the Campus Center at 7:30. The film is "Call Me Madam," starring Ethel Merman in the role of a lady ambassador to the tiny principality of Lichtenburg. This popular musical, a take-off on the career of Pearl Mesta, features such hit songs as "Hostess with the Mostes" on the Ball" and "You're Just in Love."

Pfautch discloses that the Social Committee drive to sell one hundred club membership tickets was a success, with a few season tickets left. For only \$2.50, club members will enjoy three musicals, three classics, and free coffee and snacks after each showing. (One for the road, you know.) However, for those still outside the club, tickets may be purchased at the door for fifty cents. Follow President McCord to the Campus Center Theater on Friday nights!

Waterfront

(CONTINUED FROM PAGE ONE)

dents had an excellent summer experience in Inner-City Philadelphia and with the Ministers-In-Industry program in Chicago.

Many students are gaining clinical experience with their field work in state remedial and corrective agencies such as the State Hospital in Trenton, the Neuro-Psychiatric Institute in Skillman, the State Home for Girls in Trenton, the New Jersey State Penitentiary, and other institutions. In addition, eight students are engaged under the Chaplain of the Presbyterian Hospital in Philadelphia gaining experience in visitation of the sick under close supervision and review.

Religious work on campus also engages

a number of students. The Westminster Foundation of Princeton University, and the State University of New Jersey or Rutgers, and now Rider College are employing students as leaders of discussion groups and for counseling on campus. In addition, the Dean of the Chapel in Princeton University has an assistant from the Seminary. The Danforth Foundation also affords selected students a year of intern experience in the campus ministry.

Many students are engaged in Christian education in the churches, and observation teams have been organized to visit churches for a period of time long enough to see the full structure of a church program in action and under supervision from the Seminary Department of Christian Education.

In fact, in any given week there will be over three hundred students engaged in all sorts of field experience from work in the Penitentiary to teaching a Bible class and from observation to the full responsibility of a student pastorate. It is an interesting fact that at present we have far more calls for students than we can supply. In fact, one of the largest responsibilities of our Field Work Department at present is limiting the amount of field service so that academic work will not suffer. This must be our first concern and consideration since the student will be in Seminary but once, and God willing, should continue to learn by experience in the church for many years after graduation.

We had one student on board ship as a cadet chaplain last summer. At the moment there are fifteen interns doing a year of active service, four are abroad, eleven in the United States from Delaware to California and from Minnesota to Alabama. All in all, there is a very wide area open during the Seminary course for real training and experience with real people in preparation for the Christian ministry.

DEBATE HELD

S.E.A. and the Theological Society debated over the church's "relevance" to the world. All viewpoints were expressed following papers read by Buddy Brixey, Bill Causey, and Duncan Watson.

"The Church should stick to the preaching of the Gospel," maintained Brixey. "The Gospel must be related to one's environment," answered Causey. Watson charged that the church speaks not from the grass-roots, but the top men, thus its word on social action is "word without flesh . . . empty words floating on air."

Tom Williams, attacking our attempt to be relevant to the world, claimed that "Jesus Christ did not meet the bread and butter needs of His day. Sin and grace are the big issues now as they were then."

James Aydelotte commented on the meeting, "This is a muddled-up mess." Art Benjamin said that the U. S. is "run by lobbies rather than representative government."

Douglas Bax, speaking from the floor, stated that the church must speak socially to itself, not to the world. "Not to do so is to assume that the world can hear apart from God's grace."

With 30 in attendance, the meeting closed after a good two hours of discussion.

OUR SOCIAL TASK

"As you did it to one of the least of these my brethren, you did it to me." Thus is set forth the Christian's obligation to those riding the last car of the social train. These needy persons, who migrate to the slums of the inner city without invitation and without guidance, find themselves relegated to poverty, aided only by public assistance that, while indispensable, is nonetheless meagerly and impersonally given.

Who is to meet their social and spiritual needs? Churches, where they exist, are of the transitory type which contribute all too little to the building of stability in a community. Civic associations are unheard of. Schools are overcrowded, and consequently are scarcely able to take on the additional burden of adult education.

In Chicago, the Christian denominations have broken out of their preoccupation with their own institutional problems to respond to the needs of groups outside. They have moved back into old neighborhoods from which they had once departed. Eight settlement houses, sponsored by the Presbytery of Chicago, are now engaged in ministering to the problems of newcomers to the city from the deep south and Puerto Rico. The Presbytery also furnishes leadership to churches in the inner city and to summer camps outside the city for youths from

(CONTINUED ON PAGE SIX)

BROWN WINS FIRST ROUND: SELLECK STARS

In a game that was marked by short rallies, interrupted by interceptions on both sides, Brown decisively outplayed Hodge to emerge unbeaten first round champions. Despite the absence of Otto Zing's crushing line play and Don Bachtell's pin-point punting (he has a sore toe), Brown proved both offensively and defensively tough. Brown threatened early in the encounter only to be turned back a few yards short of the end zone as Hodge recovered a fumble. But this setback proved only temporary as scat-back Selleck, on a modified draw play, darted through the Hodge leftside for 6 and the winning margin. The remainder of the game was played, for the most part, at mid-field, although Kandle pulled his team together during the closing minutes and Hodge made the most determined advance of the game only to be halted a few yards short of pay dirt by a Brown interception. Weighing the scale in favor of Brown, probably, was the consistent pass receiving of Grunhove and the backfield blocking of Bachtell.

First Round Standings:

Brown: 3-0 Off-C: 1-2
Hodge: 2-1 Alex.: 0-3

The opening of the second round on Monday found a sleepy Hodge team facing the always enthusiastic and spirited Alex squad. In the opening minutes, Hodge moved quickly into Alex territory, capitalized on Alex's failure to make a first down, and scored on a pass to Kandle on the 20 who then galloped the remaining distance for a T.D. Hodge failed in the conversion attempt (you'll find this to be one of the few secular uses of the term). Walker continued to hold a tight reign on his eager fledglings as he called and passed every play. For a time, his pass patterns had Hodge on the run as he split his two backs, Jim Fiske and Rims Barber, far to the side, thereby opening up the Hodge defense, and passed to center Don Brown who seemed to move freely through the Hodge secondary. The Hodge defense welded itself together at the crucial time and stopped Alex cold on four plays from within five yards of the goal. Although Alex showed some fine pass receiving, the Hodge line was probably the decisive factor in the game.

HANDBALL TOURNAMENT

A double elimination handball tournament, involving mixed faculty-student doubles as well as open doubles and singles, will soon begin. Sign up lists are to be found posted in Stuart. The deadline for entries will be noon on Friday, November 13th. Matches will be posted the following week and the arrangement of game times will be at the discretion of the players.

The Athletic Committee urges you to participate whether you are satisfied or dissatisfied with your game, for here is an opportunity to improve through a variety of competition. It is also a chance to accumulate points for your dorm, points which will determine the intra-mural champions.

There will also be a squash singles bracket for all those interested.

Believing that handball is one of the best means for keeping in good physical condition as well as providing a mental diversion and tension release, the Athletic Committee has made provision for a class in the fundamentals of handball. Opportunity to sign up for this class will also be found in Stuart.

Mission Lectures

(CONTINUED FROM PAGE ONE)

In his second lecture, du Plessis stated that "the Holy Spirit must have its rightful place in the lives of both the minister and the congregation." He feels that, "It is not a question of seeking for gifts but receiving the giver."

du Plessis also stated his belief that one need not go to the Pentecostal

Our Social Task

(CONTINUED FROM PAGE FIVE)

blighted areas. College and seminary students assist the permanent staffs of these missions to reach out to as many of the communities' needs as they can competently handle.

In his "Report for Summer Program, 1959" the Rev. Raymond Day, director of Beacon Neighborhood House in Chicago, describes some of his agency's work.

Mr. Day will be on the campus November 20, and meet with the Evangelistic Fellowship that afternoon at 4:00 in the Campus Center Auditorium.

Church to see the Holy Spirit in action but that within the ranks of traditional churches there exists a pentecostal movement. He stressed that those in all churches are in need of "anointment by the Holy Spirit" and that too often the church is afraid of emotionalism and people do not find "experience" in the church.

His last lecture was directed toward his belief that a third major branch of Christendom will emerge alongside of and not incommensurate with Roman and Orthodox Catholicism and historic Protestantism and will become a principal permanent variant of Christianity. He cited the tremendous growth of the Pentecostal movement outside the historic churches, but it is his opinion that the stigma attached to pentecostals is fading and that there will be a new Pentecost within the traditional churches which will once again send the entire church into the world to witness.

CAMPUS CALENDAR

Sunday, November 8

11:00 a.m. University Chapel: Dialogue Sermon, Canon Bryan Green and Dean Gordon

Monday, November 9

12:30 p.m. Faculty Luncheon, Alumni Room
4:00 p.m. Football: Brown vs. Alexander
6:00 p.m. Student Council, Small Dining Room

Tuesday, November 10

9:00 a.m. United Funds Service: President McCord and Dr. Piper
4:00 p.m. Football: Hodge vs. Off-Campus

Wednesday, November 11

Day of Prayer: Dr. George M. Docherty

Thursday, November 12

9:00 a.m. Chapel Leader: The Rev. Robert P. Montgomery
10:30 a.m. Committee on School of Christian Education, Room 222, Library
10:30 a.m. Committee on Book Agency, Board Room, Speer Library
11:30 a.m. Campus Life Committee, Board Room, Speer Library
11:30 a.m. Library Committee, Room 222, Library
4:40 p.m. Committee on the Ministry, Board Room, Speer Library
6:30 p.m. Presbyterian Minister's Fund Dinner for Juniors, Nassau Inn

Friday, November 13

9:00 a.m. Chapel Leaders: Messrs. James R. Duncan and Philip L. Ferguson
3:00 p.m. Interseminary Football: Union Seminary vs. Princeton, New York
3:30 p.m. All-Student Retreat, "Kirkridge," Bangor, Pennsylvania

Saturday, November 14

1:30 p.m. Football: Princeton vs. Yale, Palmer Stadium

Sunday, November 15

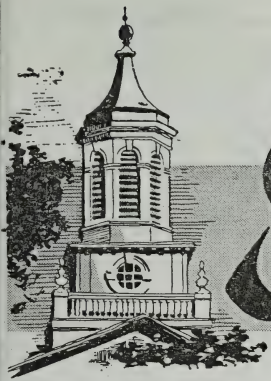
11:00 a.m. University Chapel: The Rev. Edward L. R. Elson, D.D., Minister, National Presbyterian Church, Washington, D.C.

OFFICIAL ANNOUNCEMENTS

● Because of circumstances beyond his control, Dr. Miller, Moderator of the General Assembly, has found it necessary to postpone his scheduled visit to the campus on Tuesday, November 10, until the Third Term.

● The Campus Dining Room will be closed for Thanksgiving Day. The Dining Hall will reopen Friday morning for breakfast. Please watch the bulletin boards for schedule of meals for the Thanksgiving weekend, Slater System.

● All those interested in writing, staff reporting, layout or any other function of newspaper work are urged to attend a *Seminarian* meeting, Tuesday, November 10, at 5:00 p.m. in the Alumni Room, Campus Center.



THE Seminarian

VOL. X, No. 7 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, NOVEMBER 13, 1959

THE LECTURES ON MISSIONS: A REVIEW

By George S. Hendry

The appearance on the campus of a real, live Pentecostal has transformed ecumenicity from a word into an experience, and for those who attended the three lectures: the genial and gracious personality of the lecturer made it a very agreeable experience. Dr. du Plessis spoke to us, not as the bearer of a label, but as the bearer of a witness to the presence and power of the Holy Spirit in the life of the church. To almost everything in his testimony we could say a hearty Amen. The question that kept rising was why it is necessary to call oneself a Pentecostal to say these things; and it became increasingly clear as one listened that, if there is any difference between Dr. du Plessis and the rest of us, it lies, not in his testimony to the Holy Spirit, but in the dubious exegesis with which some it was supported. This is notably the case in the matter of speaking with tongues, which, though it was soft-pedaled, was admitted by Dr. du Plessis to be the criterion of authentic experience of the Holy Spirit among Pentecostals—a position which completely inverts the emphasis of the New Testament, both in Acts 2, where Luke (rightly or wrongly) construes *glossolalia* as polyglottalism, and in I Cor. 14, where Paul indicates that speaking with tongues bears about the same relation to true Christian spirituality as a television commercial to the sponsor's product.

Historical Perspective Needed

The church has known from its early days that the Holy Spirit is "Lord and Life-giver," and it can only be renewed by fresh draughts of life from this source. It has also learned in its painful progress through history that this is not necessarily accomplished by the emergence of new movements, which tend to lose their momentum with their novelty. If Dr. du Plessis was aroused at the untimely hour of 4 a.m. to learn that "God has no grandchildren," the reading of a few pages of church history before he retired might have allowed

(CONTINUED ON PAGE FOUR)

CALVIN FILM TO BE SHOWN

DAY VISITS CAMPUS

The Reverend Raymond Day of the Chicago Presbytery will be the guest on our campus on Friday, November 20th. Mr. Day will lead the morning chapel and speak to groups and interested individuals concerning neighborhood house work and other summer opportunities in the Chicago Presbytery. Mr. Day is an ordained minister of the United Presbyterian Church in the U.S.A. He has been Director of the Beacon Neighborhood House in Chicago's Near West-Side since 1954. Mr. Day is a graduate of Juniata College and Western Theological Seminary.

MCCORD HEADS COMMITTEE FOR N.C.C.

The new Advisory Committee on Faith and Order of the National Council of Churches "represents a new dimension in the National Council program," said General Secretary Roy Ross. President McCord, the chairman of this committee, called the first meeting to order in New York at the new Inter-church Center on October 30.

"The first major study will be the theology of the conciliar movement and a look at the ecumenical posture of state and local councils," commented McCord. Having a three year assignment, the committee will present its report to the National Council.

McCord's Itinerary

The President spoke last Thursday to the Princeton Alumni in New York City, and Friday and Saturday chaired the meeting of the Theological Commission of the North American Area of the World Presbyterian Alliance, which met here in Princeton.

Sunday, McCord preached at the First Church, Bethlehem, Pa., and Monday addressed both the Princeton Alumni and the Elders Association of the Baltimore area.

Set Thursday Night

Circle November 19 on your calendar. At 7:30 that evening, the Theological Society presents "For God's Glory" in the Campus Center Auditorium. This unique sound film honors 400 years of Presbyterianism by presenting a documentary history. The film was premiered in Geneva this summer.

French Made

Made in Paris by Roger Leenhardt, who has an international reputation among film makers and is famous for his documentaries, the film was produced primarily for use as a teaching and inspiration motion picture in connection with the 1959-60 Jubilee observance.

300 Years Covered

Leenhardt, in his production of the 16mm black and white film, has used a technique that is unique in the church film making field. More than 1,500 illustrations, drawings and important papers, representing life and activities of the Presbyterian and Reformed Churches over the past 400 years, were examined, sorted and selected by the producer to tell the story of the Reformation.

For a brief 29 minutes the pictures appear on the screen, one after the other, as the camera moves back and forth studying the details of each picture. The effect is one of vitality and urgency, which causes the pictures to come seemingly to life. A fast paced narration contributes to the film's effectiveness. Behind the narration is an accompaniment of orchestral and choral selections.

New Process Used

The opening scenes portray Christianity as it existed in Europe in the Middle Ages. The work of Luther, Zwingli, and Calvin is then outlined. Following is a depiction of the spread of the Reformation to Scotland, Holland, Germany and Eastern Europe. Calvinism is given its due as an important factor in the rise and growth of the American colonies. In the final portions of the film, reference is made to the world-wide missionary expansion of the 19th century.

The Seminarian

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ARISE...

We have noticed with a certain amount of sadness the loss of old nostalgic traditions here at Princeton.

First the old Clubs went before the ecumenical era's answer to the offense of the particular, a monstrous brick building with all kinds of dead-end halls and little used balconies. The Club's mementos are now preserved in a dusty "alumni" room.

When old Lenox fell to ball and chain, scarcely a sigh was heard, except a few old fuddy-duddies from the University Art Department. Now in our very midst another old tradition is vanishing and a new student generation is growing up knowing nothing of it.

We speak of "A remnant shall return" in pink paint on a stone beside the path next to Stuart. Here before our very eyes it vanishes and no one rises to preserve this bit of *Princetonia*.

Where is the Student Council? The Administration? The Faculty? The old Alumni? Rise to the occasion! Let us retain the past which made us great!

Of course we have no idea what "A remnant shall return" means. But this is the essence of tradition. It may be meaningless, but let us defend it to the death. Duty and honor blindly call! Rise before it is too late.

OPERA REVIEW

By Puddel N. Brooks

When the Opera Association of Princeton Seminary performs, things happen that don't occur at the Met or La Scala. This week's performance proved it! Wagner was given a new light under the exquisite production of *Die Unitedfundendrievend*.

Scarcely known to opera lovers both in Europe and North America, this newly-discovered Wagnerian work shatters the aged *Ring of the Niebelung*. It answers the question: What in the Sam Hill was Richard trying to do? Vocalize German myth? Utilize buxom sopranos? Monopolize the "Top Forty"? Obviously, he was dedicating himself to the purpose of the U.F.

All this was maturely clarified by the talents of Fraulein Judith Kingston who filled the opera hall with an unchallenged voice. Few in the audience could not be moved by her dramatic delivery of the final aria, "Hymn zu die Unitedfundendrievengesange." So real did she make the death scene that even her chorus showed signs of tears. In all, her Germanic frame and Teutonic touch of her troupe rendered an invaluable service to Wagnerianism for years to come.

FIRST FILM SHOWN

About 90 people joined the fun of viewing the movie, *Call Me Madam*, in the Campus Center Auditorium last Friday night. Considering the frequent laughter and foot tapping, both the story and the music were quite pleasing to the audience.

After the movie the crowd moved up to the foyer and were served coffee and doughnuts by Dave McDowell.

A NOMINATION FOR THE PRESIDENCY

By Tom Terrill

Because I believe that the Democratic Party has been the more creative of the two parties in this country and has been more concerned with the welfare of the most of the country, I will support a Democratic candidate for the Presidency. Of the present available candidates, I will support Adlai Stevenson.

Mr. Stevenson's qualifications are many. He has had a distinguished political career. He is well informed on local, national, and international levels of politics. If having good rapport with Mr. Khrushchev is a qualification for the presidency, certainly Mr. Stevenson passes the test.

More than anything else, Stevenson has the imagination that is so necessary for the office of president. During the last campaign Stevenson brought to national attention the danger of atom bomb testing. At the time, he was laughed at. Today, we are reconsidering this idea and dangers of atomic testing. Preferring to run on issues, Stevenson refused to run on smiles.

In a day when foreign policy based on containment and buying friends has proven futile, we must use imagination and re-think our foreign policy. Can we go on ignoring Red China, Africa, and much of Asia? Has not Iraq pointed out the futility of the efforts of the West to control the world through military pacts? Stevenson offers us the chance to rebuild our foreign policy.

In all likelihood Congress will be Democratic in 1961. It is much more sensible to have the Administration from the same party. Not every Republican will have the force to push legislation as Eisenhower has had. Through Stevenson, we will have unity and imagination.

LETTER TO THE EDITOR

Seminarian princes! Lords of all they survey! Able to joust skillfully with a skeptic commoner, a robber-baron, or another prince. Weapons vary, of course. There are: sledge hammers (the *Church Dogmatics*), tiny daggers (Bible verses), poisoned arrows (disparaging remarks), antique swords (The *Westminster Confession*), long-bows (philosophical analysis), and jujitsu (non-directive counseling).

The net (rational consistency) is the weapon of slaves and should never be used by a prince—who is free from all rationalisms.

The ultimate weapon, however, is psychological warfare: discount everything your opponent says as a defensive expression of his basic insecurity.

Yes, they are princely masters of rhetoric, pedantry, camouflage, and both ancient and modern antiquities—but not of their own passions. And they are the servants of no one.

We're all in it together,
Seneca

STUDENT COUNCIL MEETS

Mrs. Samuel Keen, wife of the instructor in Christian Philosophy, presented a request to start a liturgical dance group on campus to the Student Council meeting Thursday. Mrs. Keen told of her rich past experience in creative dance and informed the group that liturgical dancing "offered a real chance for creativity." She continued, "The liturgical dance gives one a true sense of worship and an opportunity to clarify and deepen spiritual concepts. It aids in the development of sensitivity to others and produces Christian fellowship in its truest meaning—corporate participation." The Council heartily endorsed Mrs. Keen's program and it will be starting shortly.

New members of Council were introduced at this meeting: Perry Wootten, Pres Dawes, Tom Carr, Peter Macky, John Simpson and George Johnson. The standing committees and interest groups reported the activities of their constituent bodies.

BOOK OF THE WEEK

"Paintings in a book store? What crazy thing will those guys do next?" sighed Tessie Theolog.

"I don't think it's a riddle at all," replied Dr. Dowey. "They're simply trying to sell the BOOK OF THE WEEK. I recommended THE RIDDLE OF ROMAN CATHOLICISM, an excellent book by Jaroslav Pelikan, who is at the University of Chicago. It's the most relevant thing you could read between now and 1960. And they've knocked 30% off the regular \$4.00 price, Tessie."

"Anyhow, there's no riddle in enjoying Yun Ho Ye's paintings."

"LORD, TEACH US TO PRAY"*By A. Philip Saphir*

As we, once again, this week took time to look into our prayer lives, we realize how we stand in need of much correction and much growth. A prayer that is made intelligible to God in terms of heart to heart talk with Him is the daily privilege of one who is reconciled to Him. To such a one prayer is not a mere Christian duty, but rather, a joyous instinctive movement of his heart upward, an ascent of his mind, heart and will to Godward. It is that which "has happened" to him as he has found a new life in Christ. To him, prayer becomes an effortless entrance "into the Holiest," a joyous personal access to God, and a real and actual time of fellowship with Him. Thus every time he prays it makes a difference, a difference, above all, in his relationship with his Master because he has touched Him.

Only on the basis of such a freedom and closeness to God when we lay bare our hearts before Him when none but God is near, we can truly say that we pray. Anything short of a petition that is the yearning of the inner man created in God's own image, anything short of a prayer which is the thought of God for us, is not a prayer in His name. Is it not in this aspect that our prayer often fails? Absolutely best may not very often be relatively best, and many a time our sincere desires in prayer may not be God's will. Only much time spent with Him can reveal to us "the mind of the Spirit," and teach us to pray as we ought.

Again, seldom are we willing to continue to pray until the answer comes. Importance of importunity in prayer was clearly taught by Jesus. Spurgeon said, "Your prayer is like a ship which when it goes on a very long voyage, does not come home laden so soon. Mere coasters will bring you coals or such ordinary things, but they that go far to Tarshish return with gold and ivory." It is a danger, again, that the place of prayer becomes a place too familiar and too ordinary. When the freshness of the joy of our access to the Lord, is not there, and the sense of urgency is gone, when what we ask does not touch ourselves, our prayer ceases to be prayer.

Another reason why our prayers often do not find power with God is that somehow, in our thinking, we belittle God's ability. We do not pause to see around us prison doors being opened, lame men walking and the dead rising up, and we tend to think of God's "mighty works" as having belonged only to some ancient past. Thus while we kneel in prayer we are more problem-conscious than power-conscious. When there is an awareness of Power, then there is great expectation in prayer followed by great answers. "The prayer of a righteous man has great power in its effects."

Each Christian is called into this ministry of prayer, and all other ministries are based on it and centered around it.

NEW INSTRUCTOR

By now most of you have met the new instructor on the faculty this year: Samuel M. Keen. He is teaching in the Department of Christian Philosophy.

Keen is a graduate of Ursinus College, Pennsylvania, and has received a S.T.B. and a Th.M. from Harvard University. At present he is working on a Ph.D. at Princeton University.

A native of Wilmington, Delaware, Keen now resides in Griggstown with his wife and nine month old daughter.

At Harvard he studied under Paul Tillich and before coming to Princeton he taught at Boston University in the Department of Religion.

Keen's comments on his teaching experiences are favorable. He said, "I have been pleased with the openness of students and faculty at Princeton Seminary. Teaching here is stimulating and exciting because you can presume an interest on the part of the students." Also, he added that it is pleasant to be teaching in his field.

His hobbies are what he calls "un-theological"—wrestling, running and diving. This past summer he worked on the underwater salvaging of the African Queen. Mrs. Keen is a dancer and is attempting to start a liturgical dance group on the campus. She has had previous experience in this area.

Second term Mr. Keen is teaching a reading course in Ancient Philosophy and third term he is teaching a course entitled Existentialism. His thesis work for his doctorate is concerned with the Doctrine of Analogy or the problem of the knowledge of God.

SQUARE DANCE PLANNED

The Campus Center Auditorium will be the scene of the first square dance to be held under the sponsorship of the Social Committee. It will be Friday, November 20th, beginning at 7:30 p.m. The cost will be 20¢ per person. Sue Creamer is in charge of arrangements.

Our lives are measured by our prayers. Each spiritual success of our lives is due to some success in prayer, and each failure may be traced back to some failure in prayer. Thus, prayer is not just one of the several Christian disciplines, just an elective spiritual exercise, but it is the very breath of life of a Christian.

Were our prayer each day be, "Lord, teach us to pray"! The answer to it comes to us only in terms of our earnest desire to grow into His likeness. There is one great lesson on prayer that we learn from the parable of the prodigal son. As the son left home his request to his father was to give him his share of the property but as he came back home his prayer was no more "give me," but rather, "make me." The measure of our unreserved surrender to God is the measure of the effectiveness of our prayer.

TEACHERS ON TAPE*By John Miller*

In the basement of North Hall, immediately below the Reigner Reading Room, are three rooms little known to seminarians. In them is carried on the work of recording for the blind. Day by day, volunteer workers come in from all parts of Princeton: students, professors, townspeople, seminarians, typists, editors, and braille experts.

The work is under the direction of Mrs. Ralph Rotnem. Her personal experience in reading aloud to a blind historian convinced her that something could be done for blind students, and led her to take up the task in Princeton. The seminary granted her permission to fit up the basement for her purpose, and after the raising of funds by voluntary contribution the unit was opened in 1958. Three tape recorders are constantly in use, taking recordings of text-books requested by blind students for their college courses. The one on which I am working at the moment is a History of Western Civilization, requested by a student in New Mexico. Naturally, so large a work would take too long to complete if there were only one reader coming in one hour a week: the course would be over before the recording was ready. So there are three others working with me on the same book. A careful check is kept of where each reading begins and ends, to prevent overlapping.

But the work is by no means over when the reader switches off the tape recorder and takes off his microphone. The two twenty-seven minute tapes which he has just recorded must be auditioned, labelled in type and in braille, and sent off to New York to be made into discs. This, too, is entirely done by volunteer labour.

Where is the labour to come from? We, who are training in speech, can surely supply an answer. Mrs. Rotnem, with her two full-time assistants, Mrs. Bogia and Mrs. Stevens, is always ready to train new workers in the technique of reading for the blind. At present there are some forty workers of all sorts. Many more are needed. It requires no special skill; only a little time each week.

I conclude by quoting from a letter received from a blind student: "I wish to say . . . that this program is a God-send to us. We, the blind, need this program, and any time that I can influence anyone to throw a few shekels to a good cause I will mention "Recordings for the Blind."

We may not have shekels to offer. But we have talents and tongues. Here is our opportunity to manifest the truth that "then shall the eyes of the blind be opened."

NOTICE:

The *Seminarian* wishes to announce the appointment of Craig Cashdollar, a Senior from Indiana, Pennsylvania, to the position of Assistant to the Editor.



Selleck rounds left end for yardage
Friday

PTS DEFEATS UNION 13-6

The high point of the fall athletic season took place last Friday afternoon at PTS's newly organized varsity football team came up against an experienced Union Seminary squad. A down-pour at game time, which left the field intolerably muddy, combined with the late arrival of the Union team to put Princeton on the defensive emotionally. A high center on a fourth down left Union with the ball deep in PTS's territory and on their first offensive play of the game, the visitors scored on a quick flat pass and a lateral—leaving the Presbyterians stunned.

Methodical but thinking PTS quarterback, Don Batchell, began to pull his offensive team together, and defensive captain Ed Breece quickly tightened up the movements of his platoon. Stymied only momentarily, the Unionists continued to capitalize on the height of their pass receivers as well as on the fact that the mud hampered the usually quick and elusive PTS backfield of Selleck, Davis, and Glaser. The game suddenly took on new color late in the second quarter as safety Selleck grabbed a

Union pass on their 20 and floated over to tie the score at the half.

As the second half wore on, the Union group, though game, seemed wearied under the crunching line play of Hawes, Patton, Breece, and Scott. For a time, PTS seemed about to make it a rout as Davis, just overthrowing Walker on a 40 yard pass, connected on the very next play to Selleck for the same distance. Then the always slippery Selleck, eluding would-be taggers, glided over from the 20—only to have the play called back.

Things were beginning to look dark for the home-townners (mainly because the sun had set) as it appeared that a tie was to be the order of the day. However, on a behind the lines pass, Union underestimated the PTS line for end Ed Breece, breaking through, intercepted the lob and galloped 70 yards, outrunning the Union speed merchants, and scored. The conversion attempt was successful, making the final score PTS 13, Union 6. The second of this 2 game series is being played this afternoon in N.Y.

CAMPUS FOOTBALL

Consistent defensive play on slippery ground by both teams overshadowed offensive maneuvers in Monday's scoreless tie between defending champion Brown and vastly improved Alex. Brown drove to the Alex five yard line in the first quarter, but had to give up the ball on downs. Neither team was able to penetrate inside the enemy thirty thereafter.

Intramurally, this week was marked by the creation of a second Off-Campus team, a move which left both teams with only ten men. The wisdom of this move became apparent Tuesday as a considerably more unified Off-Campus squad I, under the leadership of Russ Davis, consistently out-played Hodge. The game moved slowly through the first half. Moving mostly on short passes Davis managed to score on a pass to Glaser. With only seconds to go, Glaser, on a "sleeper" play, made a shoe string catch of a pass from Davis again, fell over the goal, thereby shutting out Hodge, 12-0.

REVIEW

(CONTINUED FROM PAGE ONE)

ed him to continue his slumber in peace.

The revitalization of the second generation is a chronic problem, and the attraction of the Pentecostal movement for those in the old-line churches who feel defeated by it is understandable. But if the President of Union Seminary in New York has become an enthusiastic supporter of the Pentecostal movement, this probably tells us more about the spiritual condition of Union Seminary than it does about the promise of the movement, which, as Dr. du Plessis

admitted, may have merely succeeded in postponing the problem for a generation. And if there are students who feel that Princeton Seminary is a valley of dry bones which cannot live, unless they learn to speak with tongues, let them do so by all means; only, let them begin, each one, by learning to speak with the tongue he has (not omitting, meanwhile, to use also his ears and his eyes—of each of which he has been given two, in proportion to one tongue—in Stuart Hall and Speer Library) under the helpful ministrations of Professor Beeners.

CAMPUS CALENDAR

Sunday, November 15

11:00 a.m. University Chapel: The Rev. Edward L. R. Elson, D.D., Minister, National Presbyterian Church, Washington, D.C.

Monday, November 16

4:30 p.m. Football: Off-Campus vs. Hodge.

Tuesday, November 17

9:00 a.m. Chapel Leader: Dr. Wyckoff.
4:00 p.m. Football: Alexander vs. Off-Campus.

4:40 p.m. Curriculum Committee, Board Room, Speer Library.

Wednesday, November 18

9:00 a.m. Chapel Leaders: Messrs. Robert Finertie and James B. M. Frost.
12:30 p.m. Faculty Luncheon, Alumni Room.

Thursday, November 19

9:00 a.m. Chapel Leader: The Rev. Charles Marker, Minister, Princeton Methodist Church.

10:30 a.m. Faculty Meeting, Board Room, Speer Library.

11:00 a.m. Football: Off-Campus vs. Brown.

3:40 p.m. Graduate Study Committee, Conference Room.

6:00 p.m. World Mission Fellowship Dinner, Small Dining Room.

7:30 p.m. Theological Society: Film, "For God's Glory," Campus Center Auditorium.

8:00 p.m. Students' Wives' Fellowship, Tennent Hall.

Friday, November 20

9:00 a.m. Chapel Leader: The Rev. Raymond Day, Director of Beacon Settlement House, Chicago.

7:30 p.m. Square Dance, Campus Center Auditorium.

Saturday, November 21

1:30 p.m. Football: Princeton vs. Dartmouth, Palmer Stadium

Sunday, November 22

11:00 a.m. University Chapel: Holy Communion, Dean Gordon.

OFFICIAL ANNOUNCEMENTS

● All Middlers and Seniors who have not yet filled out individual course slips for each of the three terms are asked to do so next week, November 16-20, in the Registrar's Office.

● Dr. Charles R. Erdman will speak on Robert E. Speer at the Students' Wives' Fellowship, Thursday, November 19, at Tennent Hall.

● The Field Work Office is still seeking men to fill assistantship positions. Some wonderful opportunities are available for youth work and teaching. If interested, please pay them a visit.

● The Campus Center Dining Room will be closed for Thanksgiving Day. The Dining Hall will reopen Friday morning for breakfast. Please watch the bulletin boards for schedule of meals for the Thanksgiving weekend.



THE Seminarian

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WHO'S TEACHING WHOM WHAT?

By Hugh T. Kerr

The assumption is that faculties, whether college, seminary, or professional, know (in general at least) what they are supposed to be teaching and who their students are. They may grumble about the curriculum and the mountain of paper work and committee meetings; but these are the symptoms of the professor's chronic occupational disease. They may despair of the student's initiative, intellectual curiosity, built-in resistance to knowledge; but this has been the teacher's lament from Socrates onward.

Student's Side

On the other side of the educational equation, the student is supposed to know (in general at least) what he is in school for and what is required by way of academic discipline in order to get the most out of his three or four years of campus life. Of course he can cut corners (as can the faculty), but by and large the old dictum is supposed to hold good—you get out of it what you put into it.

This is a lot of "supposing." To add one more, just suppose that neither teacher nor student today actually fits this description, and that the educational process consequently rests upon a flimsy structure of make-believe.

What If Its True?

Just suppose that today's student is exactly what is being said about him in so many quarters, namely, "remarkably conservative in his general stance," "apt to choose the safe rather than the adventurous way," "belonging" and "togetherness" are very dear to him: independence and separateness unattractive," he shows "disillusionment with causes," even the angry young men are "negative rather than positive," "On Church or state campuses, the incidence of cheating on examinations, sexual promiscuity, and wanton destruction of property are very high," "God is taken for granted, with no great torture of soul." (Citations from "Faith and Morals on the College Campus," by Waldo

(CONTINUED ON PAGE FOUR)

HARSANYI OPENS SERIES



Janice Harsanyi

Janice Harsanyi, well-known Princeton soprano, will present the first program in the Seminary's Community Artist Series for 1959-60 at 7:45 p.m., Tuesday, November 24th in the Campus Center Auditorium. Mrs. Harsanyi has appeared as soloist with the Philadelphia Orchestra conducted by Eugene Ormandy, the Symphony of the Air conducted by Leopold Stokowski, the National Symphony Orchestra under Howard Mitchell, the Little Orchestra of New York under Thomas Coherman, and the Princeton Symphony with Nicholas Harsanyi conducting. Her 1959-60 season will include solo appearances with the Princeton Symphony, the Trenton Symphony, the Colonial Symphony, and the Philadelphia Orchestra. Mrs. Harsanyi is a Visiting Lecturer in Church Music at the Seminary and director of its Women's Choir.

Program

Her program on Tuesday will include selections from Purcell, Handel, Grieg as well as Gershwin and a variety of Negro spirituals. Mrs. Harsanyi will be accompanied by Louise Strunsky, prominent Princeton teacher of piano and a soloist with the Princeton Symphony.

The Seminary Social Committee which is sponsoring the Community Artist Series will honor Mrs. Harsanyi at a reception immediately following the concert. There is no admission charge to the concert. A showing of contemporary art will be on display through the courtesy of the Little Gallery of Princeton.

GILL TO SPEAK

Recent correspondence has revealed that Dr. Theodore Gill, President of San Francisco Theological Seminary, has accepted the invitation to be the speaker for the Senior Class Banquet. Because of previous commitments the original date of May 6th may have to be changed, but further announcement concerning this matter will be made by the committee chairmen Ron Sloan and Mary Ellen Bollinger in the near future.

ART LECTURE SLATED

Koinonia announces that Dr. Erika Dinkler-von Schubert will give an illustrated lecture on Monday evening, November 23, at 7:15 p.m. in Room 6, Stuart Hall, entitled, "Christianity and Art: The Reconsideration of Principles Derived From Early Christian Art."

Dr. Dinkler's doctorate in the History of Art, Church History and Classical Archaeology, was received from Marburg University. Medieval iconography and the relationship of Christian thought and art is her particular interest. Lecturing ex-

tensively, she has spoken at the Ecumenical Institute, Bossey, Geneva, Yale Divinity School, and the Evangelical Academy at Herrenalb. Papers have also been presented by her at Heidelberg and Marburg. Currently she is lecturing at Drew University, and Meridan Books, Inc. will publish her lectures in 1960. All are invited to the lecture.

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THANKSGIVING?

Next week is Thanksgiving. Along with the rest of the nation, most of us will pause in our academic life to gather with family and friends in the traditional manner. We will gorge ourselves with turkey and all the accompanying delights and settle down around the fire or T.V. set to spend a relaxed afternoon and evening.

We will find ourselves bombarded with statements from the President on down to local advertisers to "be thankful"—to pause and "count our blessings." This is usually performed by a ritualistic "grace" at the big meal, where even in the most prayerless families some words will be mumbled.

But for what should we be thankful? For the fact that we are the wealthiest nation in the world? For the fact that we have more cars, phones, and tranquilizers than anyone else? For our gadgets, our gimmicks, our leisure time, our middle-class respectability? Or more bluntly—our crass materialism? Should we pray, "Lord, I thank thee that I am not as these others. How nice of thee not to let bombs fall on our cities, how gracious to keep our stomachs filled, how understanding to allow us labor-saving devices." And underneath it all, we really pray, "Lord, how nice for us to have gotten all this for ourselves." What a travesty on that first Thanksgiving on the "rock-bound" New England shore. What a travesty on the strong Puritan faith that ventured all for freedom of worship according to conscience and Scripture.

True Thanksgiving was then and is now gratitude of the heart, which, having faced reality, been imperiled by adversity, and overwhelmed by the forces of evil, has found deliverance in the strong hand of God, or if not deliverance, strength for endurance. Thus Thanksgiving is a spiritual thing. Only in our country has it degenerated into materialism, or idolatry, which is blasphemy before Almighty God. Better to have no Thanksgiving than idolatry.

For us who are preparing to serve Christ's Church, may this Thanksgiving be a time of soul-searching. May we not be guilty, too, of prostituting our heritage. God help us when the Church joins the sentimental babble of the world. In this time may we face again the suffering of this world and the sinfulness of our hearts and out of this "reality" may we face the cross of Christ and the deliverance of our God. And in this experience of judgment and redemption rightfully find little comfort in the words of our Saviour, "Everyone to whom much is given, of him much will be required."

SECOND THOUGHTS ON PENTECOSTALS

By Tom Hanks

Just in case you've heard rumors that we Presbyterians are no fire-balls of evangelical passion, I have proof positive to the contrary: received from the synod in which I hold my student pastorate was a glowing report that one of our Presbyteries has just organized its first new church in 35 years. After reading in the synod evangelism report that we had kept membership losses down to 460 in 1958 I was feeling a bit shaken. But now I'm bursting my buttons!

How dare Dr. du Plessis insinuate that I, a Presbyterian of the Presbyterians, need a "fresh baptism of the Holy Spirit? Do Pentecostals not have eyes? Can they not see that I am rich, have prospered, and have need of nothing? Let them examine my treasures of Reformed theology, tie a mill-stone around their amateurish exegesis, and cast it into the sea!

But seriously, does our Lord ever suggest that the Holy Spirit would be bestowed like a senior class prize to the denomination with the best exegesis or theology? (This is the impression I get

from general student reaction to the mission lectures). Were the days before Pentecost spent writing an essay in Biblical pneumatology in the first-century equivalent of Speer library? Or is the key to Pentecostal vitality found elsewhere than in the library door?

"If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask (present tense, continuous action) him."

I hope we will have opportunity to hear more from Dr. du Plessis. Not that I'm eager to trade in my Reformed theology for a new model with more chrome and a louder horn. But if the ecumenical movement (not to mention the New Testament teaching that lies behind it) means anything, I cannot say to this part of the body of Christ "I have no need of you." Even if my theology and exegesis were perfect (and this would be a bit presumptuous, even for a Presbyterian), I still may need the rekindling of the gift within me or the imparting of some spiritual gift, which may depend in a measure on personal contact.

All this is not intended to minimize the importance of careful theological study or imply that the Pentecostals have

(CONTINUED ON PAGE FOUR)

LETTER TO THE EDITOR

Another technique of psychological warfare: "Do I threaten you?" said in a very concerned voice will unnerve any sincere opponent. He may become completely flustered; but even if he recovers rapidly you have put him on the defensive. Demoralization can rout an army. Try it when you're losing,

—Seneca

A scholarly man is J. Pelikan
And of Catholics and Romanists
Telikan;

In his book, we all hear,
He makes everything clear,
But darned if I see how D.
Helikan!

—Steve Salmon

I applaud your concern for restoring landmarks, notably our dimmed monument to undimmed hope. Things just aren't like they used to be.

Just before I dozed off, I happened to notice that your clarion call somehow came out "Arise . . ." instead of Arise!" Things just aren't like they used to be.

—Lazarus

On Tuesday last (10 November 1959), that night being billed as "the big one" around here, I had as my guest for dinner a freshman from the University. My motives for such were strictly ulterior: I wanted him to know that (1) there was a seminary in Princeton and (2) it was an academic institution worthy of the name and full of "normal, regular fellows." That happened to be the night of the actual Gotterdammerung here, i.e. the proto-Wagnerian *Die Unitedfundendriegen*, featuring one very buxom and/or pregnant Brunhilde along with assorted lost Vikings and confused-looking young men in Superman uniforms.

It was, of course, a deliberately silly pantomime, and everyone knew it. No one here needs to be told the reasoning and purposes of the Fund Drive. But everyone to whom I introduced my freshman immediately went out of his way to apologize for the whole affair and in embarrassment to assure him that we really knew and acted better. Afterwards he remarked, "I didn't realize that you all were so conscious of making the right accepted impression. I thought we were bad enough!" Anyone here guilty—besides me?

—James Aydelotte

BOOK OF THE WEEK

For the first time, Harry Emerson Fosdick has published a collection of his famous pulpit prayers and litanies. Entitled A BOOK OF PUBLIC PRAYERS, this week's BOOK OF THE WEEK is heartily recommended by Dr. McLeod. The collection was especially chosen by Dr. Fosdick for use by students and ministers. The seventy-five prayers will stimulate the formulation of prayers, and be helpful to anyone called upon to lead in prayer. Regularly \$3.00, this unusual volume will be just \$2.00 this week.

ECUMENICITY AND THE ORTHODOX CHURCH

By Angelos 'Van' Phillips

During the last fifty years when the Orthodox Church came into very close contact for the first time with the Christian West through the Ecumenical Movement, her position became increasingly clear as regards the faith she demonstrated to the World Council of Churches as well as her motives for participation. As a matter of fact it was the now famous encyclical of the Ecumenical Patriarch of 1920 that gave birth to the World Council of Churches. This body has been hitherto the only instrument for ecclesiastical unity.

The role of the Orthodox Church in it has been unique. She has kept this organization from being branded with a pan-protestant label and has approached controversial points from an angle unfamiliar to the Western spokesman but consonant with the great tradition of the Church. Let me emphasize that the Orthodox Church has demonstrated not only a favorable inclination towards unity but also an affirmative ecumenical viewpoint that surpasses the testimony of any other Church today.

This was not easy—because Roman Catholic criticism was bitterly directed towards the Orthodox theologians who had demonstrated their faith in the World Council of Churches. Collaboration with the "heretical sects" was to Rome a betrayal of the fundamental beliefs that the Orthodox Church stood for. One can safely say that the Pope's invitation to the ecumenical council wants the Orthodox to work with Rome for the much desired unity instead of with the Protestant "families." One has to remember that the Roman Catholics regard the Orthodox as schismatics. To go further and call the Orthodox heretics would mean that Rome calls the Ancient Church of the first eight centuries and the seven ecumenical councils as heretical. For the Orthodox Church remains true to the beliefs and practices of the early undivided church. This is not so with Rome. Without ecumenical sanction she went on after the Great Schism to expound and elaborate on the faith of the Early Church, coming up with certain heretical doctrines. So the 'barbarous' Church of the East had to take a thorny attitude towards the Roman Church calling her according to strict canon law *heretic*.

This year many fellow Princetonians asked me about the Orthodox outlook in regards to the Roman Ecumenical Council as well as the World Council of Churches. I believe that our attitude can be best understood by examining our motives for unity. The Orthodox, as I stated above, firmly believe both in the need to unite and in the possibility of the unity. We want a united Christian front not so much to cope with sociological evils as rather to establish and strengthen the conviction of the believers on a

firm foundation of sound doctrine based on Holy Scripture and Sacred Tradition.

The Protestant attitude to accept and use only Scripture has been disheartening. Rome on the other hand does not want to accept Sacred Tradition as it was experienced in the communal spiritual life in the historical dimension of the Early Church. For the sake of unity we are willing to overlook the Latin innovations, even their mediocre theology (I hope my Thomas Aquinas professor is not reading this), but what we cannot forgive is their damnable pride that made them break away from the *koinonia* of the primitive church, causing first the Schism of 1054, then the Reformation which split in two the seamless robe of our Lord.

However one should be aware of a genuine renaissance that takes place today in the Roman Church. The author was very much impressed this summer in Rome when Professor P. Stephanu S. J. (Pontifical Institute Orientale) showed the deep and in many respects admirable theological renovations that are taking place within the Roman Church. At the Vatican one heard of self-criticism, re-evaluation of the past and free re-thinking of historical development.

Now what of the Ecumenical Council? No one by this time has high hopes of ecumenical participation in it. The very nature of it is disputed by both sides. For the Roman Canon Law (Conciliar Movement—Ferrara—1457) it is no more than an advisory body to the Pope. For the Greek Church it still remains the supreme authority to interpret dogma according to the Catholic conscience of the Church.

Yet the Pope's invitation marks the beginning of a new relationship between Orthodoxy and Roman Catholicism. Though some Protestants may not be aware of it, meetings between the Orthodox and Roman representatives have been going on for some time. On October 14 of this year fifteen Roman Catholic theologians headed by Professor Paul Meyer, S. J., and Professor G. Weigle, S. J., met the Orthodox delegation consisting of Holy Cross (Greek) and St. Vladimir's (Russian) seminary professors in Boston, Massachusetts. Bishop Athenagoras, the most promising prelate in the Orthodox Church and a very active ecumenist, is the chief spokesman for Orthodoxy in her new relationships with Rome. Recently he was asked to represent in Rome the Ecumenical Patriarchy of Constantinople. His Grace, by the way, has been invited to preach at the University Chapel in January and will be a visitor in the Seminary Campus then. On the 9th of December a second meeting will take place in Fordham University.

In conclusion let me say that the Paraclete can give us an unexpected solution in regards to unity. The Orthodox Church in quest for it is willing with all humility to approach all and any quarters for it. Turning to Rome

PREACHER WITH A BRUSH

Have you seen the much-talked-about exhibition of art in the Book Agency? We're referring not to the new shelves or to the money-changers, but to the work of Ye, Yun Ho, painter extraordinary from Seoul, Korea. Ye's gift with water colors was evident almost as soon as he could read and write. He was graduated from Korea's Presbyterian Theological Seminary, and was pastor to slum children of Seoul when war broke out in 1950. Ye discovered the urchins one day while sketching in the city dump. Cash contributions and U.S. Army engineers helped Ye to build a church and a medical clinic now headed by his wife, a graduate of the Seoul Women's Medical College.

In 1953, Ye came to the United States to study, and in 1956 he was graduated from Lawrence College in Wisconsin. He was ordained the same year, and spent the next two years doing social work in Chicago. Last year Ye came to Princeton to begin studies for his master's degree in the field of Christian social work. Ye has spent almost half of his life in slum work, and he will return to his parish in Seoul in the near future. About a dozen of his paintings have been sold in Princeton, and some of those in the Book Agency are for sale. Drop in soon for a closer look at some familiar scenes. You may be fortunate to hear the modest man behind the brush.

FELLOWSHIPS AND GRANTS

Graduate students and those planning graduate work who wish to apply for scholarship grants or fellowships, should first apply to the schools in which they intend to study. Presbyterian students may apply directly to the Graduate Study Committee of the Board of Christian Education, Witherspoon Building, Philadelphia. For Rockefeller Doctoral Fellowships students must apply in writing to Dean Homrighausen for faculty nomination before November 15, 1959. The American Association of Theological Schools offers fellowships for faculty members; nominations are made by the faculty. The deadline is December 21, 1959. Information for various fellowships is available in the Dean's office. Those wishing to apply for Fulbright Scholarships should consult with Professor Kerr.

does not mean turning away from the World Council of Churches. However it is time grimly to remind our Protestant brethren that the Orthodox Church adheres to the One Holy Catholic and Apostolic Church in history where no problem existed in the relationship between the Bible and tradition and that it is not possible to move up the date of Pentecost to the sixteenth century.

PTS STOPS UNION 12-0

With darkening clouds threatening rain, a diminished but game PTS football team journeyed to the west shore of Manhattan Island last Friday, there to play a revenge-seeking Union battery. On their first play, Union attempted to score on the opposite side with the play that worked in their first game with PTS. It did not go far, however, nor did their offense generally as Ed Breece's well coached defensive platoon virtually tied Union's hands. Davis first opened up Union's defenses with a 40 yard run to their 20. Two plays later, reliable Selleck, who called most of the plays, passed 15 yards to Glaser who then trotted over for 6. Later in the half, Selleck reversed to Davis who threw to Glaser for the 2nd marker. An unfortunate call cancelled a 30 yard pass to "Rocky" Roberts, who turned in a notable job as offensive center. Olsen, Grunhovi, and Finertie were blistering on the line; and Union's record of incomplete passes can probably be blamed on sharp-eyed Williams and Goodlin.

Pentecostals

(CONTINUED FROM PAGE TWO)

nothing to learn from us. As I read the story of the "Young Church in Action" in the New Testament, I sense a need for deeper theological understanding. But compared to the need for spiritual power, the theological lack looks like the change in my pocket beside my bill at the bookstore.

So I hope Dr. du Plessis will come again (preferably not when theology papers are due)—and stay longer.

Who's Teaching

(CONTINUED FROM PAGE ONE)

Beach, *Christianity and Crisis*, Sept. 21, 1959).

Just suppose that such reports are at least partly applicable to seminary students. Now, if this be so, what happens to the educational process? What does the professor do differently from what he's been doing for twenty years? What is the student really looking for and how can the Christian faith come to him as both scandal and challenge, as out of this world and yet relevant to his existence in the world?

Well, we can pretend that nothing really has changed and go about our educational business as usual, and this is what most of us are doing. We can hope that the present mood is a passing fad and soon we all can get back to educational normalcy once again. But suppose it isn't just temporary; suppose it's the firstfruits of a mind and a mood that are going to be with us for a long, long time.

How, then, does the professor lecture to a class of students who have no confidence whatever in his or anybody else's

SPRING SPEAKERS INVITED

The Evangelistic Fellowship has invited four speakers to its spring Saturday conferences. The Rev. Richard Gilbert, youth evangelist for Presbyterian Church, will return again this year to address a new Junior High Conference.

Slated for the traditional three week-end High School series are: The Rev. Bruce Kurl, a graduate of Princeton and minister of St. John's Presbyterian Church, Compton, California; The Rev. James Rayburn, National Secretary of Young Life and a Presbyterian minister; and The Rev. Robert McCracken, a native of Scotland and minister of Riverside Church in New York City. McCracken has not confirmed his invitation yet.

ISLAM STUDY SEMINAR

All day Friday and Saturday morning there will be representatives working in Muslim countries on our campus for a Christian Study Seminar on Islam. Sponsored by the Near East Committee of the Division of Foreign Missions of the National Council of Churches, delegates will be representatives of the leading missionary commissions and boards, missionaries from Muslim countries, and some notable converts from Islam. Seminary students from the various countries of the Islamic world will also attend. Members of the Seminar will be eating in the dining hall and staying in the dormitories over Friday night.

ability to provide answers, since in our day there are no answers anyway? How does the teacher raise questions in a student's mind when the student is in no mood to question anything, especially his faith? How does the faculty as a whole operate when the student-body couldn't care less (despite annual Senior reports) about curriculum construction and course integration, since education after all is a status achievement whether in secular or professional Church life?

And for his part, how can a student today endure much longer the other-directed curriculum when he knows he is himself mostly inner-directed? How can he avoid academic irresponsibility when what he is taught is intellectually or psychologically meaningless? How can he be and do what is expected of him by faculty, parents, home-town pastor, when he has long since lost respect for their highly regarded ideals?

Are both faculty and students today acting and doing, going through the educational motions, as they expect others expect them so to act and do? If so, we're right back where we started; it's all a game of make-believe. Who's teaching whom what these days? And perhaps we should add—why?

CAMPUS CALENDAR

Sunday, November 22

11:00 a.m. University Chapel: Holy Communion, Dean Gordon

Monday, November 23

4:00 p.m. Football: Brown vs. Hodge
7:15 p.m. Koinonia: Dr. Erika Dinkler, Room 6, Stuart Hall

Tuesday, November 24

9:00 a.m. Chapel Leader: Dr. Jurji
4:00 p.m. Football: Off-Campus vs. Alexander

4:40 p.m. Department of History, Board Room, Speer Library

7:45 p.m. Community Artist Series: Janice Harsanyi, Soprano, Campus Center Auditorium

Wednesday, November 25

9:00 a.m. Chapel Leaders: Eugene P. Degitz and Charles B. Dreyer
12:30 p.m. Faculty Luncheon, Alumni Room

4:30 p.m. Thanksgiving Recess begins
4:40 p.m. Department of Practical Theology, Board Room, Speer Library

Thursday, November 26

11:00 a.m. University Chapel: Community Thanksgiving Service, The Rev. Dr. Richard H. Keucke

Sunday, November 29

11:00 a.m. University Chapel: The Rev. Canon Theodore O. Wedel, D.D., College of Preachers, Washington Cathedral, Washington, D.C.

Monday, November 30

8:00 a.m. Thanksgiving Recess Ends

OFFICIAL ANNOUNCEMENTS

● All Middlers wishing to apply for Lilly Senior Honors Scholarships of from \$100 to \$1000 for 1960-1961, should indicate their desire to the Dean by January 15, 1960. Requirements are posted on all bulletin boards.

● Thanksgiving recess begins on Wednesday, November 25th, at 4:30 p.m. Classes will resume on Monday, November 30th, at 8:00 a.m.

● The Bishop's Company will present C. S. Lewis' "The Great Divorce" on Saturday, November 21, 8:00 p.m. at the Second Presbyterian Church.

● Mr. Walter Gallop of the Interseminary Movement National Committee will be on campus, Monday, November 30 and Tuesday, December 1, and present the plans for the Triennial Conference of the Interseminary Movement to be held next September in Denver.

● William H. Kneidler, a senior at the University, is organizing a non-profit flight to Europe in the summer of 1960. A first-class charter flight will leave June 8 and return on September 9. The fare, round trip, is \$290.00. Interested students or members of the faculty should contact Mr. Kneidler at Walnut 4-1747.

● Ann and Conrad Massa happily announce the arrival of their second adopted child, Barbara Ann, on November 12th. She was born April 30, 1959.



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THE Seminarian

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ADVENT IN CHAPEL

By Donald Macleod

Next Sunday, November 29, will mark for the Christian world the beginning of Advent. The word "Advent" comes from the Latin *advenire*, meaning "to come." Advent ushers in a season of preparation for the Nativity of Christ on December 25. During these four weeks, sermons, music, and Scripture readings will focus upon those sections of the Old and New Testaments that tell the story of the long ages of listening and waiting for the coming of the promised Messiah.

Traditional symbols will re-appear to suggest the eternal accents of the Nativity drama, but equally important are some other factors, such as color, which give reality to the mood or sentiment associated with the season. In our Chapel, for instance, worshippers will note the change of the antependium and Bible markers from green to violet.

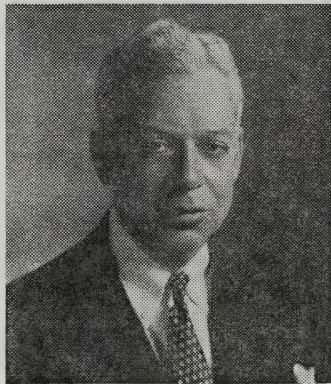
Colors Used

The word "antependium" comes from the Latin *ante* (before) and *pendere* (to hang). It is the name given to the cloth hangings upon pulpit or lectern in a sanctuary. Some denominations, particularly the Lutherans, call them "paraments." Five different colors are used—white, green, violet, red, black—each designating the peculiar character of the seasons of the Christian Year. The mood of Advent is penitence as we prepare our hearts for the coming of the Son of God. Annually we are called to evaluate our Christian living before entering upon the celebration of the Birth of Christ. Violet is the color associated traditionally with the penitential motive and the sight of it during Advent implies certain questions: What would Christ think of us were he to come now? What are we doing to prepare ourselves for His coming?

During the next few weeks our Chapel services will feature some of the great Advent hymns: "O come, O come, Emmanuel"; "Come, Thou long-expected Jesus"; "Of the Father's love begotten"; and "Hail the Lord's Anointed." Our prayers will call us to rejoice in the Light that shone in the darkness almost 2000 years ago and will echo some of the great phrases which have become

(CONTINUED ON PAGE THREE)

CHALLENGE TO CHURCH SLATED



Whitney J. Oates

Whitney J. Oates, distinguished classicist and a member of the Princeton University faculty since 1927 will open the "Challenge to the Church" lecture series on Tuesday, December 1, speaking on the subject, "The Sense of Tragedy in Greek Drama." The lecture will be at 7:45 p.m. in the Campus Center Auditorium.

Teaching Duties

Professor Oates, an authority in the fields of Greek Drama and ancient philosophy, also combines the chairmanship of the Department of Classics with the chairmanship of the committee charged with the direction of the Special Program in Humanities.

As director of the American Council of Learned Societies and of the Woodrow Wilson National Fellowship Foundation, Professor Oates is also a trustee of the Princeton University Press and a director of the Rockefeller Brothers Theological Fellowship Program, from which three Juniors are on our campus this year.

Oates' Writings

Among the standard works he has edited are *Complete Greek Drama* (with the late Eugene G. O'Neill, Jr.), *The Stoic and Epicurean Philosophers*, *Greek Literature in Translation* (with C. T. Murphy) and *Basic Writings of St. Augustine*. Professor Oates and the former Virginia Hill of Evanston, Ill., were married in 1927.

Following Professor Oates, other outstanding scholars and public figures will speak, including Dr. Frank Graham, Feb. 12; Professor Paul Tillich, March 21; the Honorable Brooks Hays, April 12; and Professor Will Herberg, May 3.

McCORD TO SPEAK

President McCord will speak to all interested students and faculty in a meeting to be held Thursday, December 3, at 10:30 a.m., the open period in the day.

The general theme of the meeting will be the President's aims and program for the Seminary, covering such items as the need for married students' housing and the enlargement of the faculty. The talk by the President in the Campus Center Auditorium will be followed by a question period.

KUIST OFFERS LECTURE

Professor Kuist invites the Seminary to an illustrated lecture, Monday, November 30 at 1:50 in Room 6, Stuart Hall. He will show slides of the Herodian temple precincts. Viewers will visit the visible remains of this ancient temple site and gain a better understanding of events which took place there during the ministry of Jesus. References to this site in the Nativity and Passion narratives of Luke's Gospel are good examples of the relation between location and progression of events. Take advantage of this free visit to the Holy City.

GARBO AT SEMINARY

Greta Garbo and Robert Taylor star in "Camille," the second of six movies sponsored by the Social Committee. "Camille," will be shown Friday, December 4, at 7:30 in the Campus Center Theater. Who is Camille? She's a French chick who knows she isn't long for this world, but tries to make the most of her last days. Enjoy the movie and the free refreshments following. "Brigadoon" is coming January 8.

The Seminarian

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BY WHAT STANDARD?

Last week it was again brought to our attention that "the world is yet with us." We refer to the academic version of keeping up with the Joneses. Namely, the rat-race pressure of getting grades for the sake of grades, or for the acceptance of our room-mates or peers. The great majority of us indulge in this justifying of ourselves by comparison with others, and fail to realize the pressure that it places upon both ourselves and our friends.

In speaking to a Junior who was rightfully complaining of this pressure recently, we suggested that it was certainly his right never to reveal his grades to anyone. Grades can become a false idol. They do not necessarily reveal one's grasp of a subject or depth of knowledge. They are, it seems to us, a necessary evil in light of human nature and our educational system. No true scholar lets grades become the end of his endeavor. At best, they are helpful signs of the direction his progress is taking. As Christians, our standards of performance are other than the marks we receive. They should not be taken lightly, but it is well known that the "one" student may not necessarily be a scholar and vice-versa. Also, grades are intensely personal.

As final exams approach, we would suggest: keep your grades to yourself. Never ask another what he received. It may mean nothing to you, but "walking in love toward one another" we should be aware of the unnecessary pressure that is placed upon our friends in this area which is really none of our business. More thoughtfulness may lift the atmosphere.

ERDMAN ON SPEER

By Barbara Elder

Dr. Charles Erdman presented to the Students' Wives' Fellowship last Thursday evening a review of the life of Robert E. Speer which he termed was not "merely an exercise in biography, but a Christian experience."

Robert E. Speer was a graduate of Princeton University and a student at Princeton Theological Seminary before his appointment as secretary of the Board of Foreign Missions. He also served for many years as president of the Board of Trustees of the Seminary.

"Speer was regarded as the greatest Christian of the first fifty years of this century," stated Dr. Erdman. In his days at the Seminary he was a vital part of the Student Volunteer Movement and it was his work in this area which resulted in his appointment as secretary of the Board of Foreign Missions. For this Speer gave up his dream of graduation from the Seminary and became administrator of mission fields in Arabia, India, and Iran, where he was personally acquainted with hundreds of missionaries and exercised great influence in their lives. He travelled extensively and became the missionary statesman before he had held his post ten years. Dr. Erdman said that more persons went to foreign fields under Robert E. Speer's influence than any other man.

He described Speer as a man whose personality was many-faceted. He possessed a keen sense of humor and loved outdoor sports such as hunting and fishing. Dr. Erdman delighted his audience with stories of Speer's fishing trips in New Hampshire, illustrating his good humor and love of life.

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GALLOP COMING

Mr. Walter Gallop, a secretary to the National Interseminary Committee will be on our campus Tuesday and Wednesday, December 1 and 2, to inform us about the Triennial Conference of the Interseminary Movement which will be held in Denver in September. He hopes to get to know as many students and faculty as possible so that he can present to us the features of the conference. The subject of the fall meeting is Christology and Ethics.

Gallop will lead chapel on Wednesday and will meet with the faculty at their noon luncheon that day. At 4:30 Wednesday afternoon he will meet with interested students in the Stevenson Lounge. He will take his meals in the Campus Center.

LITURGICAL DANCE

The first meeting of the Liturgical Dance Group will be held Wednesday, December 2, at 8:00 p.m. in the Campus Center foyer. This meeting will be primarily to determine the time that will be suitable for everyone who wishes to participate in this activity. If you are unable to attend this meeting, call Mrs. Heather Keen at FL 9-6271.

At their November meeting the Student Council gave its official sanction and support to this group. The dancers will meet on campus each week under the direction of Mrs. Keen, former director of Liturgical Dance at Marsh Chapel, Boston University.

Those who come will find an opportunity to learn to express themselves creatively in movement, to clarify and deepen their religious experiences and concepts through dancing them, and to

(CONTINUED ON PAGE FOUR)

LETTER TO THE EDITOR

Relax. Don't get clutched. Letters-to-the-editor writers are really only comic strip characters. They have fun, but don't feel threatened by them . . . unless you want to be a comic (strip) character, too.

Seneca

QUIS SENECA FALSUS?

P. Preius Gibo, to Seneca Seminarianus, I am ashamed! To think that the name and honor of so dear a friend has been abused openly! Why, O Seneca Falsus, do you continue to plague the minds of young seminarians with deceitful images of my beloved companion Lucius Annaeus? Or, why do you defile the ambrosia-mused reflections of his soul? Is it truly dear Seneca you expound? Where is your pantheism, then? Where the intelligible order of the universe? Do you thrive on duties before pleasures? Have you cultured the germ of human brotherhood? You destroy all these! Your stylus marks well, but your mind refuses truth for it. Reveal thyself, O falsifier! And repair at once the damage done to him, my stoic colleague. No wrath so wild cut Marius from Sulla, or Cicero from Catiline as this I release at you! Now, undress thyself, fool, lest the Senate seize you and rape that mask from so foul a forger. "Non forsans et haec olim meminisse iuvabit."

BOOK (?) OF THE WEEK

Oh, boy, you thought that things might settle down finally, down in the book-lined cave? Don't you believe it, daddy-o! Like for instance, our Book of the Week this week is a record! Don't laughter it up, son—just think what these soothing strains will do to the harassed little wife as she cooks your dinner! For the few remaining bachelors, you should be let in on a secret: "make love with music." Another use of the Princeton Seminary Choir record—muffle the din and roar of your Youth Fellowship group by turning up the volume (and that's one thing the Princeton Seminary Choir has!). It would make a fine Christmas present too. Regularly \$3.95, this week, just \$2.75.

Which reminds us—the student body has received a present already. The Rev. Mr. Robert D. Smith, late Canon of the Diocese of New Jersey, has donated fourteen boxes of books to us. About 30 of them will appear on our Speer Library shelves soon. The remainder of them—theology, history, literature—will be given away, one to a customer, starting Monday, November 30.

Oh, by the way, accounts close at the end of the month, and our jolly messengers will be delivering little engraved greetings to all of you. Why not stop in for your free book, and a record (and bring some money with you, okay?).

CONFERENCE SLATED

Plans are well under way for the eighteenth quadrennial student conference on world mission to be held in Athens this Christmas. It is necessary, though, for everyone who is at all interested to sign the sheet on the bulletin board in the foyer. Deadline for all applications is December 5. On December 7 (Monday) at 4:30 p.m. there will be a final meeting of all those in the Princeton community who plan to attend the conference.

MUST WE KILL?

By Zoltan Szeucs

The study groups for Athens have been meeting at 4:30 on Monday afternoons and 10:30 Thursday mornings. Many ideas have been exchanged. A tense note was struck last week during a discussion on new nationalisms and the Christian response where battles are still being waged. Here is a question from one of our international students who studied in a seminary that was at the heart of the bloodiest resistance in the time of revolution. (Ed.)

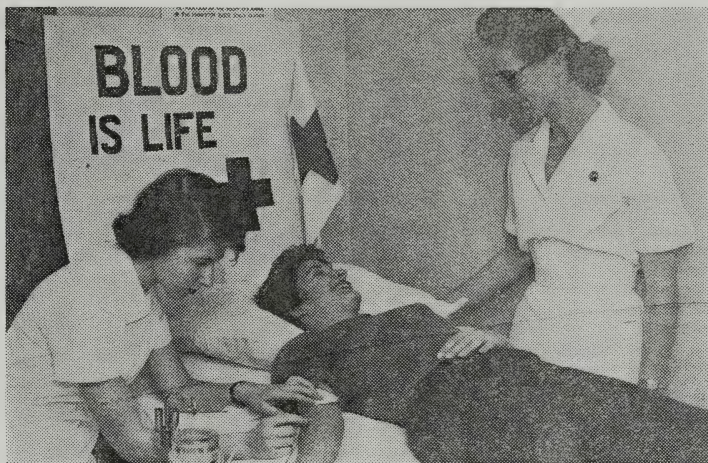
"Kill or be killed!" This is the law in war. But how does one do this and not violate the sixth commandment, "Thou shall not kill." Does it make a difference to one's own conscience? Death is fearful for any person but to kill another is also frightening. This problem seems remote from persons living in warm, comfortable, seminary rooms but it can quickly become a bloody reality as it is for the youth of Europe, Asia and Africa.

A young seminarian, together with his family had the "luck" to live through the various tortures of the "Communist friends." He saw his friends leave the AVH (secret police) building in abnormal condition. He had friends whom the AVH took away who never came back.

In October, 1956, this young seminary student was marching along with thousands of others in the streets of Budapest. There was pride in his heart because he had been chosen to carry the tri-colored, Hungarian flag. The fire of idealism in his eyes was almost enough to burn the others. It was wonderful but the stage changed rapidly.

For more than two hours the marchers endured tear gas and the area near the radio station was bathed in the blood of women and children who died with the students, for AVH bullets made no distinction in their targets. Having no guns for their own protection, they were only targets. Two hours later the best of the nation were in the fight.

The seminary student? He worked with the emergency corps because he did not want to kill. When an AVH officer ran out of the radio station declaring he was for the revolution the students wanted to kill him but the seminarian stood in front of the officer and said, "It doesn't make any difference who he is and what he did now that he wants to fight for the freedom of the



A nurse at Princeton Hospital takes blood from Gloria Gibson as Helen Cottell assists.

BLOOD TYPING DAY THURSDAY, DEC. 3

On Thursday, December 3, the Princeton Hospital will have its trained staff in the Campus Center foyer between 10:30 a.m. and 3:00 p.m. and the same evening between 6:15 and 8:00 p.m. This is an opportunity to have blood typed so that you may give to the voluntary blood bank during the year. If you can come only at a specific time in this interval, sign up now for it on the bulletin board in the foyer.

nation." When the officer reached the corner he turned and fired, killing a bystander. A student turned to the seminarian and in a voice filled with hatred he said, "Traitor, you killed my brother." The seminary student's face flushed but he was unable to answer.

But these things were not yet enough to cause him to pick up the gun. Three days later two of his friends, wearing Red Cross insignia, were shot by a Russian while carrying a wounded woman. At this the filled cup overflowed. "Kill! If you don't, you commit suicide; for if you don't protect yourself, they kill you!"

Did he have the right to do so? Does anyone have the right to kill to protect his own life?

The Communists were killing daily—before, during, and after the revolution. The revolution was just one short period when people tried to protect their own lives by shooting back. Did they, and did he have the right to do this? This is his question. He spent three nights without sleep thinking about it and still he does not know the answer. Would you tell me? Because I happen to be this seminarian.

CHALLENGE OF ATHENS

By Douglas Bax

"Home of the brave," and of the rich, the comfortable, the at ease. How often do we here in America think of the "other" world, the world of starvation, revolution, hatred, fear, crisis and upheaval? The world of China in the midst of a tremendous revolution in which its whole system of values, modes and economics has been destroyed and replaced. The problems in Japan, in Asia and Africa where a people has suddenly discovered itself and shaken itself from sleep like some great giant. The shock-impact that Western industrial and educational methods have made and are making in countries in "transition" from the "old world" to the "new." The great new nationalisms, the now militant (and changing) non-Christian faiths, the new political ideas and ideals sweeping other parts of the world.

How often do we stop to think of and fear the subtle forces so powerfully at work within America, the forces that have already crumbled so much of the attitudes of Christian faith, truth and integrity on which American society is said to have been founded—the worship of the golden calf?

What has the Benedictus have to do with all this and with the philosophy of history?

These are some of the things we are talking about in the groups that meet every Monday and Thursday in anticipation of that great, old world center of learning now become the New World's—Athens, Ohio!

Advent In Chapel

(CONTINUED FROM PAGE ONE)

the common tradition of all Christendom: "O God, who makest us glad with the yearly remembrance of the birth of Thine, only Son Jesus Christ" (*Book of Common Worship*, p. 297).

FOOTBALL NEARS CLOSE

Barring defeat by Alex, Off Campus I will play Brown next week for the all school championship on Thursday morning. It should prove to be a close and exciting game since Brown seems to have weakened a bit since the beginning of the season and O.C.I. has grown noticeably stronger.

Hodge Stops O. C. II

Quarterbacked by Johnson, Brisex, Carr, and Rogers, a floundering Off Campus II squad met, a week ago last Monday, a still healthy Hodge team. Although O. C. II's play was marked by some rather interesting pass patterns and an occasional show of strength by a potentially great line, their unstructured quarterbacking and lack of an organized

pass defense proved too great a handicap. Hodge's Kandle, improving with age, fired across field to Buzz Buskirk for the first tally and passed again to Spencer for the conversion (not Spencer's). In the second half he threw again to "Glue" Goodlin for the second touchdown. A strong Hodge line broke through and caught Carr for a safety making the final score Hodge 15, O. C. II 0.

Brown Falls to O. C. I

In probably the crucial game of the second round, Brown suffered her first defeat at the hands of Off Campus I a week ago Thursday, on a very slippery and muddy field. This field condition hampered Brown's primary strength, Selleck's pass-run option threat. The game was played, for the most part, at mid-field which was, of course, the mud-diast. It looked more like donkey basketball being played on a hockey rink. Late in the contest, Davis intercepted a Brown pass and slithered 40 yards. There Davis passed to Glaser for the T.D. The conversion attempt was successful, making the score 7-0.

A WORD FOR NIXON

By Caleb Johnson

It is my belief that politicians fall into two groups: the boys who want a position so as to be somebody, as opposed to the men who want a position to do something.

In the Cold War, we Americans have chosen the external tangles of skin-tight bikinis, sexy movies, 20th century churches, professional ministers who speak with professional tones, and Dick Clark with his rock-and-roll. On the other side the Russians have chosen the great intangibles, such as dreams, visions, convictions and possibly the human soul. Nowadays, it is the fad for our political boys to make a fast trip to Russia and thus they are "experts" on such a vast country. What a laugh!

We need an individual who will change this, one who is from the heart of America, but most of all, a man who has the will to win. History will not wait for us, for we are no special people.

One thing that we do not need is a rich boy, one who cannot possibly understand the second class citizen in Africa or the ignorant coolie in China.

Richard Nixon is an individual who can be as tough as a truck driver and yet one who can cry when he is hurt. One of the greatest Presidents of our country during a Civil War was Abraham Lincoln, an average American. Perhaps the time is ripe for another great President.

Liturgical Dance

(CONTINUED FROM PAGE TWO)

participate meaningfully in a group through working these experiences and concepts out together in group improvisations.

The group is open to everyone in the Seminary community, both men and women. Anyone, whether they have ever danced before or not, who sincerely wishes to worship through dance and who can come faithfully bringing devotion and enthusiasm to the work will be most welcome.

CAMPUS CALENDAR

Sunday, November 29

11:00 a.m. University Chapel: The Rev. Canon Theodore O. Wedel, D.D., College of Preachers, Washington Cathedral, Washington, D. C.

Monday, November 30

8:00 a.m. Thanksgiving Recess Ends
1:50 p.m. Illustrated Open Lecture, "Luke's Gospel and Herod's Temple," Dr. Kuist, Room 6, Stuart Hall
3:45 p.m. Football: Alexander vs. Off-Campus II
5:15 p.m. Biblical Department, Room 3, Stuart Hall
6:00 p.m. Student Council, Small Dining Room

Tuesday, December 1

9:00 a.m. Chapel Leader: Dr. Kerr
3:45 p.m. Football: Alexander vs. Off-Campus I
7:45 p.m. CHALLENGE TO THE CHURCH: "The Sense of Tragedy in Greek Drama," Professor Whitney J. Oates, Campus Center Auditorium

Wednesday, December 2

9:00 a.m. Chapel Leader: Mr. Walter Gallop, Inter-Seminary Movement
12:30 p.m. Faculty Luncheon, Alumni Room
6:00 p.m. World Mission Fellowship Dinner: Speaker, The Rev. Lortentz D. Emery, Small Dining Room

Thursday, December 3

9:00 a.m. Chapel Leaders: Messrs. Perry T. Fuller and Robert H. Glaser
10:30 a.m. Student Association Meeting: Prospectus by President McCord with Question Period, Campus Center Auditorium
10:30 a.m. Blood Typing Session, Campus Center Foyer
11:00 a.m. Campus Football Championship: Brown vs. Off-Campus I
11:30 a.m. Committee on the Ministry, Board Room, Speer Library
6:15 p.m. Blood Typing Session, Campus Center Foyer

Friday, December 4

9:00 a.m. Chapel Leaders: Messrs. J. Scottie Griffin and Thomas A. Grimm
3:30 p.m. Conference for Field Work Supervisors, Main Lounge, Campus Center
7:30 p.m. Film Club: "Camille," Campus Center Auditorium

Sunday, December 6

11:00 a.m. University Chapel: Dean Gordon

the time the final examination for the course is scheduled.

- Applications for the non-playing manager of Princeton Seminary's Varsity Basketball team will be received by Herb Hodgson, 209 Hodge.

- All interested in trying out for the Varsity Basketball team of the Seminary please sign the sheet on the Stuart Hall bulletin board.

THE TEMPLETON PRIZES

The Templeton Prizes (1st prize, \$500; 2nd prize, \$200; 3rd prize, \$100) are awarded annually for the best essays submitted on the subject of exceptionally gifted persons. The presence in history of towering figures in religion, the arts, philosophy, and other fields gives rise to the questions with which the prizes deal. Are there others? How are they to be found? How may they be trained? How may they be helped to put their talents to use in the world?

The 1959-60 competition is open to the general public. Application blanks and more detailed information will be sent to persons who inquire on or before December 15, 1959. Requests are to be made to Professor Wyckoff in the Education Building.

Erdman On Speer

(CONTINUED FROM PAGE TWO)

"But whatever else he was, he was first an advocate of Christ. . . He knew great sorrow and bereavement, but maintained an unshaken faith in Jesus Christ."

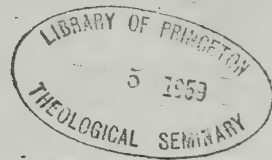
As president of the Board of Trustees, Robert E. Speer shaped the course of the Seminary. "His life should be in the minds of all who come to Princeton Theological Seminary," said Dr. Erdman, "and it is a great service to you if you call your attention to his works and his career."

OFFICIAL ANNOUNCEMENTS

- Students petitioning for changes in the Examination Schedule should do so in writing to the Dean's Office by 5:00 p.m. December 9, 1959. Petitions for changes because of travel plans will not be honored. All requirements for courses must be submitted to the professors by



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THE Seminararian

VOL. X, No. 10—PRINCETON THEOLOGICAL SEMINARY—FRIDAY, DECEMBER 4, 1959

CHRISTMAS — 1959

By President McCord

The editors have given me the privilege of extending Christmas greetings and good wishes to the Princeton Seminary community. May this season bring deep joy to you and your families, and may it be a time for a deepening understanding of our common faith. In Advent and Christmas we have the thrill of beginning again, of experiencing anew the reality of our faith in the great events of the Gospel.

"From the beginning God has interfered," says one of the characters early in *Christ in the Concrete City*, the play that is being produced by the Merlin Theater. "His word has challenged to action in a particular situation. Our story is the drama of God gate-crashing the petty concerns of men." This is Turner's way of saying that the appreciation of Christmas in any year is based on our understanding its background—man's bondage and isolation. It is against this background that the Bible speaks of Jesus Christ. In Him God does something into the very fabric of history, a natural history that is dominated by sin and death. And, with unerring judgment, the Church has insisted that this first Christmas is the climactic event of all history.

Christmas bears witness to something that is absolutely new. Before the advent of Christ human history could be symbolized by a circle that encases and enslaves man. But in Christ there is a divine invasion, a breaking of the circle from without, an interruption and a new creation. In Him there begins a new humanity, the source of all true humanity.

Again, Christmas bears witness to God's identification of Himself with human nature, not at its highest but at its lowest, at the level of misery and suffering, alienation and rejection. It marks an emptying of God. He did not coalesce with man when man had elevated himself to a plateau of achievement. He came to man, and continues to come, in his actual situation, standing alongside him, and accepting him. It is the weak that God has loved and for whom Christ died and rose again. It is

(CONTINUED ON PAGE FOUR)

CHRISTMAS MUSIC PLANNED

STUDENT COUNCIL MEETS

It was recommended that Seminary students post notices in the University Store in the book department if they desire riders over vacation periods at the November 30 meeting of Student Council.

The students at the University are desirous of this arrangement and it will give an opportunity for new relationships to develop between the two student bodies. Under new business the purchase of gifts for dorm maintenance staffs was recommended. Committee reports were given.

The next Student Council meeting will be January 4 at 6:00 p.m. in the Small Dining Room.

CHALLENGE LECTURE

By Barbara Elder

"The church must continually endeavor to enlarge its understanding of the tragic view of man, since at bottom it is a religious view," stated Whitney J. Oates, who delivered first lecture of the "Challenge to the Church" series last Tuesday evening.

Prof. Oates told his audience that no subject is more important to consider at this moment in history than the meaning of tragedy and that all religions must address themselves to the problem, as well as secular institutions both educational and corporate, and creative artists in all the media.

"... one can be profited in his thinking about the tragic by turning to its expression in Greek drama," he said. Though it is his belief that our sense of the tragic can also be developed through studying the works of Shakespeare, or the great novels of Dostoevski and other Russian novelists of the 19th century, Prof. Oates confined his remarks to evidence derived from the tragedies *Prometheus Bound* and the *Oresteia* of Aeschylus, and the three *Oedipus* plays of Sophocles.

It is his theory that tragedy involves three assumptions and possesses a defi-

(CONTINUED ON PAGE FOUR)

Handel and Britten Featured

The annual Advent and Christmas musical service of the Seminary will be presented on Tuesday evening, December 8, at 7:45 p.m. in Miller Chapel.

The choirs participating will be the Male Chorus, the Women's Choir, Janice Harsanyi conducting, and the Oratorio Choir under the direction of David Hugh Jones. Soloists will be Mrs. Harsanyi, Virginia Hanley, Barbara Smith, Perry Fuller and James McKeever; accompanists, Helen Collins, organist, Susanne Rowles, harpist and Richard Foulkes, pianist.

Included in the program will be the Advent and Christmas portions of Handel's "The Messiah," selected Christmas anthems and excerpts from Britten's "The Ceremony of Carols."

SCHWEIZER TO SPEAK

Dr. Eduard Schweizer, Professor of New Testament at the University of Zurich, will read a paper on "The Disciples of Jesus and the Post-Resurrection Church" on Monday evening, December 7, at 7:45 p.m. The lecture, sponsored by KOINONIA, will be held in Stuart Hall, Room 3.

Dr. Schweizer has studied at the Theological Faculties of the Universities of Basel, Marburg, and Zurich, having received both an earned (Basel) and honorary (Mainz) doctorate. Following his nine-year ministry at the Reformed Church in Nesslau, Switzerland, he held lectureships at the University of Frankfurt and at Kirchliche Hochschule of West Berlin.

This internationally known New Testament scholar and theologian, writer and lecturer, is visiting Professor of New Testament at Colgate Rochester Divinity School for the autumnal semester, 1959.

The lecture is open to the public, and interested guests are cordially invited.

THE STAFF OF THE SEMINARIAN wishes the Administration, Faculty, and Student-Body a joyous holiday season and every blessing in the New Year.

The Seminarian

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MYTH OR MYSTERY?

The word "myth" is an oft used word in contemporary theology. For some it has the old fashioned content of fantasy or falsehood; for others, with a borrowing from literature, it may mean an outward form which holds an inward truth. The problem we face in either case in theology is that the *form* of communication may deny its *reality*, and for some, the form is meaningfully inseparable from the content. For example: grace and truth came in Jesus Christ, not as abstract quantities, but in a reality never to be separated from his person.

In looking at our Christmas stories through twentieth century eyes, talk of wise-men, a star to follow, a manger in Bethlehem, shepherds, angels, and a Virgin-born child seem far removed from experience. Our modern mindstate, which largely discounts any tradition, tends to force the church either to mythologize or to sentimentalize Christmas.

While understanding the problem which makes the traditional stories "difficult," we would suggest another attitude rather than myth—namely worship. Can we look at the simple scenes of the nativity, and instead of seeing fancy, see mystery unfolded?

There is a genuine place for mystery in our faith. Where the Kierkegaardian laughs at paradox and contradiction, the Calvinist worships before the *mysterium tremendum*, and here is Christmas faith. God has become man—let us bow in reverent worship!

If we can share the simplicity of New Testament faith in the midst of our complex generation's doubt, we may find ourselves journeying with camel-laden caravans across desert sands in pursuit of a gleaming constellation, or tiptoeing through the narrow, dark streets of David's city with common herdsmen where meet the "hopes and fears of all the years."

The sheer child-like beauty of Bethlehem summons us from our dialectics and high-blown philosophizing to bow in surrender before the fact of the Incarnation, leaving critical theories at the stable door, as we enter in to worship the Son of God. We can do none else.

THE HONOR SYSTEM

With examinations quickly approaching, it would be wise to take a look at the ramifications of the honor system. At its basis is a trust in the integrity and honesty of every student being examined. It assumes that each of us is mature enough to accept the responsibility of being truthful. A few years ago students here were required to write at the end of each examination, "I have neither given nor received information during this examination." Although we no longer are required to do this, it is everyone's Christian responsibility to be able to affirm this promise to himself. It is plainly obvious that cheating goes on in every examination period. As students observing such behavior, we face the polemic of whether to turn the cheaters in or whether to leave this to their conscience.

Another aspect of the honor system which is implicit in it is the respect for others who are taking examinations. This implies being as quiet as possible. Last year examinations were too often punctuated with hisses, boos and cat calls.

With our honor system comes responsibility to the faculty, fellow students and primarily to ourselves. This is our challenge during the coming weeks. Let's face it.

Theology Today

Hugh T. Kerr, Editor

The world's leading theological quarterly is available to all students at a special subscription rate.

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RECITAL REVIEW

By Frederick Gibbs

If the adage *Music hath its charm* was ever more pronounced, last week's recital by Mrs. Janice Harsanyi takes precedence in the occasion.

From the opening of the recital Mrs. Harsanyi's soprano voice flowed with the remarkably clear and arione sound so familiar to the seminary community. The same degree of clarity and warmth throughout her voice range, along with the ease in reaching the individual notes proved the mastery of her well-trained voice.

The quality of her diction not only added to the listening pleasure, but made translation no problem at all. As a result, there was as much understanding and appreciation for the German Lieder and French arias as for the American jazz.

Mrs. Harsanyi's ability to handle the voice repertoire from Purcell to Gershwin and Negro spiritual with relative perfection was an indication of her unique understanding of the song as art and expression. The voice that swepted so tunefully over the challenging runs of Mozart's *Alleluia* was the same voice that instilled the serious and heavy emotionalism into *My Man's Gone Now* of *Porgy and Bess*. To make this all the more perfect was the brilliant piano accompaniment by Mrs. Louise Strunsky.

With her voice, poise, beauty, and an outstanding mode of expression, Mrs. Harsanyi has truly been a musical gift to us and others. Beyond all doubt her contribution to the seminary's Community Artist Series will be long remembered by those who packed the Student Center auditorium.

HANDBOOK ARRIVES

Mary Ellen Bollinger is pleased to announce the arrival of the Handbook for 1959-1960. They were distributed on the campus this past week. Off-Campus and graduate students may pick up their copies at the switchboard in the Administration Building until Wednesday, December 9.

RIDDLE

- Q. When is a prank not a prank?
A. When it becomes a hardship for the whole seminary.

VACATION LIBRARY HOURS

Thurs., Dec. 17—8:00 a.m.-10:00 p.m.
Friday, Dec. 18—8:00 a.m.-5:00 p.m.
Sat., Dec. 19—9:00 a.m.-12:00 p.m.
Mon., Dec. 21—Wed., Dec. 23—9:00 a.m.-5:00 p.m.
CLOSED: Thurs.-Sat., Dec. 24-26
Mon., Dec. 28—Wed., Dec. 30—9:00 a.m.-5:00 p.m.
CLOSED: Thurs.-Sat., Dec. 31-Jan. 2
Mon., Jan. 4—Regular hours resumed

A QUESTION OF MOTIVES

By Arlan Dohrenburg

We cannot be too grateful to the students who, year by year, assume responsibility for the United Fund Drive. This is hardly the sort of assignment for which armies of volunteers are likely to leap forward. Those who do serve ought to be greatly respected among us for their labors.

Fully appreciating how much they contribute of time and talent, I nevertheless feel strongly about the kind of publicity which is accompanying the present campaign. To make an offering is never an easy matter. Perfunctorily, grudgingly, or patronizingly, the "haves" bestow their benefits upon the "have nots," whether from within the bosom of Mother Church or from without. "The use of that which is mine own," as Shylock puts it, is perhaps the last bastion of the heart to fall to the conquering Christ. And the Church, throughout the centuries pressed by its material needs and ambitions, has repeatedly lost patience waiting for her Lord to win this ultimate victory. From indulgences to bingo, from pew rents to Christmas bazaars, the imagination of the clergy has been busy devising means of shaking the tight-fisted laity loose from their assets.

There was one device which, to my knowledge, had not been tried until very recent times. The tender midwifery of Madison Avenue was required to bring this one to birth. I refer of course to comedy. If only it can be demonstrated that giving to the United Funds Drive, for example, is a fun thing—as Pepsi is a fun drink and Plymouth is a fun car—sales (oops!)—pledges may well begin to soar. This is a mockery of Christian giving. And yet there seems to be little else in most of the Funds Drive posters currently adorning the campus.

The alternative is not a grim, cold-hearted doing of one's duty. It is possible to be serious without being dour, thoughtful without being sullen, sympathetic without being melancholy.

The purpose of publicity in a campaign such as this is, I should think, to help us all to experience some identification with the needs of those whom we are being called upon to help. To bear the burdens of others in our quickened imaginations so that, feeling the weight of those burdens upon ourselves, we may do for our neighbor as we would instinctively do for ourselves, namely, set about relieving that weight by every means at our command.

If an honest, dramatic presentation of the needs of the beneficiaries to the United Funds Drive is not sufficient to move us to give out of our relative abundance, then either the beneficiaries do not deserve our gifts or (which is more likely) we do not deserve the privilege of giving. "For unto you it is given in the behalf of Christ, not only to be-

CANON BRYAN GREEN

By Duncan Watson

It is good to be at a good meeting. Such was the jointly sponsored Theological Society - Evangelistic Fellowship meeting with Canon Bryan Green answering questions. He is an alert, intelligent man with a penetrating mind and an abundant good humor who impresses one above all by his central concern with the Church's witness to Christ.

Things that impressed me personally (and I'm sure others differ; there was an abundance of good things) were firstly, his emphasis on the need for personal and patient conversation with the people outside the church. For two years he talked to an atheist once a week before the latter was converted. Secondly, I liked his approach to "decisions" at mass meetings. "Temperamentally I don't like anything. Of course, I am an Episcopalian. The only thing worse is a Scottish Presbyterian." ("I'll see you later," interjected Fred Muir from Glasgow.) Practically one finds, Canon Green said, that a man has to be helped to make a decision; the Holy Ghost works through the Church. Further, a man must show the outward sign of his inward decision. Nevertheless, he disliked "decisions" and was glad because it prevented him from "bludgeoning" the person. Thirdly, there was his insistence on giving "the case for Christianity plainly, definitely and incisively." (He had just said of an undecided Christian "circus" he had been with in 1947 on a "religious emphasis week," "I've never met such a crowd of half-baked Unitarians in my life.") Along with this, Canon Green insisted on Christ alone as our authority; however, to admit our own failings at all times; that Jesus Christ must be accepted before one can begin the questioning and doubts which necessarily must follow—and we are to question and doubt "if the certainty of Christ is at the center."

EMPLOYMENT

James H. MacDonald has been recently appointed as Director of Student Employment. MacDonald's office hours are: Monday and Friday, 2:30-4:00; Tuesday, 8:00-9:00 a.m.; Wednesday and Thursday, 2:30-4:30. The employment office is Room 201, 21 Dickinson Street.

lieve on him, but also to suffer for his sake." Presumably this would include suffering through sacrifice. If our giving to the need of another must be teased and cajoled by any lesser motives, we ought not to presume to give. We deserve only to wallow in our self-indulgence.

BOOK OF THE WEEK

Your fellow students in the Book Agency take this opportunity to wish you well for your finals, and for Christmas and the New Year. (We can't bring ourselves to say "Merry"—it smacks too much of Romanism.) By the way, we close December 9, and will reopen January 4, 1960. We'll try to have all of your text-books for you, plus a new batch of BOOKS OF THE WEEK recommended by your professors. "So long" from your merry-jolly Book Agency managed. "See you in sixty—(no, you can't charge up to \$60, Louie!)"

MARX WAS RIGHT!

By Stan Mumford

In studying the book *Outside the Camp* with others to prepare for the Athens Conference, I have been thinking about its message and asking myself this question: Are we, as Presbyterians, ready to identify with the rest of humanity? Karl Marx spoke of the "classless society." Yet, will the Kingdom of God—which the Church is to testify—be other than classless? Will it not be complete human identification with humanity—men with men in an inter-involvement of all classes, races, nationalities, philosophies, and indeed, theological points of view? The Church does not exist merely to enable separate individual souls to filter up to heaven from their isolated classes and "camps." The Church is called to testify to what God can and will do through Christ—by a redemptive mixing and identifying with the "other people"—letting their problems be ours, their insecurity be ours, their sin be ours, to repent with them, to build again with them, to share in God's mercy equally with them—as the Christian testimony to God's classless Kingdom. Are we ready to go *Outside the Camp* to do this?

ATHENS: FINAL REPORT

As we approach the deadline for all applications for Athens (December 5), the prospects for this Eighteenth Quadrennial Conference look bright. Thirty-three students from the Seminary have applied. If you are still interested, there is time if you apply right now! Everyone who is going to Athens should keep the information sheet in the foyer up to date so that transportation and other details may be arranged. Most important of all is the final meeting of all those going to Athens in the Campus Center Auditorium on Monday, December 7 at 4:30. Keep your eye on the bulletin board in the foyer for all information.

Study groups have been poorly attended, but have been challenging and meaningful on the whole. There will be time for more concentrated effort after exams.

(CONTINUED ON PAGE FOUR)

HODGE DEFEATS BROWN

Proving stronger than expected, an inspired Hodge team moved hard against Brown, insuring a play-off for the championship. The game opened up when Goodlin for Hodge grabbed a Selleck pass and trotted 40 yards. Kandle, whose passing eye was extremely sharp, threw to Goodlin falling in the end zone. The extra point was the same combination: Hodge scored again on a reverse combined with a 30 yard pass to Kandle. Selleck passed to Brubaker for Brown's only marker. But Hodge managed to hold up in the last 4 minutes to win, 13-6.

Challenge

(CONTINUED FROM PAGE ONE)

nite orientation: Firstly, the individual human person possesses dignity and infinite worth; secondly, man in some sense possesses freedom of the will, and the inescapable corollary of moral responsibility; thirdly, man lives under some superhuman power over which he has no control, though it in part can control him; finally, the orientation of the tragic is specifically upon man as he faces the brute fact of evil in this world.

Explaining his theory by applying it to the Greek tragedies, Prof. Oates, emphasized that, paradoxically, the tragic view is not pessimistic but profoundly optimistic. "... for the tragic asserts, with amazing clarity . . . the existence in man of a power or a grace which will enable him in the end to triumph over evil."

He selected plays in which the primary focus is not upon the human predicament but rather upon the nature of the ultimate power behind the universe. "Man is in and of this world, but by his very nature possesses an extra dimension which raises him above and beyond this world, and gives him an awareness, though limited, of the normative nature of reality as well as the religious and spiritual nature of higher reality. And this is a reality in which the human and the divine are fused."

Prof. Oates concluded that "... all the world's great religions have in common some conception of the tragic nature of the human predicament, . . . and this common element can provide a ground where they can communicate fruitfully with one another, . . . each religion maintaining its own integrity."

Athens

(CONTINUED FROM PAGE THREE)

All of us going to Athens wish to thank the *Seminarian* for its vital and active part in our preparation. We shall be eager in 1960 to give our reports of Athens' highlights as we continue in our follow-up study program, as we try to understand what God is doing in the midst of the complex, explosive forces that throw men into conflict all over the world today.

CAMPUS CALENDAR

Sunday, December 6

11:00 a.m. University Chapel: Dean Gordon

Monday, December 7

4:30 p.m. Final Meeting of Delegates to Athens Conference, Campus Center Auditorium

4:40 p.m. Institute of Theology Committee, Board Room, Speer Library

7:45 p.m. Koinonia: "The Disciples of Jesus and the Post-Resurrection Church," Dr. Eduard Schweizer, Professor of New Testament, University of Zurich, Room 3, Stuart Hall.

Tuesday, December 8

9:00 a.m. Chapel Leader: Dr. Clarke
12:30 p.m. Faculty Wives Annual Christmas Luncheon, Small Dining Room

4:40 p.m. Department of History, Board Room, Speer Library

7:45 p.m. Christmas Musical, Miller Chapel

Wednesday, December 9

9:00 a.m. Chapel Leaders: Messrs. George L. Haines and Douglas D. Hall

12:30 p.m. Faculty Luncheon, Alumni Room

4:30 p.m. First Term Classes End

5:00 p.m. Academic Standing Committee, Conference Room

5:00 p.m. "The World's Earliest Man," L. S. B. Leakey, Nairobi Museum, Frick Auditorium, University

Thursday, December 10

Reading and Review Period
9:00 a.m. Chapel Leader: Dr. Kuist

10:30 a.m. School of Christian Education Committee, Board Room, Speer Library

11:30 a.m. Campus Life Committee, Board Room, Speer Library

2:30 p.m. Graduate Study Committee, Conference Room

Friday, December 11

Reading and Review Period

9:00 a.m. Chapel Leaders: Messrs. Robert L. Hankins and Thomas D. Hanks

6:00 p.m. Off-Campus Students Pot Luck Supper, Campus Center Auditorium

Saturday, December 12

9:00 a.m. First Term Final Examinations Begin

Sunday, December 13

11:00 a.m. University Chapel: The Reverend Carl D. Reimers, Assistant Dean, University Chapel

Monday, December 14

9:30 a.m. Final Examinations

Tuesday, December 15

9:00 a.m. Chapel Leader: Dr. Metzger
9:30 a.m. Final Examinations

Wednesday, December 16

9:00 a.m. Chapel Leaders: Messrs. Donald S. Hauck and Richard C. Hause

9:30 a.m. Final Examinations

Thursday, December 17

9:00 a.m. Chapel Leader: Dr. Hornighausen

9:30 a.m. Final Examinations

10:30 a.m. Faculty Meeting, Board Room, Speer Library

Friday, December 18

12:30 p.m. Christmas Vacation Begins

Monday, January 4, 1960

8:00 a.m. Second Term Classes Begin

LAFAYETTE VISITORS

Each year Lafayette College graduates at the Seminary invite undergraduates at Lafayette who are interested in the ministry to be our guests. A dinner meeting was held last Tuesday evening, December 1, in the small dining room. Nine undergraduates were accompanied by Chaplain John M. Currie, Dr. and Mrs. Elwyn E. Tilden, Jr., '39, and Dean Charles C. Cole, Jr.

President McCord extended the welcome of the Seminary to our guests. Professor Dowey and Dr. Tilden led the discussion which followed. Dr. Hopper, Alumni Secretary and Director Placement, presided.

"CONCRETE CITY" SLATED

The first performance of Philip Turner's play *Christ in the Concrete City* by the new touring cast of Merlin Theater will take place at Second Presbyterian Church in Princeton, Sunday, December 13, at 8:00 p.m. The play will be presented in the sanctuary, as part of a worship service. Princeton Seminary students, as well as members of other churches in Princeton, are especially invited to attend.

OFFICIAL ANNOUNCEMENT

• Classes for the second term will begin at 8:00 a.m. on Monday, January 4, 1960. All students are expected to attend their first scheduled class of the new term.

ALUMNI COUNCIL

On Monday, December 7, the Executive Council of the Alumni Association will convene for its semi-annual meeting and will be luncheon guests of President and Mrs. James I. McCord. The Council consists of twenty members elected at the annual Alumni meeting in June.

Christmas

(CONTINUED FROM PAGE ONE)

with them that He affirmed solidarity, and it is in loving them that we express our love and service to Him.

Christmas advertisements will tell us what to buy for "the man who has everything." The original Christmas story tells us of the One who had no place to lay His head. But in this One is to be found the treasures of life. May we who in God's mercy share these treasures learn the joy of mediating His gifts to "the least of His brethren!"



THE Seminararian

VOL. X, No. 11 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, JANUARY 1, 1960

RENEWAL OF THE CHURCH

By E. G. Homrighausen

Does the Church need renewal? Everything depends on what is meant by renewal. It is difficult to answer the question until one is first made aware of what the Church is called to be and do.

In C. S. Lewis' *Screwtape Letters*, the master devil, Screwtape, writes to his earth-assigned henchman, Wormwood, "One of our great allies at present is the Church itself." Screwtape does not mean the holy catholic Church, rooted in eternity, which he regards as a spectacle which makes even the boldest tempters uneasy. The Church he had in mind is the "half-finished, sham Gothic erection on the new building estate." Certainly such a Church needs renewal!

Old Churches that have become museums filled with the symbols of a once-lively faith need renewal. To them must be put the question, "How can an old man be born again?" Young Churches that have substituted the ecclesiastical organization for the reality of the people of God need renewal. To them must be put the question, "How can a rich man enter the Kingdom of God?" Ingrown Churches that have become isolated ghettos of peculiar people that have lost their power of witness, need renewal. Indeed, the Church must be in the perennial process of being renewed or lose her nature and vocation. The Church must watch and pray, lest she enter into temptation. "He that thinketh he standeth, take heed lest he fall."

What Is Renewal

Some Churches despair of renewal; they await the eschaton. Others regard the Church as a holy society which has no need of renewal. Still others believe that renewal is to be found in the separated remnant of the truly converted who have withdrawn from an apostate Church. And there are still some who hold that the Church is renewed when she aligns herself with the secular order.

The Reformed position affirms that the Church is in the world, yet not of it. In

(CONTINUED ON PAGE THREE)

VISITING LECTURERS APPOINTED

COMMUNION TUESDAY

The sacrament of Holy Communion will be celebrated Tuesday, January 5, at 7:45 p. m. in Miller Chapel. Professor Loetscher and Mr. Sanders will lead the service with Professor Loetscher preaching. The topic of his meditation will be "The Bread of Life." It is the custom to unite the entire Seminary community in common participation in this sacrament once during each quarter.

THIRTY-THREE AT ATHENS

Thirty-three Princeton Seminary students were among over 3000 students from more than a hundred countries who attended the 18th Ecumenical Conference on the Christian World Mission at Ohio University, Athens, December 27 to January 2.

The conference was addressed by such world leaders as the Right Reverend Lesslie Newbigin, Bishop of the Church of South India; the Reverend Martin Luther King, leader of the bus boycott in Montgomery, Alabama; and M. Richard Shaull, Professor of Ecclesiastical History in the Presbyterian Seminary in Campinas, Brazil.

The leaders dealt in depth with modern problems such as racial tensions, technological upheaval, new nationalisms and militant non-Christian faiths.

The Sign of Jonah was presented by the Union Seminary players on the opening evening of the conference.

Reports from individuals who attended the conference will be featured in next week's *Seminararian*.

BRIGADOON APPEARS

Come along, all you bonnie lads and lassies, this Friday night and join Van Johnson and Gene Kelley as they tramp through the fog-shrouded highlands of Scotland and stumble upon the mystical

(CONTINUED ON PAGE THREE)

Six new faculty members will be on our campus this term as visiting lecturers.

Pittenger Noted Author

Professor William N. Pittenger, the Charles Lewis Gomph Professor of Christian Apologetics at General Theological Seminary, New York, will share with President McCord in teaching "Jesus Christ and the Christian Doctrine of Redemption."

The author of twenty-two books and scores of articles, Pittenger's latest book is *The Word of God Incarnate*. An Episcopalian, he has been active for many years in theological and ecumenical fields. Professor Pittenger is widely known both as a speaker and a preacher.

Kelsey Teaches Ethics

Professor George D. Kelsey, Professor of Ethics at Drew Seminary will teach the prescribed senior course, "Christian Ethics." Kelsey is a Methodist and holds degrees from Andover Newton and Yale.

Shaull from Brazil

Professor M. Richard Shaull will share the teaching of the "Ecumenics" course with Professor Jurji. Shaull has been the Professor of Ecclesiastical History in the Presbyterian Seminary in Campinas, Brazil. He is a graduate of Princeton Seminary, and received his Th.D. degree here last year.

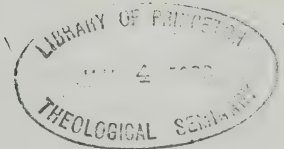
One of the most influential missionaries in the world, he has travelled broadly and published the widely read volume, *Encounter with Revolution*. He is to be Dean of the new Centenario Seminary that is being built by the Presbyterian Church of Brazil.

Three from University

Professor R. B. Y. Scott, Professor of Religion at the University will give a graduate seminar in Old Testament Theology. Scott is the author of several books and articles. Two of the most recent are *Psalms as Christian Praise*, and *The Relevance of the Prophets*.

Mr. J. M. Jacobus, University instructor in Art and Architecture, will offer the

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The Seminarian

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A NEW TIME . . . NEW FACES

Each year many of us as we put out a new calendar and start a new year do so with new intentions and purposes. All the mistakes and sins of last year or years are past experiences which have taught us the need for a new beginning.

The tragedy of most of our attempts to start anew is that nothing really changes around us. We are confronted by the same conditions and persons which help make each of us what we are.

This is not necessarily true here. Each of us starts with a perfectly clean slate as we begin our second term studies. With new courses and teachers we are confronted with new possibilities and new experiences.

To add luster to newness, there are six new visiting lecturers on our campus. They bring with them rich teaching, preaching and writing experience and can add to our growth and development in the advent of the new term. Also there are new students on our campus from whom we can learn as they learn from us.

Let us welcome the new faces we will see here at the Seminary and use the opportunity to begin a new time realistically.

McCord Gives Prospectus

Addressing a packed Campus Center Auditorium December 3, President McCord spoke on three great interests which he shared with the Board of Trustees upon his election.

The first was the Seminary's relationship to the church. We are a Presbyterian seminary. We are a confessional seminary. "Too long we have apologized for this," McCord stated. We must find ways and means by which we can be related to the church more dynamically.

The second concern was our relationship with the University. The President noted gladly "the willingness of the University to plan and cooperate with us."

Concern for the Seminary

The third concern was for the Seminary itself. "How can we have the best? We can settle for nothing less than what is absolutely first-rate." We are not a shop or trade school, but a graduate professional school.

Due to phenomenal growth, the Seminary has reached the saturation point in facilities. There is pressure from the Council on Theological Education to expand to possibly 650 students. Nevertheless, McCord assured, the heart of the Seminary will continue to be the B.D. program.

New Housing

The Seminary holds 90 acres 1.2 miles from the campus. The President revealed plans to build garden apartments for married students in the near future. Also a new Administration building is needed to supply adequate office space.

The Seminary will move to the semester system in September 1961, when the curriculum will be reshaped.

Faculty Expansion

McCord pointed out that chairs in Christian Education, Ethics, Homiletics, Ecumenics, Old Testament Theology and Christianity and Higher Education remain

(CONTINUED ON PAGE FOUR)

D. T. NILES SPEAKS

"The only way to believe in the gospel is to communicate it," stated Dr. D. T. Niles Friday, December 11. Choosing the theme "Communicating the Gospel," Dr. Niles pointed out that we must speak the language of our hearers and learn to distinguish between what we believe and how we believe it. "If words and formulas are essential to you, you don't know what you are talking about." The Christian faith is true not because a man believes it, but because of its very nature.

Meet Men in Christ

"The lost sheep belongs to the shepherd even when it is lost," continued Dr. Niles. "We cannot communicate the gospel apart from the fact that the proclaimer and listener 'meet in Jesus Christ.'"

Ourselves as Gifts

We do not take Jesus Christ anywhere; he takes us. "You are the gift; he is the giver." Christ wants to make his gifts worthy of his love, therefore he must purify and sanctify us. "We are the kind of people nobody else wants," Dr. Niles pointed out. "Only Jesus could have trusted us."

We are Comforted Together

Those to whom we bring the gospel are "the gifts of His love to us. If you have not been helped (by them), then you have not helped. You can learn from an unbeliever as much as he can learn from you," the speaker said. "Finally, keep a sense of perspective in your work." We are like the little girl who greeted her father, "Daddy, I am doing your work," and had gumbled all the ingoing and outgoing letters together.

Following the address there was a question period. Dr. Niles clarified some of his thoughts saying, "we are not asked to make Jesus Christ acceptable, but understandable." When asked by President Mc-

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SECOND TERM CALENDAR HIGHLIGHTS

Monday, January 4

8:00 a.m. Second Term Begins

Tuesday, January 5

7:45 p.m. Sacrament of Holy Communion, Miller Chapel

Tuesday, January 12

7:45 p.m. Piano Recital by Mr. Ludwig Olshansky, Campus Center Auditorium

Tuesday, January 19

Frontier Day

Thursday, January 21

7:45 p.m. Merlin Theatre, *Gone Tomorrow*, Campus Center Auditorium

Friday, January 22

7:45 p.m. Merlin Theatre, *Gone Tomorrow*

Friday, January 29

Visit to the Boards of the United Presbyterian Church (No Classes)

Monday-Friday, February 1-5

7:45 p.m. The Stone Lectures: "Worship in the Reformed Tradition," Dr. Howard G. Hageman, Miller Chapel

Tuesday, February 9

7:45 p.m. Community Artist Series: Westminster String Ensemble Campus Center Dining Room

Thursday, February 11

6:00 p.m. Joint Conference of Campus Life Committee and Student Council, Small Dining Room, Campus Center

Friday-Saturday, February 12-13

Married Students' Retreat, Diocesan Conference Center, Radnor, Pennsylvania

Tuesday, February 16

7:45 p.m. Challenge to the Church: "The United Nations in the Atomic Age," Dr. Frank P. Graham, India-Pakistan Mediator, Campus Center Auditorium

Wednesday, February 17

7:45 p.m. Installation of Professor John H. Hick, Miller Chapel

Friday-Saturday, February 19-20

Tennent Hall Retreat, Diocesan Conference Center, Radnor, Pennsylvania

Tuesday, February 23

Community Artist Series: David Wells, Cellist, Campus Center Auditorium

Tuesday, March 1

Lenten Musical Service, Miller Chapel

Wednesday, March 2

4:30 p.m. Second Term Classes End

Thursday-Friday, March 3-4

Reading and Review Period

Monday-Friday, March 7-11

Second Term Final Examinations

Friday, March 11

12:30 p.m. Spring Vacation Begins

(CONTINUED FROM PAGE ONE)

its nature is a perennial but creative tension in which the "old man" is put to death and the "new man in Christ" is raised by the power of the Spirit. Here is no acquiescence in the *status quo* and no flight into an impossible "spiritual" Church. The Church is that body of humanity in which the new life in Christ is operating.

Renewal is a dynamic process which involves the core of personality and its relationships. It means the reception of God's new order or quality of life. It means "re-*vi*val" in the Biblical sense of the word! "If a man is in Christ, he is a new creature altogether." (Phillips) It means repentance, or radical self-criticism which results in a break with the past; it means faith, or self-commitment which results in participation in the grace and will of God. These two are not quietistic or introverted sentiments; they are concrete actions which move men from enslavement to freedom, from death to life. And the Church is God's new creation in which the redemptive power of God is at work and through which it is released into the world.

Purpose of Renewal?

It is not meant to generate the power to build a large and impressive institution. It is not offered to provide an earthly shelter or haven from the devastation of atomic warfare. It is not given to be an impetus for the creation of a power bloc to coerce the world to the will of the Church. Nor is it to be thought of as the power of God to make a glorious Church in the secular sense. Renewal is for vocation and witness! It is for the sake of effecting God's purpose in life, in the Church and in the world.

Source of Renewal?

True renewal is no drummed-up "spiritual life" generated by psychological methods. It is not the product of a shock treatment inspired by the fear of Communism or of the hydrogen bomb. It is not a mesmeric attempt to recover the original patterns of our fathers' faith. And it will not come through the erection of larger and lovelier Church buildings, the donning of liturgical garb, the return to the theology of the sixteenth century, the operation of a slick successful organization, or the unity of all the Churches.

God alone is the source of renewal! In history and life, he has often generated the yearning for new life and provided the means for its reception. Sometimes he has given renewal in strange places, and in spite of human expectations. Our times have been shaken to their foundation; they have forced men to think about things eternal. But such shakings by themselves do not possess the positive power to renew. They may set the stage. It is the Word and Spirit of God that reveal the meaning of the times and provide guidance and power to live the new life in them. Only the Word and Spirit can make our dry bones alive. The Bible sets up the

SENIOR RETREAT SET

The Senior Class Retreat will be held on the campus Friday through Sunday, January 15-17, starting with Friday evening dinner and ending with the Sacrament of the Lord's Supper in Miller Chapel on Sunday morning. All seniors are urged to complete advanced registration so that the committee may make final arrangements with the Slater System and with the faculty in whose homes Saturday luncheon will be served. Full details will be carried in a future issue.

encounter between God and man, revealing the judgment and the mercy of God upon us all.

There are prescribed means of renewal which have Christian sanction, but they are not to be separated from the source and purpose of renewal. Preaching the Word; prayer and worship; private and group Bible study; obedient ventures in the service of humanity; identification with holy causes which involve conflict; hard study and reflection upon the great issues of faith and life; lively participation in the Sacraments; all are helpful. And yet, even by these methods, we cannot demand the gift of renewal from God by human manipulation. Renewal is given to those who seek it with all their hearts.

Signs of Renewal?

To raise the question is already evidence of the Spirit's prodding about our miserable condition. We are wondering why the Church is so ineffective with all its imposing statistical success. We are asking serious questions about the ministry these days, and these questions are plaguing theological education. There is a growing sense of responsibility for the world on the part of the Churches. But before that responsibility can be discharged, the Church must first dissociate itself from its dangerous tendency to be a spiritual cypora over a secular society on the one hand, and refuse the temptation to save itself in such splendid isolation from the world so as to lose its relevance. The subject: The Servant Lord and His Servant People, certainly has some relevance to our quest for renewal of the Church as the saved and saving society. And what of all our concern about the place of the laity in the life and work of the Church? There is a vital interest in evangelism, whether it aims to reach the exploding population outside the Churches or the Gospel-hardened members inside the Churches. Theological inquiries are being directed at Christian education, pastoral care, preaching and worship. And how shall we alter old structures of the Church which so often become ends, instead of means?

The Spirit of God is at work, as He always has been. The decisive issue is: How shall we discern the signs of the times, hear what the Spirit has to say to the Churches, and respond to the way of life and truth? The time of renewal is always at hand! Today, if you hear his

MERLIN THEATER PLANS COMEDY

Once again footlights and greasepaint will make an appearance at Princeton Seminary. Leaning toward the lighter side of the traditional theatrical mask, a comedy has been chosen.

Gone Tomorrow, by Richard Harriety, is a hilarious study of an Irish-American family waiting for an aged uncle to die so that they may divide whatever money he might have saved. The aged Uncle Hughie, however, is a contrary old codger who vehemently declines to go on his last journey until he is ready. Harriety's knowledge of the Irish enables him to write a rib-tickling comedy that is in the best Abby Theater tradition.

Try-outs were held on Wednesday and Friday evenings, December 9 and 11, and the following cast was chosen: John Miller, Ginny Hanley, Arline Williams, Ray Scott, Bill Hutchison and Tim Held.

The production will be directed and staged by Libert Diaforli, a member of the administrative staff. Students who are interested in sets, make-up, ward-robe, properties, etc., are urged to contact the director at the first rehearsal, 7:00 p.m., Wednesday, January 6 in the Campus Center Auditorium.

Gone Tomorrow will be presented on Thursday and Friday evenings, January 21 and 22 in the Campus Center Auditorium.

BUTLER LEADS CHAPEL

The Rev. John Vernon Butler, D.D., rector of Trinity Episcopal Church in Princeton and newly appointed Dean of the Cathedral Church of St. John the Divine in New York City will lead our chapel on Thursday, January 7. Dr. Butler was graduated from Amherst College and General Theological Seminary in New York and ordained a priest in 1931. He held several pastorates on the east coast before coming to Princeton in 1948. He is very active in Episcopal church affairs as well as being chairman of the Curriculum Division of the National Council. He is the co-author of *What is the Priesthood?* with Norman Pittenger, visiting lecturer in theology this term. He will assume his post in New York in February or March of this year.

BRIGADOON APPEARS

(CONTINUED FROM PAGE ONE)

village of Brigadoon. With music by Alan Jay Lerner and Frederick Leowe of "My Fair Lady" fame, it features such songs as "Brigadoon," "Heather on the Hill," "Go Home With Bonnie Jean" and "There But For You Go I." This is the third in a series of movies sponsored by the Social Committee. It will be shown at 7:30 in the Campus Center Auditorium followed by refreshments.

voice . . . ! Man's time may become God's time. He that hath an ear to hear, let him hear!

FOOTBALL ROUND-UP

"Not with a bang but a whimper" ended the PTS football season. Originally scheduled to be completed the week before Thanksgiving, the eschaton was prolonged by bad weather and the late entrance into the league of a "wildcat" Off-Campus II team. Snow cancelled the Alex-Off C. I game that was to complete the regular season and because of the prospect of colder, wetter weather it was decided that co-champions would be the order of the day. Brown was the decisive victor in the first round but weakened considerably in the second as Off Campus I came on in true Truman fashion to capture top honors. A play-off game was in order but due to the aquatic condition of the field and the academic condition of the players, such a game would have been "full of sound and fury, signifying nothing." Therefore the season closed with Brown and Off-Campus I sharing the top position, Hodge featured in the third position, followed closely by Alex, and the multi-quarterbacked Off Campus II completing the standings in last place.

Making rather snap judgments on the basis of ability, sportsmanship and reliability, this author would like to offer a possible all-star team: OFFENSE: Backs: Selleck, Davis, Kandle; Ends: Goodlin, Walker; Guards: Zingg, Hawes; Center: Roberts. DEFENSE: Backs: Glaser, Turner; Linebacks: Williams, Scott, Finertic; Line: Olsen, Patton, Breece. A prediction: Hodge will be the team to beat next year and Off-Campus II will not be the team to do it!

WINTER TERM SPORTS

The winter athletic season promises to be an exciting and active one. Besides varsity and intra-mural basketball, the handball tournament will continue and a ping-pong tournament will begin. The athletic committee expresses its regret over the poor response made to the handball tournament, and especially over the fact that not one team entered the faculty-student team bracket.

Anyone who is interested in playing varsity basketball should contact Herb Hodgson or sign the list on the bulletin board in Stuart Hall. Intra-murals will be arranged through the representatives as usual.

McCord Gives Prospectus

(CONTINUED FROM PAGE TWO)

to be filled. This means an expansion of our financial resources which will come mainly through individual and foundation gifts.

The Sesquicentennial Program will begin in 1962 and seek to raise perhaps 15 million dollars over a period of years.

A lively question period followed at which the President was at his best. Closing on a strong Calvinistic note, McCord stated, "I would like to see the Presbyterian doctrine of election become central in this generation . . . it has tremendous relevance to set the church free."

VARSITY BASKETBALL

Thurs., Jan. 7, Union, Here, 7:45

Thurs., Jan. 14, Biblical, Here, 7:45

Thurs., Jan. 21, Drew, There, 8:00

Mon., Jan. 25, McGuire AFB, Here, 7:45

Thurs., Jan. 28, Biblical, There, 8:00

Thurs., Feb. 4, McGuire AFB, There, 7:30

Wed., Feb. 10, Union, There, 8:00

Thurs., Feb. 18, Princeton JV, Here, 7:45

Thurs., Feb. 25, Drew, Here, 7:45

SANDERS TO TOUR

During the week of January 10, Mr. Sanders, Administrative Assistant to the President, will be visiting several college campuses to talk to pre-theological students who are interested securing information about Princeton Seminary. He will visit Allegheny College, Grove City College, Westminster College, the University of Pittsburgh, Washington and Jefferson and Waynesburg College, all in Pennsylvania, Bethany College in West Virginia and Muskingum College in Ohio. Visits to other colleges and universities are being planned for later in the second term.

D. T. NILES SPEAKS

(CONTINUED FROM PAGE TWO)

Cord about his reflections upon American theological education, Dr. Niles warned that students tend to run away from the problems of theological discussion and exegesis by saying, "All this is not important — all that is important is the 'Christ concept' in contemporary existential terms," and dodge the rigid discipline in theological studies. This type of thinking Dr. Niles characterized as a union of Methodist experience and Bultmann.

Dr. Niles also lamented the lack of knowledge of the Bible as a whole among students. He told his classes at Union that they could easily discuss Barth's view of the church but had no idea of Peter's or Paul's. We have turned the New Testament into a vague book held in a theological framework. "Try and drink milk, not malted milk," the ecumenical leader concluded.

OFFICIAL ANNOUNCEMENTS

• Postponed and re-examinations will be held at 9:00 a.m. January 15 in Room 1, Stuart Hall.

• All students who are engaged in outside work, not secured through the Field Work Office, must file this information on forms which may be secured through the Dean's office.

• On January 6 and 13 Robert L. Slater of Harvard University will speak on "The Buddhist Mission to the World" and "The Science of Religion and Religious Unity" at 8:00 p.m., McCosh 28, University.

CAMPUS CALENDAR

Sunday, January 3

11:00 a.m. University Chapel: The Rev. Carl D. Reimers, Assistant Dean

Monday, January 4

8:00 a.m. Second Term Classes Begin
6:00 p.m. Student Council, Small Dining Room, Campus Center

Tuesday, January 5

9:00 a.m. Chapel: President McCord
7:00 p.m. Editorial Board of AGORA, Student Council Room
7:45 p.m. Sacrament of Holy Communion, Dr. Loetscher and Mr. Sanders, Miller Chapel

Wednesday, January 6

9:00 a.m. Chapel Leaders: Messrs. John H. Hayes and Timothy W. Held
7:15 p.m. KOINONIA, Stevenson Lounge
8:00 p.m. Lecture: "The Buddhist Mission to the World," Robert L. Slater, Harvard University, 28 McCosh, University

Thursday, January 7

9:00 a.m. Chapel Leader: Dr. John V. Butler, Trinity Episcopal Church, Princeton
10:30 a.m. Department of Practical Theology, Board Room, Speer Library
7:45 p.m. Varsity Basketball: Princeton vs. Union Seminary, Whiteley Gymnasium

Friday, January 8

9:00 a.m. Chapel Leaders: Messrs. Philip E. Henderson and C. Thomas Hilton
10:30 a.m. Scholarship Committee, Conference Room, Administration Building
2:00 p.m. Admissions Committee, Conference Room, Administration Building
7:30 p.m. Film Club: "Brigadoon," Campus Center Auditorium

Sunday, January 10

11:00 a.m. University Chapel: Dean Gordon, Service of Commemoration

VISITING LECTURERS APPOINTED

(CONTINUED FROM PAGE ONE)

course, "Christian Art and Symbolism."

The Dean of the University Chapel, Ernest Gordon, will assist Professor Beeners with Senior Preaching the second and third terms.

Hope to Teach Homiletics

Professor Hope, Archibald Alexander Professor of Church History, will teach Senior Homiletics the second term.

• Koinonia will convene on Wednesday evening, January 6, 1960 at 7:15 p.m., in Stevenson Lounge of the Campus Center. Mr. Cox, Instructor in Old Testament, will read a paper entitled "The Theological Framework of Genesis 1." Graduate students and Faculty are invited to the meeting.



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THE Seminararian

VOL. X, No. 12 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, JANUARY 8, 1960

TODAY'S MOST IMPORTANT THEOLOGICAL QUESTION

By John H. Hick

I suspect that it is the question whether the central and paradigm instances of the religious use of language — for example, "God loves mankind" — are cognitive or non-cognitive in character. In other words, does such a sentence as "God loves mankind" profess to state a fact; or should it be construed instead as one of those kinds of utterance, such as poetry, whose point is other than that they claim to correspond with reality?

The traditional assumption has been that the key religious statements assert that something is objectively the case, independently of any particular person's believing or not believing it to be so. But today a number of thinkers, Christian, near-Christian and non-Christian, are proposing analyses of religious language according to which it has quite different functions from that of expressing factual truths.

The wider underlying issue is whether Religion should be defined in terms of God, as men's varying responses to the pressures of a real supernatural Being, or whether God should be defined in terms of Religion, as one of the concepts or symbols with which Religion works. Today the culture of the United States, pious as well as secular, predominantly sponsors the latter view. The characteristic stress is upon the social and psychological usefulness of religion, and its statistically certifiable dividends, rather than upon its traditional claim to be true. Indeed, it is not clear to many whether that insistence upon the question of truth is essential, or even appropriate. Much more sharply in focus is the picture of religion as a human activity whereby men seek adjustment and harmony within themselves and with their environment.

The distinctive religious attitude of our society accordingly terminates in religion itself, seen as an activity which has value independently of any connection that it may have with a God. Indeed whether, or in what sense, there is a God is regard-

(CONTINUED ON PAGE FOUR, COL. TWO)

PIANO RECITAL TUESDAY



Ludwig Olshansky

Before departing for his second European tour next month, American-born Ludwig Olshansky will appear on campus to present a piano recital consisting of works by five classical composers — Schubert, Schumann, Beethoven, Debussy and Chopin. The concert by Mr. Olshansky will begin at 7:45 p. m. in the Campus Center Auditorium.

Trained at Julliard

Born in New York City, Mr. Olshansky received his musical training at Julliard School of Music, where he held a scholarship from 1950-1957. While at Julliard, Mr. Olshansky was awarded the two highest honors offered by the school — the Frank Damrosch Scholarship for graduate study and the Morris Loeb Memorial Prize. The Damrosch award is given "to the student with the highest rating in the graduating class," and the Loeb prize "to the pianist most excellent in talent and achievement."

Again to Europe

Last March, Mr. Olshansky played his first European tour, giving recitals in Stockholm, Copenhagen, Oslo, London, Amsterdam and Vienna. On February 1 he will begin his second tour in Oslo, Norway. By the end of this second tour he will have given twenty recitals and several radio engagements in Denmark, Holland, Belgium, Switzerland, Austria, Italy, France, and England. We are most fortunate to be the hosts of Mr. Olshansky and to hear his playing, which critics have termed "infinitely sensitive," possessing the qualities of "musicality, lyric sensitivity, complete simplicity and lack of guile, and a touching devotion to his art," from a young pianist who "possesses an inner calm and a well-bound spiritual concentration."

SENIORS SEEK ANSWER

The time of year has come for seniors to begin wandering around the campus in a fog. This unique psychological condition is due to the increasing awareness that the *eschaton* is at hand. The world beckons these men to come forth and labor in it. But where to labor, how to labor, and to what end is this labor? These are the questions in the mind of all. This is the source of much of the fog of our confusion.

For this reason the theme of the senior retreat this year is simply, "The Will of God." This topic, probably trite to many who have been in WF since they were in knee-pants, is nevertheless an inexhaustible concern to every Christian, most certainly to one who would call himself a minister of the Gospel.

The plan of the retreat is to discuss the various aspects of guidance in small groups. But further it is the hope of the leaders of the retreat that many will come to this experience with the expectation of finding the will of God for their lives in whatever form it may appear.

(CONTINUED ON PAGE FOUR, COL. TWO)

NEW STUDENTS ARRIVE

We welcome to our campus this quarter two new women students. Sarah Bennett, a special student, has taught for 19 years at the Methodist Institute in Sao Paulo, Brazil. She will be returning there after her quarter's study is completed. Ellen West, from Medford, Oregon, is a B.D. transfer student from San Francisco Theological Seminary.

The Seminarian

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OPPORTUNITY FOR EXPRESSION

The venture of printing and publishing a weekly *Seminarian* has reached a landmark. Twelve issues have been put out, although at one point or another every edition has had moments of question as to whether or not it would be "put to bed."

The comments which the editors and members of the staff have received seem to justify the statement that the *Seminarian* has succeeded in communicating *what* has been going on on the campus.

At the juncture of the new term the editors of the *Seminarian* seek something new to add to the already existing nature of the paper. We would seek to know and print not only what is going on on the campus, but also what is being *thought* on the campus. There have been the faithful contributions from the faithful few who have opened their minds for others to see, but not nearly enough. Issues, controversies and creative ideas, have been lost in the shuffle because the members of the Seminary have failed to articulate and communicate them.

There is a diverse student body at Princeton, as there should be, but the difference that exist are too often uttered only in a whisper and behind closed doors. The *Seminarian*, if it is to represent the campus, must have contributions from its diverse representation.

A senior recently said, "What I would like to see in this Seminary of diverse theological opinions is Christianity at work in our thinking which would be an interesting experiment. Let us have open discussion; let us accept each other's position; let us be eager seekers of truth; let us above all not let our attack on a person's argument become an attack, or judgment on his person. In short, let our thinking be missionary instead of fratricidal."

The *Seminarian* offers the chance for open discussion and encounter. Our ideas and ideals die in the darkness of silence. To give life to our thoughts we must display them and perhaps defend them.

Every professional of the sport of boxing knows that in order to hit his opponent he must be close enough to be hit himself. We who seek the victory of faith in presenting it must lay ourselves open to attack from others.

Those who have been meek in giving voice to their minds, be of good courage, for the opportunity to communicate and learn is open.

THE REVELANCE OF ATHENS?

Thirty-three of our Princeton students spent one week of their Christmas vacation at the SVM quadrennial at Athens, Ohio. We of the *Seminarian* staff feel that this conference was a significant one in the life of the church and are therefore devoting considerable space in this issue to the conference and student reactions to it. The question in our minds is, "Can this conference have relevance to the entire community, or must its effect be limited to those who were there?" Certainly the questions discussed at the conference are relevant to each one of us — if not now, they will be when we get into our ministries and our people seek an interpretation of the happenings in the world in the light of the Christian faith. Certainly the theological questions raised by the conference have a relevance to our studies. And also the seeking of understanding of the mission of the church in our time is something each of us is concerned with. Those who were there were variously disturbed, challenged, strengthened and humbled. It is upon them that the responsibility lies for the interpretation of the conference and the making it relevant to the entire community. Yet it is also the responsibility of each student to seek out those who attended, to discuss with them the critical issues raised and to seek together to relate these issues to our theological studies and ministries. We are publishing these comments and reactions with the hope that they may stimulate conversation and, ultimately, involvement.

DANCE GROUP STARTS

The initial work of the Liturgical Dance Group will begin Wednesday, January 13, at 7:30 p. m. in the lounge in the basement of Stuart Hall.

The organization is open to all members of the Seminary community: students, students' wives, faculty and administration and their families and all are urged to come and participate in the exploration of this new dimension of worship.

Mrs. Samuel Keen, advisor to the group, stresses that, "Whether you have danced before or not is not important. The key factor is the desire for religious expression in a new medium or idiom."

The recommended costume for the beginning session is a pair of old shorts, a loose comfortable shirt and bare feet.

If you are unable to attend this meeting and desire to join the group or if you want additional information concerning it, call Mrs. Keen at FL 9-6271.

BOOK OF THE WEEK

The Preacher's Calling to be Servant, the new book by D. T. Niles, was chosen as the first BOOK OF THE WEEK of the second quarter. Dr. Niles visited our campus recently, and many students would agree with a leading American scholar who calls Dr. Niles "one of the twenty most stimulating thinkers and evangelists in the world-wide church of today." This inexpensive volume complements his *The Preacher's Task* by discussing the *vocation* of the preacher in today's world. Regularly priced at \$2.50, it is available this week at just \$1.75.

In coming weeks, the BOOK OF THE WEEK will feature many personal recommendations by Seminary professors. Stop by the Agency or watch this corner for their announcements. Would you also pick up your textbooks early; this will enable us to re-order in time for later assignments (like finals), and the late-comers won't be disappointed. If we don't have anything you want, be sure to squawk, protest, howl, sob — and put in a special order!

CIRCUM CAMPUM

With the "reassembling of the twelve tribes" on the campus after Christmas there have been the inevitable signs of vacation and a new quarter's activities.

... the glad welcomes of students seeing friends, making one think they hadn't seen each other for years instead of just days.

... the thirty-three students who were at Athens wandering sleepily around muttering such words as "involvement," "encounter," and "frontier."

... Don Spencer, Clem Bartollas, George Selleck and Bruce Ulrich showing off the campus to their new wives and vice versa.

... Mary Ann Pakosh showing off a New Year's Eve gift of a diamond ring from Charlie Cureton.

... Professor "Jack" Smylie wandering about in an excited daze over the arrival of twin sons, David Hutchinson and Jonathan Claxton, but bemoaning that they arrived four days too late to be exemptions for 1959 income tax.

... hopeful hovering around the mail slot to see if grades are arriving, yet hesitancy to take the plunge when they are in hand, and then either rejoicing, resignation or resolution to do better next time.

... syllabi laden students coming out of classes commenting that though it's just the first day of class they are already a month behind.

... the long lines in the bookstore that almost give one time to read his books before he buys them.

CORRECTION:

Because of conflicts and previous commitments, Professor M. Richard Shaull will be unable to share in teaching "Eccumenics" with Professor Jurji as reported in last week's *Seminarian*.

R E P O R T O N A T H E N S

Returning to the campus from the 18th Ecumenical Conference on the Christian World Mission held at Ohio University, Athens, December 27-January 2 were thirty-three members of the Seminary community.

Those who attended were: Frank Van Aalst, Nancy Harris, Judy Kingston, Gilberto Vargas, Gerhard Riedel, Man Singh Das, Royappan Sampath, M. K. Thomas, Douglas Bax, Joseph Martin, Y. A. Yousef, Ed Redkey, Ian Bunting, Robert Paterson, Barbara Larsen, Rupert Harris, John Kirobi, Dennis Walker, Zoltan Szuecs, Timothy Held, James R. Deemer.

Roy Runck, Bruce Swenson, Stan Mumford, Odeh Suardi, Antonio Fernandez, Maitree Chartburut, Joan Chin, Chang Wan Lee, Tong Soo Kim, Claude Labrunie, Henry Bucher and Mr. Sanders.

Included below are comments on the conference from four of those who attended.

ATHENS IMPRESSIONS

By Timothy Held

Athens impressions were various and striking. The structure of this 18th quadrennial ecumenical student conference was coordinated and focused around the theme of the Christian world mission as seen from the facets of social order and justice. A thorough effort was made to affirm the hand and work of God manifesting itself in such world issues as technological upheaval, new nationalisms, racial tensions and militant non-Christian religions. These frontiers were then penetratingly analyzed by the media of speakers, discussions, conversations, Biblical exposition and group study, and visual-aids. Such thoroughness was arresting.

And it was also compelling. Whether it was Harry Daniel of India speaking on non-Christian faiths, Martin Luther King on racial tensions or Richard Shaull leading a discussion on Protestant-Roman Catholic dialogue in Brazil, one's attention was kept.

To accept the value of this approach to the study of the life and mission of the church meant the expanding of one's mind in the building of personal criteria for assimilating or judging the values in the Christian program of today. To quote the conference handbook, "We must take with the utmost seriousness the forces molding and shaping the life of the world, and listen to those whose perspective may not be that of the Christian faith, for God also speaks and acts outside the Church."

Not only was the conference arresting, impelling and broadening, but it also provided a window through which one could view the thinking of student leadership from abroad. Their vitality in expression and understanding of the international scene was dominantly evident.

Two areas of hesitancy were present. The first was the temptation of equating the gospel and humanism. It appeared at times that Christian fidelity was to be

measured by commitment to social justice, racial integration and nationalistic patriotism.

The second area of concern was the necessary affirmation that God was pervasively and actively at work in the world. But this affirmation was often stated without clarifying how one was to discern this activity.

In conclusion come the prophetic words of a familiar hymn, "God is working his purpose out, as year succeeds to year . . . 'til the earth shall be filled with the glory of God as the waters cover the sea."

WAS ATHENS A GOOD CONFERENCE?

By Ed Redkey

This is a question which many are asking. But this is not the most important question you can ask about it.

A better question might be, "What was the conference trying to do?" It seems to me that it was trying to take a long look at some of the great forces which are moving the world today and to interpret them in terms of what God is doing in the world. We might call this the *prophetic* task of the Church. The great seers of the Old Testament sought to interpret the world affairs of their times in terms of God's mercy and judgement upon Israel.

At Athens we tried to see ourselves in the image of the prophets. We asked ourselves, "What do you, as a Christian, think about racial problems, new industrial revolutions, revolutionary nationalism and revival in non-Christian religions?" We listened to Bible exposition which made us continually re-examine our Christianity. We listened to impassioned speakers present the facts and problems of the great world issues of our day. We spent hours talking with students from other parts of the world where these problems are as real as life itself.

Did the conference succeed in its purpose? There were no pat answers given. We saw the problems: life by faith in Christ on the one hand and a very troubled world on the other hand. It is left to us to bring the two together. Those of us who attended the conference do not have simple answers to bring to you. We are convinced that God is the Lord of all the universe, but we also see the principalities and powers of this world at work to thwart God's purposes. We are convinced that God is calling each of us to become involved in the affairs of men in order to bring God's word to bear upon them, but we do not yet see what we should say to the African nationalist or the American Negro who demands equality. For we can no longer identify Christianity with conservatism in world affairs nor can we blindly baptize each new trend in world politics.

But these problems are yours as well as ours. At Athens we only saw them portrayed more vividly. Don't ask us if Athens

was good or bad; ask us — and yourselves — how we can make the gospel relevant to men whose lives are caught up in these great movements.

UNITY OR CONTRADICTION?

By Joan Chin

Dazed by perpetual motion and sleeplessness, delegates stumbled into Memorial Auditorium to see Union's *Sign of Jonah*. As the play, or perhaps it is better described as a Bible study, progressed we wondered whether we were onlookers or whether by some nightmare we were participating in the events on stage. It comes out that man has made a terrible mess of his life. In frustration he judges and condemns God as being guilty for the mess. Jonah's commentary on those who do this is: "These are faces from the twentieth century — certainly one of the strangest of all centuries. Well, is there another more weighted down with guilt and blood and at the same time filled with excuses and self-justifications?"

After this prelude of man's inability to bear his guilt, the conference considered some of the frontiers where Christians ought to be present, following excellent Biblical expositions by Bishop Newbigin. Popular frontier talks were on racial tensions, given by Martin Luther King, Jr., and on nationalism by Bola Ige. The quiet dignity of King as he appealed to each person to trust his fellow man as a brother whether white, black or yellow, saying we have had a "high pressure of creeds and an anemia of deeds" was in sharp contrast to Bola's highly charged blasting of colonial powers and the evils they have perpetrated upon innocent victims. Bola's fiery denouncement, though he softened it slightly by ordaining himself an Anglo-ophile, received great applause despite emotional falsification of facts and evils. Was Bola's distortion of the facts to please fellow Africans? From the perspective of *The Sign of Jonah* it would appear that "something is rotten in the state of Africa" (apologies to Shakespeare). Are the colonial powers solely responsible?

The conference, to me, revealed innate contradictions. Some speakers declared that technology had dehumanized man. I felt depersonalized by being herded along with 3600 others. Each evening 600, chosen by the color of their name tag, separated from their brethren in the auditorium by being moved to the Methodist church, received the benefits of technology by having the talks piped in. Yet technology by implication was not good. A speaker implied that modern man should not aspire to ride on a rocket but rather learn to ride rejoicing on a donkey. Should we return to the pristine purity of man before he learned the evils of mechanization? Apparently technology is the gift of the devil. Immediately afterwards, we hear of the technological aspirations of the newer unindustrialized countries. These

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UNITY OR CONTRADICTION

(CONTINUED FROM PAGE THREE)

nations are anxious, nay, demand, rapid social change. Can the west give them a stone when they have asked for bread?

Furthermore, the conference tried to say that programs and organizations were not to be blown-up, and then 1½ hours were devoted to the World Student Christian Federation and its member countries. When the New Jersey delegates met to discuss the implementation of what they had learned at Athens, many voices were raised to suggest a conference on the conference. Again, the offering taken was for the W.S.C.F., when I would have been so pleased if it could have gone for the relief of the refugees since 1960 is the World Refugee Year.

The conference concluded with a Communion service. Although it was far too long, it was a good experience to see people of various colors and creeds, as well as of divergent theological complexions, gathering in recognition that as the body of Christ was broken for them, so they would be broken and scattered in Christian service.

QUESTIONS REMAINING

By Frank Van Aalst

The Athens conference was not an attempt to produce a final definition of the mission of the church. It sought to make a contribution to the thinking of the church in this area, and now we must ask where we go from here. The following questions remain for further consideration:

1. What is the relation between Biblical studies and frontier analysis? There were good Biblical expositions given by Bishop Newbigin, and solid presentations of frontier situations, such as racial tensions, new nationalisms, etc. We know that the relation should be, and yet in practice it still eludes us.

2. Where does the responsibility to evangelize fit in with our involvement on a frontier?

3. What kind of vocational choice is open for us to make? If every Christian is a missionary, and the frontiers are omnipresent, then we must be careful that we do not make going to the inner city or to a foreign country more important than other vocations. But this raises problems. For one thing, the Boards and Commissions of the churches are concerned with specialized vocations, foreign and national. These groups now begin to question whether such a conference is of any assistance to them in recruiting personnel. Historically, the Student Volunteer Movement in its conferences called for young people who were willing to go overseas as missionaries. Foreign mission boards did recruiting at these conferences and provided support for them. They will provide the support, but wonder whether it is worth their while. And if the challenge to mission is only general to all Christians, then there is no need for any special

INTRA-MURAL BASKETBALL

- Jan. 11, Mon., 4:30, Alexander vs. Hodge
- Jan. 13, Wed., 4:30, Brown vs. Off-Campus
- Jan. 14, Thurs., 11:00 a.m., North-South vs. Alexander

SENIORS SEEK ANSWER

(CONTINUED FROM PAGE ONE)

The retreat will open Friday, January 15 at 5:00 with registration and dinner in the Campus Center at 5:30. At 7:00 the first meeting will be held on "What can we expect in the revelation of God's will?"

Saturday at 10:00 a. m. will be the second orientation — "What are the Means of God's revelation of his will and how do we receive such revelation?" It will be followed at 12:30 by buffet dinner and discussions in the homes of members of the faculty. Saturday evening at 6:30 will be the third orientation, "What are the internal and external barriers to our receiving and recognizing God's will for our lives?"

Sunday morning will consider the topic, "How are we assured of the revelation of God's will and what can we do with it?" and then close with the sacrament of Holy Communion in Miller Chapel at 11:15.

THEOLOGICAL QUESTION

(CONTINUED FROM PAGE ONE)

ed as a technical question about which religious thinkers, even within Christendom, may be expected to differ.

To express now a personal reaction, I consider that the view of religious language as non-cognitive, (however this may be further spelled out) is being accepted today much too easily and with an almost frightening unawareness of the fundamental break with historic Christianity which it entails. Christianity as I understand it, stands or falls with the claim that its central assertions are statements of fact, and not merely therapeutic symbols or convictional utterances of some non-cognitive kind. The Christian philosopher's task in this area is to investigate the special character of assertions of religious fact and their relations to other kinds of factual claims.

QUESTIONS REMAINING

groups to represent mission, as this is the task of the whole church.

4. What are the new patterns of service of which we are talking? Everyone agrees that new patterns are called for, but few can give examples. There was general agreement at the conference that the panel which was to discuss new patterns didn't get off the ground. True, we must avoid the false security of a complete blueprint for our lives. And if we see no pattern or have no sense of direction about what God may have for us as individual Christians and also for the church as a whole, then perhaps we should re-examine the thinking that has led us to such an impasse.

CAMPUS CALENDAR

Sunday, January 10

- 11:00 a.m. University Chapel: Dean Gordon, Service of Commemoration

Tuesday, January 12

- 9:00 a.m. Chapel Leader Dr. Wilson
- 4:40 p.m. Department of History, Board Room, Speer Library
- 7:45 p.m. Piano Recital, Mr. Ludwig Olshansky, Campus Center Auditorium

Wednesday, January 13

- 9:00 a.m. Chapel Leaders: Messrs. Brian T. Hislop and Herbert Hodgson
- 12:30 p.m. Faculty Luncheon, Alumni Room
- 7:15 p.m. The Athens Report, Campus Center Auditorium
- 8:00 p.m. Lecture: "The Science of Religion and Religious Unity," Robert L. Slater, Harvard University, 28 McCosh, University

Thursday, January 14

- 9:00 a.m. Chapel Leader: Dr. Hopper
- 10:30 a.m. Committee on School of Christian Education, Room 222, Speer Library
- 11:30 a.m. Campus Life Committee, Board Room, Speer Library
- 8:00 p.m. Students' Wives Fellowship, Tennent Hall

Friday, January 15

- Senior Class Retreat
- 9:00 a.m. Chapel Leaders: Messrs. John W. Hornfeldt and Donald G. Howland
- 3:30 p.m. Final Public Oral Examination of Edward Brown for the degree of Doctor of Theology, Alexander Hall Lounge

Saturday, January 16

- Senior Class Retreat
- 9:00 a.m. Postponed and Re-Examinations, Room 1, Stuart Hall

Sunday, January 17

- 11:00 a.m. University Chapel: The Rev. Richard H. Luecke, Minister of the Lutheran Church of the Messiah, Princeton

OFFICIAL ANNOUNCEMENTS

• Postponed and reexaminations will be held at 9:00 a.m. Saturday, January 16 in Room 1, Stuart Hall. This is a correction of last week's announcement.

• President McCord will preach on CBS Radio, "Church of the Air", 9:30 to 10 AM EST on WCBS, Sunday, Jan. 10.

• Mr. Donald M. Stine will speak to the Wives Fellowship at their meeting on Thursday, January 14. His topic is "The Apostle Paul."



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THE Seminarian

VOL. X, No. 13 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, JANUARY 15, 1960

MISSION TO CUBA

By Conrad H. Massa

Over 30 American Presbyterian ministers and laymen flew into Havana on the morning of November 30, 1959. Their object was to conduct a preaching and visitation mission in the 34 churches of the Presbytery of Cuba, which is a Presbytery of the Synod of New Jersey. But the caption which appeared under the picture of the arriving group in the Havana newspapers read, "Presbyterian ministers . . . arriving at Havana to observe for themselves the reality of the Cuban revolution, to preach and to forge ties of friendship between the people of North America and Cuba." And this caption expressed more fully the actual fact! We came! We saw! And to some extent, at least, *we were conquered!* Conquered by the friendship of the Cuban people, conquered by the forward-looking spirit of a nation struggling against tremendous problems to be free in every sense, conquered by the depth of conviction in those who hold the evangelical Christian faith!

Presbyterian Work

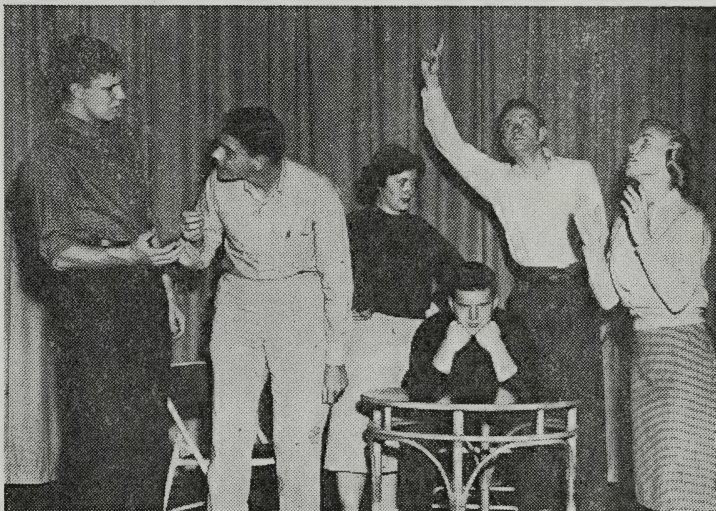
There has been continuous Presbyterian work in Cuba since the close of the war in 1898. The results include 34 organized churches, a completely national leadership, a strong Union Seminary at Matanzas, and 9 parochial schools under the direction of local churches and pastors, as well as the 9 schools and several clinics under the Department of Education and Medical Work of the Church.

Program

The American missionaries were sent out, individually, to the various churches. We were told that the Methodist Church had called off a much larger mission (200 men) for "reasons of personal safety." This was most unfortunate since at no time did any of our men have the least apprehension about his personal safety. And when one is sent all by himself to preach in a town of over 10,000 where Protestants are a very small minority, where he does not speak the national language, and where little children point him out on the street as the *Americano*, one could feel a bit apprehensive — even in a country which had not just gone through a revolution!! But

(CONTINUED ON PAGE FOUR)

PLAY OPENS THURSDAY



Caught in a dramatic moment by our photographer, the cast of *GONE TOMORROW* puts finishing touches on next weeks production. Scheduled for 7:45 pm Jan. 21 & 22, in the Campus Center Auditorium, the cast includes Tim Held, Bill Hutchinson, Ginny Hanley, Ray Scott, John Miller, and Arline Williams, directed by Libert Diaforli.

FRONTIER DAY

With all the talk about frontiers these days, we must never risk dulling the urgency of our mission in the world. Next Tuesday, January 19, is Frontier Day, and the seminary community will be asked to consider its responsibility in the total work of the church.

Dr. Theodore F. Romig, Personnel Secretary of the Commission on Ecumenical Mission and Relations, and Dr. Lawrence W. Lange, Personnel Secretary of the Board of National Missions, will lead chapel at 9:00 a.m. At 7:00 p.m. there will be a panel discussion on "The Urgency of Mission." Dr. Romig, Athaly P. Saphir, and Dr. Francis Kinsler will speak to the question briefly and discussion will follow. Romig is familiar with missions around the world. Saphir is a graduate student from the Mar Thoma Church in India. Kinsler is a veteran missionary and

Dean of the Theological Seminary of the Presbyterian Church of Korea. The program will conclude with the showing of an excellent movie, *Channels of Power*.

(CONTINUED ON PAGE FOUR)

MARRIED COUPLES RETREAT

Arrangements are being completed for a married couples' retreat to be held Friday evening and all day Saturday, February 12 and 13, at Radnor, Pennsylvania. The theme of the retreat is *The Message of the Manse to the Church*. Dean Homrighausen and another leader yet to be confirmed will lead the retreat discussions. Reservations are limited to twelve couples and may be made on the sign-up sheet posted on the bulletin board in Stuart Hall. Further details will be announced later.

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TO THE BOOK STORE:

All of us have been impressed by the new look in the basement of Stuart. Shelves and more area have given us the possibility of a wider selection and eliminated much of the overcrowding, except around the cash register.

In the midst of all this plenty may we offer a suggestion? Could some of this space be used to stock supplies of paper, pencils, ink and other stationery needs of students?

We know that this would be a real service to those who can't easily get to town. Also a fair price on these needs would help our limited budgets. Then, too, we suspect even the Book Store would make more money, with not too much work.

We all have appreciated this year's creative efforts — don't be satisfied with the *Status Quo*.

SEMINARIANS VISIT SLUMS

Traveling incognito on two different occasions seminary students have gone to Skid Rows in two of America's largest cities.

Herein are their reports which are largely depressing, with some slight encouragement. For those who want a vicarious experience of this we suggest George Orwell's *Down and Out in London and Paris*. (Editor.)

VISIT TO THE BOWERY

By Douglas Bax

Now and again during the last week of last term one of the faculty or students looked at me as though to say, "Well, really, it might be exams and all that, but even if you are a foreigner there is no need to let yourself deteriorate quite so much!" I was growing a beard. So were five other students.

We planned to meet at the suburban bus terminal in 42nd Street, New York on the morning of December 21st. I arrived at 8:30 a.m. and went to the information booth to find out where the Princeton bus would have arrived (I had spent the week-end in New York). As I moved away from the information desk somebody bumped into me. It was a crummy looking loafer in a knocked-about hat, a filthy windbreaker, and torn trousers. I started back — and then realized it was Ted Little! He, Dennis Stevens and Jim Murray had already spent a night at the Bowery (ahead of plans), and had come up to the terminal to meet me. I locked a case with some decent clothes in it in a station locker, and we caught a subway back to the Bowery area. There we found Roger Pugsley. He had missed us and gone on by himself.

The others left, and Jim Murray and myself began to walk up and down the streets. In order to be as inconspicuous as possible we did not keep together, but dawdled along separately. We listened to the conversation of a group of bums around the doors of a Bowery Mission and then

SKIDROW SEMINARIANS

By Bill Jennings

Last summer while participating in the Ministers in Industry program in Chicago, three of us, Bryce Little (Princeton '59), a Boston University student, and myself, decided to do a little "independent research" on Chicago's West Madison Street — "skid row". We mapped out our plan: to drift down to West Madison, mingle with the men, stay overnight in a "flop house" and visit as many missions as we had time for.

And so, equipped with week-old beards and grubby clothes, we blended into the scene — a little apprehensive about being spotted as "foreigners". But with a few exceptions of men asking for hand-outs we fit in fairly well to the drifting derelict fleet of men.

After asking a few questions we discovered we could get a free bunk for the night just for going to a church service. That seemed fair enough. So we took our places in the Christian Industrial League chapel, and after the service picked up our bunk checks and free meal which consisted of a mixture of soup and coffee, and bread.

We then filed into the dormitory with about eighty "other derelicts." They took our clothes and marched us through the showers in a way that recalled to mind service days. Then to bed. The bunks were nearly unbearable. I wished I had not showered. At least my own personal grime would have protected me a little. It was too chilly to sleep without a blanket, and the blanket smelled too foul to draw it up over me. What to do? We prayed for morning. I felt a real gratitude for the freshness of the new day, and was a little surprised to see the other men as grateful for the dawn as was I. We "hit" another mission for free breakfast with about the same eighty men.

These men frequent the same missions day in and day out with little or no response to the efforts of the missions. Oc-

LETTER TO THE EDITOR

Sirs:

A Suggestion for the Book of the Week Choice,

In response to your summons for student expression I would suggest that one of today's most important questions is: "How shall the Church meet the challenge of Communism?" Some of our national leaders are warning us that Russia may not share the view that a nuclear war is too horrible to contemplate, or consider a surprise attack on the United States as too dangerous to attempt. As members of the Body of Christ, I feel that we could understand more fully our mission by reading *What We Must Know About Communism* by Harry and Bonaro Overstreet. This book deals with more than what we must know about Communism. It suggests that we must do something about it. I dare say after reading this book the redemptive message of Christ will take on fuller meaning — a sense of urgency.

Ted Little

BOOK OF THE WEEK

.. *Interpreting the Bible* by J. von Hofmann, the new BOOK OF THE WEEK, is enthusiastically endorsed by Dr. Piper. "Though the book will be recommended reading for the Middler class in the course of New Testament exegesis, it seems to me important to draw the attention of a larger group to this work which is apt completely to revolutionize our views on New Testament hermeneutics," says Dr. Piper. We thank Dr. Piper for suggesting this significant and timely book, regularly \$4.50, but this week — only \$3.15.

C. E. LECTURE

The second annual Christian Education Lectureship sponsored by the Christian Education Department will take place January 25-27 and will present to the Seminary family Miss Dorothy Fritz as guest lecturer.

This lectureship is set up so that every year the Christian Education students and others on the campus will have an opportunity to become acquainted with leading personalities in the Christian Education field. Last year Randolph Crump Miller was guest lecturer. A new type of lectureship, this program is arranged in such a way to bring about informal student-teacher encounter.

Miss Fritz is Secretary to the Department of Children Curriculum of the Board of Christian Education in Philadelphia. She along with James Smart and Norman Langford were the developers of the Faith and Life Curriculum. She has long been in the front line of curriculum development having worked with Ligon's Character Research program before going to work for the Presbyterian Church.

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Bowery

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idled off. I got into conversation with a man who told me all about his "papers" had been stolen. He said he was a sailor. He looked as though he had not had a decent meal for a long time.

By this time it was cold. A Negro, half drunk, moved up. He saw I was shivering, concluded I was sick, and offered to buy me a glass of wine to improve matters. We moved into the nearest door, but it turned out to be not a saloon. I moved out and lost the Negro.

Most of the rest of the morning Jim and I spent on the streets. This got to be so boring and cold that when we saw Tim and Dennis off at midday we stayed on the subway for over an hour's ride, just to get out of the cold and do something . . .

In the afternoon we visited a saloon. The neon signs outside made it look warm and inviting. Inside we found it filled with bums in all stages of intoxication: some asleep, some picking imaginary fights but unable to keep steady on their feet, some unable to stand up (and still buying liquor), some trying to vomit, some just brooding. The floor was dotted with spittle. The air was thick. We ordered a "short" beer each, sat down, and just watched (the beer was pretty cheap and horrible, and mine lasted a long time!). Later on one of the barmen swung a rattle over the sporadic hubbub to quiet it a little and then turned on a small T.V. set. But not many people present were even able to follow what went on on the screen.

At five o'clock we moved outside into a queue along the walls of a Bowery Mission. It was beginning to snow. We found some interesting conversation in the queue: a young Negro who said he was wanted in California for stealing a motor car, and a man who said he was wanted in some other state for having interfered with his ex-wife after a spree. He said he had a son at college and another at a university . . .

We moved in. Two queues formed inside, and each man was checked for a "place to sleep." I had no social security card and they refused me a bed "ticket" (a piece of white paper with a hole punched in it). Jim was able to get by with a military identification card. Someone who had a card but was not polite enough and somewhat drunk was beaten up by the man behind the counter. He already had a few cuts from previous trials.

The "ticket" was not necessary for the service and meal that followed so I stayed for these. We were herded into the little church upstairs. There were four of us in the pew in which I sat. The man on my right had obviously been to church in his youth as he half remembered some of the hymns, but he could not see well enough to read the soiled hymnbook he held. The man on my left was a gentleman of wide vocabulary and vituperative

filth poured forth from his mouth during the whole service. On his left someone completely fuddled with drink sat through the service with his head hanging down, mumbling continuously.

A little Christmas tableau was staged, rather roughly, with the help of a sheep led up the aisle with a black hen perched on its back. Every now and then the hen fell off and had to be retrieved. The men were vaguely interested, but the lights were mostly off and with the ravages of alcohol on their eye-sight it seemed that they could not see. Especially the man at my left swore at all those . . . who had turned off the . . . lights.

In between two men in front helped the service along. A man next to Jim, (who was sitting in the pew in front of me) apparently impressed, remarked to him of one of them, "They say he was a bum — just like us . . ." Someone else commented, "They've got to say these things by law before they give us anything to eat."

After the tableau a young guest preacher took over. The man on my left swore because he had to listen to a sermon now as well. The preacher was rather naive. He said, "I don't know how many of you sent Christmas cards this year . . ."

At the end the man who had been "a bum — just like us" made an appeal. "I want to ask all of you who wish to come to the Saviour tonight to come up to the front now," he said. Nobody came. "All right. Now let me ask all those of you who wish to accept the Lord by yourselves just quietly where you are put up your hands." A few did. "Well, let me invite those men who put up their hands to come up to the front now," he said. The man on my extreme left, still mumbling, and a few others went up front. We heard later that a third of those who made "decisions" lasted as Christians and were retrieved from the mud.

After the service we filed out of the door and were each handed a piece of stick candy with a "God bless you . . ." Then came supper: bread (dry), soup, and coffee (without sugar or milk). After that I went and pleaded for a "bed": it was snowing outside, I pointed out. Just for tonight . . . They gave in, warning me that I would not be able to sleep there again without a social security card. I was taken into the passageway where a desk stood opposite the lavatory and asked to sign a slip of paper, after which I was given the piece of paper with the hole in the middle.

A little later we lay down to sleep. The "bed" consisted of enough room to lie down on the cement floor. Fortunately I had thought to bring some newspapers and Jim, another man and I shared these. I also took off my raincoat and put that over the newspapers. There were about 120 of us and when we had all lain down there was not much room left on the floor. The room was heated so the cement was not too cold but, even with the newspapers, it was a little hard! I slept

a little, but what kept me awake more than the hardness of the "bed" was the constant cough, cough, cough of my fellows in misery, and, even more, the atmosphere which by the middle of the night lay on me like a blanket heavy and foul with body odor, and alcohol and tobacco fumes. I kept wondering how many T.B. germs I was absorbing. There was absolutely no ventilation even though the room was so crowded. Something that also did not help was that two of the lights were left on. This was necessary for the continuous passage of men up and down to and from the lavatories.

At last morning came and we were wakened. All the newspapers were gathered together in one pile in the middle of the room and taken out. There was breakfast — dry bread, coffee without milk or sugar, and cooked cereal with milk but no sugar.

I was beginning to feel almost suffocated in the stifling atmosphere but it was some time before we were told to get out. With a real sense of gratitude I breathed the pure sweet air of the street. It was snowing outside as we shuffled through the doors. We hurried to the subway.

But there are some things I cannot forget: the old man with the swollen black eye who had been beaten up for what little money he had when he was drunk; the man with the moustache completely covered with a broken, leaky scab; the man who had some eye disease and whose face was continually running with some liquid; the miserable dejection of the men in the morning who had slept off their alcohol and with a little coffee to help them could only sit and stare at the floor, their faces in their hands; the ugly, spoilt bodies of those who had slept naked and stood up to eat breakfast the same way . . .

Skidrow

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casually a man comes alive in Christ, but it is hard, discouraging work. At some of the missions we found the leaders repeating empty half-hearted clichés. But at others, for instance, the Christian Industrial League, men who were brought to life in Christ right there and who knew the language of skid row, remained as witnesses to the power of Christ to reach to the bottom and salvage human wreckage. They were penetrating in their witness.

It was gratifying to see this type of work in action. When the League saw a man ready to take Jesus Christ seriously, they helped him as a whole man. They gave him a job in the church as well as in the machine shop they owned down the street. He was given a chance immediately to witness to the repair work that had started in his own life, thereby making the League a vital, growing island of redemptive activity in the heart of decay.

UNION DOWNED 86-81

A tall and enthusiastic basketball team from Union invaded the confines of Princeton Seminary last Thursday, hoping to avenge the defeat they suffered this fall on the gridiron. And not a few of the spectators thought P.T.S.'s prospects looked dim. Most of last year's squad did not return so the present team, composed mostly of new recruits, was relatively untested. The team as a whole, however, is a balanced one in ability and height, so team play was the keynote.

The opening minutes found both teams a little less than organized, but P.T.S. pulled together quickly, organizing most of their defense around center Singleton, and took the lead for the first fifteen minutes of the game. The rest of the team, Selleck, Gray, Davis and Anderson, worked a modified weave and screen, passing to center or pushing them up from beyond the keyhole. Selleck's one-hand set was particularly deadly in this first quarter. Gronhøvd, Brown and Gruber replaced the starters and managed to run up a score, with seven minutes to go, of 33 to 26.

Union suddenly picked up their pace and began to take more advantage of their height. Even the presence of speedster Glaser, along with the starters, could not stop their attack. With two minutes in the half, Singleton committed his third foul and was very adequately replaced by Gruber. By the end of the half, Union had moved ahead 42-35.

A renewed P.T.S. squad managed to

close the gap somewhat as they moved into the second half, but Union maintained the lead. They were proving particularly tough on rebounding and their center was hooking successfully from around the foul line. Selleck continued to pump them in and he even moved in under the basket for some close work. With Singleton still working the center spot and Gray becoming more aggressive in his rebounding, P.T.S. finally moved ahead with only five minutes to go, 76-75. Singleton fouled out, being replaced by Anderson. With less than a minute to go, Brown broke away on a fast break for a crucial lay-up and Gray was permitted two foul shots, making both and leaving the score 84-81. A jump ball gave P.T.S. control and they stalled successfully for the last few seconds. Iron man Selleck, the only man to play the entire game, was fouled at the gun. He made both shots, making the final score, P.T.S. 86-Union 81.

The game scheduled this past Thursday with Biblical Seminary was cancelled due to several cases of flu among the team.

Frontier Day

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The personnel secretaries will be available for interviews concerning summer, internship, short term and permanent positions with our boards from 9:30 a.m. to 4:30 p.m. on Tuesday and 9:30 a.m. to 12 noon on Wednesday. Please sign up on the lists posted in Stuart Hall.

ters at the Presidential Palace on the last day of the mission. The minister of the First Presbyterian Church in Havana is in charge of the adult literacy program for the Castro government. A prominent Cuban churchman emphasizes that 99% of the Protestant clergy have been supporters of the revolution. He also points out that everytime the United States, particularly through an unfavorable press, has pushed Castro, it has pushed him to the left. But reform of economy, politics, education is sorely needed in Cuba. One cannot help but be inspired by the awesome achievements of a government which has had only one year to perform some prodigious tasks of building schools, hospitals, houses, roads. In Cuba they look upon the earlier fighting simply as the rebellion against Batista. The revolution is what began January 1, 1959 — the revolution is social, economic and political, not military.

All this has a spiritual base — not yet Christian in the great majority, to be sure — but a genuine spiritual base. For it is the revolution of the spirit of men to be free in every way. This is what gives evangelical Christianity its greatest opportunity to preach the Christ who is the Truth who sets men free in the most profound sense. People will listen to that now in Cuba — listen and believe. "O que amigo nos es Cristos — all our sins and griefs to bear!"

CAMPUS CALENDAR

Sunday, January 17

11:00 a.m. University Chapel: The Rev. Richard H. Luecke, Minister of the Lutheran Church of the Messiah, Princeton

Monday, January 18

4:30 p.m. Hospitality Committee, Field Work Office, Administration Building
4:40 p.m. Curriculum Committee, Conference Room, Administration Building

Tuesday, January 19

Frontier Day
9:00 a.m. Chapel Leaders: Drs. Lawrence Lange and Theodore Romig
9:30 a.m.- Frontier Day Interviews
4:30 p.m. Campus Center
7:00 p.m. Meeting and Movie, Campus Center Auditorium

Wednesday, January 20

9:00 a.m. Chapel Leaders: Messrs. P. William Hutchinson, Jr., and Donald T. Jackson.
9:30 a.m.- Frontier Day Interviews
12:00 Noon Campus Center
12:30 p.m. Faculty Luncheon, Alumni Room

Thursday, January 21

9:00 a.m. Chapel Leader: The Rev. Donald M. Stine
10:30 a.m. Faculty Meeting, Board Room, Speer Library
4:40 p.m. Graduate Study Committee, Conference Room, Administration Building
7:45 p.m. Merlin Theatre, "Gone Tomorrow," Campus Center Auditorium
8:00 p.m. Varsity Basketball — at Drew Seminary

Friday, January 22

9:00 a.m. Chapel Leaders: Messrs. Caleb H. Johnson and David J. Johnson
7:45 p.m. Merlin Theatre, "Gone Tomorrow," Campus Center Auditorium

Sunday, January 24

11:00 a.m. University Chapel: Dean Gordon, Holy Communion

OFFICIAL ANNOUNCEMENTS

- The deadline for dropping a second term course is 4:30 p.m. on Friday, January 22.
- All present Middlers who wish to apply for a Lilly Senior Honors Scholarship, should do so through the Dean's office. The deadline is January 31. They are open to those who wish financial support to engage in full-time study during their Senior year.
- Professor Jurji has announced that Dr. M. R. Shaull will give three lectures on the "Mission of the Church," February 1, 2 and 3 in Ecumenics 230.

Cuba

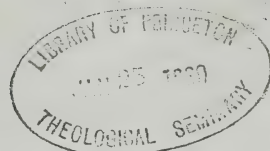
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the preaching and visitation ministry took place in an atmosphere of genuine friendly receptivity. The town of San Nicolas could have resented the loudspeaker on the Church roof which broadcast the services every evening — instead a curious crowd stood outside the Church listening. These were often nominal Roman Catholics who would not come in — but who listened — and sometimes did come in as the services continued. When rain broke up a Roman Catholic procession in front of the Presbyterian Church, just as the *Americano* was singing, "What a friend we have in Jesus," in Spanish, some could not withstand the temptation to come in to see this phenomenon. At least, having come in out of curiosity. (and the rain), they stayed for the rest of the service, including the preaching.

One cannot help but be convinced that Protestant evangelical Christianity has an unparalleled opportunity to break through in Cuba. The people who have realized freedom from a dictator do not want to be fettered by a Church. The attraction of the Gospel of grace is probably greater than it has had an opportunity to be heretofore. And the Presbyterian Church in Cuba is a real part of the people's aspirations and hopes. Cuban President Dorticos acknowledged this at the reception he held for the Cuban and American minis-



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THE Seminarian

VOL. X, No. 14 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, JANUARY 22, 1960

M.R.E.: PROBLEMS AHEAD

By D. Campbell Wyckoff

For two and one-half decades there has been a slow but steady increase in professional service in Christian education in Protestant churches in the United States. Many parishes have developed to the point where an effective Christian education program requires the services of well-trained full-time personnel.

Special Programs

Special schools have in some cases been set up to provide for this need; the Presbyterian College of Christian Education in Richmond, Va., is an example of this type of school, serving at both graduate and undergraduate levels. Some universities (New York University, and the University of Pittsburgh, for instance) have provided departments of religious education, offering some combination of graduate and undergraduate degrees; New York University provides work in connection with the B.S., A.M., Ph.D., and Ed.D. degrees.

The most common pattern of training, however, has been the master's degree (M.R.E., as a rule) in connection with the curriculum of the theological seminary. The M.R.E. is ordinarily a two-year degree, involving work in the traditional theological discipline in somewhat briefer form than the B.D., plus a major (at least twenty semester hours) in Christian education. This is the pattern used in McCormick and San Francisco Theological Seminaries.

Princeton's Approach

The three-year M.R.E. degree at Princeton is designed to parallel the B.D. exactly, except for the biblical languages (and exegesis) and practical courses that are inapplicable to Christian education or that are duplicated by Christian education requirements. The policy that undergirds this degree is that the Christian educator needs a full theological training if he is to be in a position to guide and direct a local church program. Furthermore, the minister with whom the Christian educator is associated should be able to count on hav-

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EDUCATION LECTURESHIP



Dorothy Fritz

SCHWEIZER TO SPEAK

Dr. Eduard Schweizer, Professor of New Testament at the University of Zurich, will read a paper on "The Disciples of Jesus and the Post-Resurrection Church" on Tuesday evening, January 26, 7:45 P.M. The lecture, sponsored by KONONIA, will be held in Stuart Hall, Room 3.

Dr. Schweizer has studied at the Theological Faculties of the Universities of Basel, Marburg, and Zurich, having received both an earned (Basel) and honorary (Mainz) doctorate. Following his nine-year ministry at the Reformed Church in Nesslau, Switzerland, he held lecture-ships at the University of Frankfurt and at Kirchliche Hochschule of West Berlin.

This internationally known New Testament scholar and theologian, writer and lecturer, is visiting Professor of New Testament at Colgate-Rochester Divinity School for the winter semester, 1959-1960.

The lecture is open to the public, and interested guests are cordially invited.

ANNOUNCEMENT

• Dr. McCord will participate on the TV Program "The Way to Go," on Sunday, January 24; at 9:30 a.m., on WCBS-TV, Channel 2.

Questions concerning curriculum, leadership education, family leadership in Christian Education and children's work will be included in the program of the Second Annual Christian Education Lectureship, as Miss Dorothy Fritz visits the campus January 25 through 27. As a noted personality in the field of Christian Education, she comes well equipped to bring new insights to these questions.

Background

Miss Fritz is secretary of the Department of Curriculum Development for Children for the Board of Christian Education, and in her position has had a major hand in the development of the "Faith and Life" curriculum. She attended both Butler College and the University of Chicago receiving her professional training at the Presbyterian College of Christian Education (now affiliated with McCormick Seminary) and Auburn Theological Seminary. Previous to coming to the Board of Christian Education she served two churches as Director of Christian Education in East Orange, New Jersey, and Albany, New York.

Her work in leadership training and summer training programs as well as her editorial work has made her a national figure. For several years she taught part time here at Princeton Theological Seminary. Among her publications is her recent book *The Spiritual Growth of Children*.

(see calendar on page four for her engagements this week)

ECUMENICAL SEMINAR

An Ecumenical Seminar taught by Father Alexander Schmemmann, St. Vladimir's Orthodox Theological Seminary, New York City, and Professor H. Gordon Harland, Drew Theological School, Madison, New Jersey, on the Universal Church of Christ will be given starting February 3, 8:00 p.m. at General Theological Seminary, New York City. This is sponsored by the Inter-Seminary Movement.

Open to middlers, seniors and graduate students, the course will be a study of the encounter of major Christian traditions in an ecumenical setting. Meeting at a
(CONTINUED ON PAGE FOUR)

The Seminarian

Published every Friday afternoon during the Academic year by Princeton Theological Seminary. Subscription rates: \$3.00 per year. Editorial offices, 109 Hodge Hall, WAlnut 1-8690. Editorial Board: Professors Blizard, Brower, Homrighausen, Messrs. Brixey (Chairman), Gibbs, Purkey, Williams, Administrative Advisor, Mr. Sanders, Staff: Donald M. Williams, Editor; Donald R. Purkey, Associate Editor; Craig Cashdollar, Assistant to the Editor; Nancy L. Harris, Secretary; Ron Rice, Photographer; Peter Wendell, Circulation Manager.

33 CAME HOME: SO WHAT?

At the peril of prolonging irrelevancy and playing an old saw, we would pointedly ask of those who went to Athens — why have you failed to communicate anything but ambiguity? Why is it that in spite of an excellent representation from our campus and a good part of an issue of the *Seminarian* devoted to the conference, you have been able to only awaken in us a yawning interest, half-hearted and quickly lost?

We had much build up for this conference: study groups, a bulletin board in the campus center, announcements and so on. It was to be, as Frank van Aalst reminded us, "The furthest expression of thought on the mission of the church." And after it was over we heard announced a "strategic" meeting to plan a panel which was to present the results of Athens to the student body.

When the meeting came, 12 showed up at 7:15 for it (of which half were at Athens), and a few drifted in later. The fact that the 33 who came home couldn't even bother to come out says something. And the fact that the rest of the campus ignored this "post-mortem" says more. Evidently those on the panel were "challenged" in some ambiguous way, but they failed to challenge us.

The new ecumenical vocabulary was used. We were told that at the conference there were "frontier analyses," frontier forums," frontier dramas," and personal testimonies of "frontier experiences." "Involvement" and "strategic" were tossed around freely. But we ask — so what?

It is still quite obvious that "we are not lying awake nights losing sleep over the mission of the church" as Dr. Shaul said here last year. This is true of the 33 who came home and the 440 who stayed home. A few fishermen and derelicts had a "frontier experience," and became "involved in the mission of the church," and turned the world upside down. We would expect 33 college-trained, seminary students to come back to the campus with an excitement, conviction, enthusiasm, and vision that would compel us to sit up and take notice, but they rapidly faded away into the Princeton *Status Quo*.

But, then, perhaps we shouldn't be so hard on our Athenians. Perhaps the conference's failures and their failures reveal a greater sickness of which we are all a part.

MORE BOOK STORE:

Dr. Gapp makes some interesting comments on last week's editorial, (below). We would point out that the Book Agency does carry more than strictly theological books: for example, a fine section on Psychology, also some good works of fiction, even choir records, and more important, that it is in direct competition with other stores in town. They too carry Theological books. As well, we are able to order any book through the Agency we like, from "Home Decorating" to "How to Have a Baby," (Dick Nygren).

Now perhaps paper and pencils are not "closely related to religious aims" but we'd challenge even Dr. Gapp to get a theological education without them.

Yes, alas, the University Book Store is close at hand and our shopping there is "interesting" but hardly "profitable." With a mark-up of about 200% (from a reliable administration source) on paper goods, can this be profitable to anyone but the "U" Store, regardless of the rebate?

We reiterate our suggestion. Could the Book Store help us with our basic needs in continuing our theological education?

RETREAT REFLECTIONS

By Perry T. Fuller

A number of seniors gathered recently in a retreat to meditate upon and discuss the will of God — a staggering task indeed. However, there are a few comments that may be made. The one outstanding feature of the retreat was communication. It is a tension in which we live that in the very community which attempts to clarify communication there is often so little communication present. There are two camps in our seminary. The conservative group is the more structured because of their intrapersonal relationships, their activities and their verbalizations. The non-conservative element is a group by default in that they do not

identify with the conservatives. By the grace of God for three days at least the barriers were penetrated. Need it be added that we all hope irreparable damage has been done to these walls and not merely a chinking of the plaster.

However, the tenor of thought at the retreat closely coincided with the whole atmosphere I have experienced in these past few months. I use Dr. Cailliet's phrase to describe it: "a return to the familiar." That is to say that the past two years have been a time of experimentation, perhaps even a toying with prevailing theological thought. Now it is time to return to the "good old gospel" with its compact, authoritarian, standardized quality. This is not to be scorned provided it is really a good one and not

BOOK OF THE WEEK

The Old Testament as Word of God by Sigmund Mowinckel has been recommended as the **BOOK OF THE WEEK** by Dr. Fritsch. Though small and inexpensive, he considers it one of the best discussions of the Bible as revelation that he has come across. "It is concise and clear, fresh and provocative, and completely honest." It considers the basic question: How can the many apparent or real obscurities in the Old Testament be harmonized with the assertion that it is the Word of God? Regularly \$2.75, this week it is yours for \$1.95.

just an old gospel.

The burning question was, "Can we know the Will of God?" Our search for an objective foothold or a handle to grasp is deep and lifelong. But try as we will, religious-yes, even Christian — experience remains in the subjective realm. God's re-creating act unfolded itself decisively in a variegated, human personality. We appropriate this re-creation within the bounds of our own personality. As we begin to understand ourselves by God's unreasonable kindness we are able to share the restoring power of the cross with our fellow man. As we plumb the depths of our personality, we are at once scaling the heights of our spirit. To love our brother we must understand him; we must understand ourselves to understand our brother.

The Christ we know is no objective standard, but he is the Christ who speaks to our individual, existential need. We tell a man about the living Christ. "Who is the living Christ?" he asks, as he begins to speculate about some invisible ectoplasm hovering in the room. For us to speak to him about the living Christ is nonsense unless that murdered love of the cross is personally, embodied in us.

How do we know the will of God, or the love of God, or the grace of God? Perhaps the Socratic epigram, "Know thyself," will lend us insight. We would posit but one qualification: Know thyself in the shadow of the cross.

GAPP TO NYGREN

Dear Mr. Nygren:

I see that a note in the *Seminarian* last week raised the question whether the Book Agency could stock supplies of stationery.

You are authorized to say that the Book Agency is operating under instructions of the Faculty to limit its stock to good theological books on the assumption that this special service would not involve the Institution in unfair competition with local business concerns. The suggestion that the store include other kinds of business not closely related to the religious aims of the Institution would require careful study.

You might also say that the University Book Store is only a block and a half off campus and that students will find it an interesting and profitable experience.

KENNETH S. GAPP, Chairman
Book Agency Committee

AT THE RETREAT

By Arline Williams

The Senior retreat was the most meaningful retreat I have ever attended. The most amazing discovery of all was that I may live an experience with God without going away onto a hill or mountain. I may meet God and he may speak to me in my same ordinary dull and everyday environment. He is not waiting for me someplace else, but he is standing right in front of me and waiting for me to stop running around him and listen to him.

Perhaps I could describe my feelings about this retreat as real Christian freedom. I found a relief in the realization that God's will for my life is to be *someone* right here and now and not to go *someplace* later. I have sometimes been anxious about whether or not I was doing God's will, whether I was making the right choice about some future plan. And I see now that I had neglected being right now the kind of person I was to be. God is not so concerned *where* we are so much as he is *who* we are, because if we are whom we should be in our relationship with him, then we will most likely be where we should be. I also realized this latter is not always true, because we can never be completely who we are to be. Even if we make a mistake in our choice (and this is the crux of the matter to me), God can still use us to carry out his purpose if we desire to be his child. It is this last part that I particularly like to think about. Because it is so easy after we have made a wrong choice to shrug our shoulders and say, "Oh, well, you can't know God's will anyway, so why try?" And we become bitter and refuse to do the job that is right under our nose, the job God really calls us to do.

Another implication of this idea of being is the fact that we all tend to decide what God's will is by our own standards. We look back on an experience and if it has been unrewarding economically, emotionally or spiritually, we come to the conclusion that this was not God's will. What a stupid mistake to think that God has the same standards for our good as we do. Is it possible to live with other human beings if all our experiences are good ones? We need suffering, humiliation, failure as much, or maybe more, to keep us ever conscious that we are not some specie other than the average man. We are the average man—but God has forgiven us for this and it is our only claim to fame. Let us begin to look for God's will in places we have never dared look before. Let us let God be free to lead us into the miserable, terrible failure, and then say God is working out his will in us and do something about it.

I know I have evaded the issue of what God wants me to be, if this is his will. I have purposely done this because I cannot say what God's will is for me except (and this is an awfully big except) God wants me to be obedient. Obedient as Christ was obedient—even to the cross, whatever that may mean figuratively or literally. This

STINE ON PAUL

by Barbara Elder

A vivid portrait of the Apostle Paul was painted by Donald M. Stine as he spoke to the Seminary Wives Fellowship at its monthly meeting on Thursday evening, January 14, in Tennent Hall. Mr. Stine presented Paul as the slave of Jesus Christ, a man captured by Christ to serve, a missionary compelled by Christ to love.

He told of Paul's early life as Saul of Tarsus—Jew, Rabbi, teacher of Israel, zealot for law and tradition, persecutor of the Church. "If any man has claim to the title 'religious self-made man,' it was Saul of Tarsus," said Mr. Stine. Through his experience on the road to Damascus he became the man captured by Jesus Christ to serve.

Saul was a missionary in the best sense, according to Stine. He was sent with a message for the world and he made an impact upon the world. He preached at a tremendous cost to himself, enduring many hardships and dangers. Paul, the missionary, compelled by Christ to preach, kindled the fires of the reformation. The church expanded due to his efforts. "I am glad," said Stine, "that the Book of the Acts closes with Paul not as a dead martyr but rather as a living witness, preaching of Jesus Christ and of the Kingdom of God, boldly and unhindered."

Paul also was a minister, constrained by God to love. "He had the heart of a pastor and his letters abound with pastoral insight . . . His aim was to present every man with his maker in Christ."

One cannot find greater inspiration than Paul. "However," Stine emphasized, "though he was Paul, yet he was a man."

He stated that Paul would have thought it very strange that anyone would speak of him. "He existed not to make himself known, but Jesus Christ. He spoke of himself only in relation to Christ and each of his letters begins with his relationship to Jesus Christ . . . Said Paul, 'I am nothing—He is everything—what I am I am by the grace of God alone.'"

"We are compelled to speak of him, however," Stine added. "Paul confronts the Church today. The glowing idealism of Ephesians challenges the Church to become in reality all that is meant by the metaphors the 'body of Christ,' and the bride of Christ."

is a contemporary decision, and can only be made each moment as I live. How will I know it? Don't ask me that, but I will know it. I don't seem to be too hard of hearing when God speaks, he calls too loudly for that, but it seems to me I suffer only from "infantile paralysis."

I realize my views and insights about the retreat may be different from others which you may hear. All I can say is that God spoke to me, and he spoke to me through his most loved channels—his other children, my newly found friends.

SENATOR KENNEDY

by
Craig W. Cashdollar

When Alfred E. Smith ran for President in 1928, he received letters from anti-Catholics saying that, if elected, he would be assassinated even before his inauguration. Cries were heard that the Pope would be running the country. The Ku Klux Klan worked itself into a frenzy of hate. Herbert Hoover polled 21.4 million votes to Smith's 15 million, and many Americans concluded that Smith's Roman Catholicism may have cost him the White House. Today, however, most politicians over the country agree that while Catholicism was a factor in the 1928 election, there were other potent forces at work.

Smith was a wet, and the dry forces rallied against him. People were not quite ready for the repeal of prohibition. He bore the imprint of New York's Tammany Hall, which to many people stood for political corruption. His derby hat, cigar, and East Side New York accent did him more harm than good in this respect. The third major factor against Al Smith was the fact that the country was riding the crest of a tremendous boom of prosperity in 1928. "People don't like to rock the boat when things are going right," was the consensus of popular feeling.

Senator John F. Kennedy of Massachusetts has announced to the public that he is seeking the White House this year. As a Catholic, he is well aware of the lessons of 1928. He also is aware that the rising tide of prosperity at home and the "cold war thaw" abroad, plus various polls showing him trailing Mr. Nixon, are working against him. These factors may even keep him from receiving the Democratic nomination in Los Angeles this summer. Why is Mr. Kennedy so confident he not only will be the Democratic nominee, but the next President of the United States? The answer is that Senator Kennedy has more on his side than a boyishly handsome face and "Kennedy for President" clubs all over the United States. He has an enviable war record and a Senate record that includes his fight for a labor reform law in the last session. His appearance on TV during the Hoffa hearings three years ago add to his appeal to voters. Also in Mr. Kennedy's favor is the fact that a large number of Catholics were elected to governorships and other state offices in 1958. Finally, a recent statement by him identifies the 42-year-old lawmaker with (among others) former Democratic President Franklin D. Roosevelt, whose nation-wide popularity in the late 'thirties and early 'forties is well known.

Can a Catholic be elected President in 1960? Certainly there is the possibility that Mr. Kennedy's Catholicism will become a campaign issue, perhaps the decisive issue, if he is nominated. Opinions on this matter vary, even to the extent that a priest in New Hampshire concedes that a Catholic President may be "partially affected by his

(CONTINUED ON PAGE FOUR)

OFF CAMPUS DROPS BROWN

Playing with only four men for the first five minutes, the "old men" of Off Campus led all the way in overpowering a determined but chaotic Brown Hall five, 42-35.

Buddy Brixey, deadily accurate from the outside, led the winners with 12 points, followed by Stan "Bones" Mont with 10 and fast breaking Fred Elder with 9. Tim Held, Brown's pivot artist, led all scoring with 18 points for the losers, while Brubaker, doing a good job of ball handling, could only find the hoop for 7 points. Off Campus hit 50% from the line, while Brown couldn't buy a free throw and wound up with 33% and the loss.

SENATOR KENNEDY

(CONTINUED FROM PAGE THREE)

religious beliefs, while a Protestant pastor in Alaska say, "I can't see any danger from having a Roman Catholic as President." A very recent poll by the United Presbyterian Church shows its ministers divided down the middle on the question of supporting a Catholic candidate who gives assurance that he will uphold the principle of separation of church and state. Just how the public in general feels will be brought to light in the New Hampshire primary on March 8, in which the names of Kennedy and Nixon have been entered, and in subsequent primaries. Whether professional politicians will heed the advice of primaries is another question.

M.R.E.: PROBLEMS AHEAD

(CONTINUED FROM PAGE ONE)

ing a person whose training and skill essentially match his own.

Two or three years beyond college is a long period for further professional training, especially for a profession that has traditionally been chiefly for single women (a tradition that is belied by the attendance at any meeting of the National Association of Directors of Christian Education). The seminaries and the church must face the fact that not nearly enough graduates are being provided to meet the demand. Last year, Princeton graduated one M.R.E. (admittedly a very unusual situation) while some thirty B.D.'s (hardly professionally trained in Christian education) took positions that might be considered to have Christian education as a major parish responsibility.

The denomination has for some years been developing an undergraduate program of Christian education majors in the church-related colleges. There are now some thirty colleges of the United Presbyterian Church that have such programs in some form. The graduate from this program is eligible to become an "Assistant in Christian Education" in a local parish, to be certified for a three-year period by the presbytery. At the end of the third year the certification lapses unless the as-

sistant is pursuing graduate studies in Christian education.

There is now a proposal to do away with two- and three-year master's programs in the seminaries in favor of a two-pronged program: 1) A one-year master's degree (presumably an M.A.) in Christian education to be offered by some neighboring university, with which the seminary would cooperate. 2) A B.D. with a major in Christian education. The first part of this program would possibly provide the numbers of workers needed; it would be better than merely the undergraduate major; but it would scarcely provide a theologically literate and professionally competent corps of Christian educators. The second part of the program is virtually what now constitutes the M.R.E. program at Princeton; whether or not the present offerings could be so adjusted as to provide a curriculum that would provide a major in Christian education and at the same time meet the full B.D. standards (including the languages) remains to be seen. Involved also is the question of ordination. Christian education is usually considered a layman's field; is the B.B. to become a degree that implies ordination for some, but not for others?

There is no question of the need; the church is loudly demanding professionally trained Christian educators in ever larger numbers. There is no question but that the present set up is failing to meet the need, in terms of numbers. In many minds, however, the need must be met without in any way lowering the present standards. Christian educators must be theologically literate and professionally competent! The seminaries and the church have a tremendous and pressing problem to solve in matching need, standards, curricula, and personnel in this field.

ECUMENICAL SEMINAR

(CONTINUED FROM PAGE ONE)

weekly two hour session the seminar will attempt to gain insight into the dynamics and history of different traditions, the stubborn problems and issues confronting the ecumenical movement, and an acquaintance with the work of major councils, conferences and commissions.

The place will be alternated between the participating seminaries. A common travel fund will be set up for all those enrolled in the course to cut down expenses.

Students who wish to take this course should notify Professor Armstrong of their intentions. Three quarter hours credit will be given in the elective category for this course. The course number in the catalog is 275. The seminar will terminate May 4.

CAMPUS CALENDAR

Sunday, January 24

11:00 a.m. University Chapel: Dean Gordon. Holy Communion

Monday, January 25

4:30 p.m. Intramural Basketball: Hodge vs. Brown

6:00 p.m. Christian Education Lecture-ship: M.R.E. Candidates Dinner, Small Dining Room, Campus Center

7:45 p.m. Varsity Basketball — McGuire Air Force Base, Whiteley Gymnasium

8:00 p.m. Christian Education Lecture-ship: Opening Address, "The Christian Faith and Life Curriculum," Miss Dorothy Fritz, Tennent Lounge

Tuesday, January 26

9:00 a.m. Chapel: Dr. Dowey

4:30 p.m. Christian Education Lecture-ship: "Leadership Development and the Curriculum," Miss Fritz, Stevenson Lounge, Campus Center

4:30 p.m. Intramural Basketball: Alexander vs. Off-Campus, Whiteley Gymnasium

7:45 p.m. KOINONIA: "The Disciples of Jesus and the Post-Resurrection Church," Dr. Eduard Schweizer, Professor of New Testament, University of Zurich, Room 3, Stuart Hall

8:00 p.m. Christian Education Lecture-ship: Forum, "Can we Count on the Family in Christian Education?" Miss Fritz, Stevenson Lounge, Campus Center

Wednesday, January 27

9:00 a.m. Chapel Leaders: Messrs. Kermit D. Johnson and John L. A. Kalili

12:30 p.m. Faculty Luncheon, Alumni Room

4:30 p.m. Christian Education Lecture-ship: "New Insights in Children's Work," Miss Fritz, Stevenson Lounge, Campus Center

6:00 p.m. Christian Education Lecture-ship: Dinner, Small Dining Room, Campus Center

Thursday, January 28

9:00 a.m. Chapel: Mr. Cox

10:30 a.m. Curriculum Study Committee, Conference Room, Administration Building

11:00 a.m. Intramural Basketball: Hodge vs. North-South, Whiteley Gymnasium

11:30 a.m. Theological Book Agency Committee, Board Room, Speer Library

6:00 p.m. Muslim World Study, Small Dining Room, Campus Center

8:00 p.m. Faculty Wives Meeting, The Jurji's Residence

8:00 p.m. Varsity Basketball — Biblical Seminary, Whiteley Gymnasium

Friday, January 29

No Classes

Visit to the Boards of the United Presbyterian Church

Sunday, January 31

11:00 a.m. University Chapel: His Grace, Bishop Athanagoras, D.D., President, Holy Cross Theological School, Brookline, Massachusetts



1965

THE Seminarian

VOL. X, No. 15 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, JANUARY 29, 1960

THE GENEVA BIBLE OF 1560

by Bruce M. Metzger

The year 1960 marks the four hundredth anniversary of the publication of one of the most influential of all English translations of the Bible. This was the so-called Geneva version of 1560, produced by a group of Protestants who, fleeing from the Romanist version of "Bloody Mary," had found refuge at Geneva. One of the most prominent of these exiles was William Whittingham, a Fellow of All Souls College, Oxford, who succeeded John Knox as the minister of the English congregation in Geneva.

For fifty years the Geneva version was the household Bible of a large section of English-speaking Protestantism. About two hundred editions, either of the whole Bible or of the New Testament alone, were printed between 1560 and 1630. It was the Bible used by Shakespeare, by John Bunyan, by the men of Cromwell's army, and was brought to America by the Pilgrims and other early settlers, many of whom would have nothing to do with the more "modern" King James version of 1611.

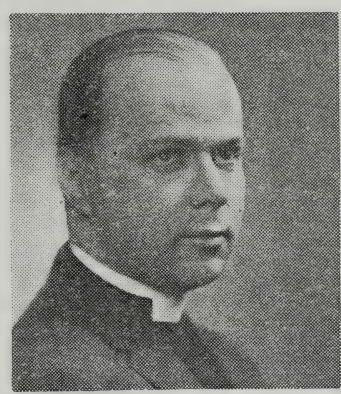
Noteworthy Features

Among noteworthy features of the Geneva version are the following. It was the first English Bible to adopt the practice of dividing the text into numbered verses, each set off as a separate paragraph; the first to use italics to mark those words which the translators added because of English idiom, but which are not in the original; and the first to use (in some of its printings) the more easily read Roman type instead of the time-honored but clumsy black-letter type (Old English or Gothic type). Furthermore, unlike previous versions in folio it was issued in conveniently sized editions, and contained summaries of the books of the Bible as well as maps, drawings of the furniture of the Tabernacle, marginal notes, and other helps for the reader.

The scholarship which the Geneva Bible reflects is of the highest, and more than once it contributed to the excellence of the King James version. In some cases, however, the 1611 translators reverted to a less defensible rendering. For example, in 1 Cor. 13 the Geneva Bible uses "love"

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STONE LECTURES SLATED



Howard Hageman

WORSHIP - THEME

The Rev. Dr. Howard Hageman, Minister of the North Reformed Church in Newark, N. J. will open the Stone Lectures Monday night, February 1. He has chosen as his theme for the lectureship, "Pulpit and Table: Some Chapters in the History of Worship of the Reformed Churches."

Schedule

Speaking in Miller Chapel at 7:45 p.m., Dr. Hageman will discuss the following topics: "A Tale of Two Cities," Feb. 1; "Into The Shadows," Feb. 2; "The Gothic Age," Feb. 3; "The Liturgy Grows Up," Feb. 4; and "Toward a Reformed Liturgic," Feb. 5.

The Speaker

Dr. Hageman has held his present post since 1945. This year he is the President of General Synod, Reformed Church in America. Graduating from Harvard University and The Reformed Church Seminary at New Brunswick, Dr. Hageman has contributed to leading journals of Protestantism in the field of Liturgics.

Oldest Lectureship

Since 1883 the Stone Lectures have been presented annually by a lecturer chosen by the faculty. They were made possible by a foundation established by Levi P. Stone, Esq. of Orange, N. J., a director and trustee of the Seminary. In the past the lectures have produced such contributions as Robert E. Speer's *The Finality of Jesus Christ*, and E. H. Harbison's *The Protestant Scholars in the Age of Reformation*.

Coffee Hour Thursday

Following the lecture on Thursday, February 4, the Social Committee, Roy Pfautch, Chairman, will sponsor a coffee hour in the Small Dining Room of the Campus Center. This will be an opportunity to meet Dr. Hageman and raise any questions which the lectures have brought to mind.

TEAMS REPORT

The ministry of the new Inner-city evangelism teams will be presented at the weekly meeting of the Evangelistic Fellowship, Friday, February 5 at 4:00 p.m. in Stevenson Lounge. Under the leadership of Fritz Hull, two teams have been at work in the New York City housing area working in cooperation with the churches there. Members include Hull, Gloria Gibson, Don Brown, Bill Cunningham, John Simpson, and Perry Wootten. Mr. Cox serves as faculty advisor for the teams. The entire Seminary family is invited to the meeting which will include a discussion.

Gone Tomorrow — Gone

by Fred Gibbs

Last week Merlin Theatre under the direction of Libert Diarforli, did another bang-up performance. This time the group put on the mask of comedy to present *Gone Tomorrow*, by Richard Harriott. The 50 minute production provided the perplexed position of an Irish-American family waiting for their aged Uncle Hugie to die so that his money (if any?) may be "solemnly" divided.

Ginny Hanley, as Mrs. Muldoon, gave

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The Seminarian

Published every Friday afternoon during the Academic year by Princeton Theological Seminary. Subscription rates: \$3.00 per year. Editorial offices, 109 Hodge Hall, WAlnut 1-8690. Editorial Board: Professors Blizzard, Brower, Homrighausen, Messrs. Brixey (Chairman), Gibbs, Purkey, Williams, Administrative Advisor, Mr. Sanders, Staff: Donald M. Williams, Editor; Donald R. Purkey, Associate Editor; Craig Cashdollar, Assistant to the Editor; Nancy L. Harris, Secretary; Ron Rice, Photographer.

WANTED THEOLOGIAN

We have been impressed of late in the Middler Theology course that, generally speaking, we are not "theological animals." We have had the misfortune of growing up in a society which in identifying theology with unrealistic thinking has gone off on a pragmatic and utilitarian tangent. The church, aping society, has left us the legacy of substituting for a system of doctrine a system of Westminster Fellowship organization. We hear much of "practical theology" and as long as it includes the word "theology" we assume that we have paid our respects to the "queen of the sciences."

Our lecturer has found that theological terms, well known to past classes at Princeton such as "superalapsarianism" receive only laughs. Perhaps our theological illiteracy is surpassed only by our biblical illiteracy.

We are sadly satisfied by vague generalities, survey knowledge and name-dropping. The conservative says, "Jesus saves" which may reflect an existential experience but is largely barren of content when probed. The liberal says, "God is good" but suffers from the same anemic situation. Even a self-styled neo-orthodox who can toss about "I-Thou" without the bat of an eyelash, or an honest attempt to probe almost poetic Buberian style, is in the same condition. The tragedy lies in the fact that our future congregations will be just as satisfied with our vagaries as we are.

The point of all this is that the church, and we, its future ministers, need desperately to study theology in depth. A mere, mediocre acquaintance in general will get us by certainly, but our sermons, our ministry and our contribution to the church will be just as mediocre. Barth writes that in the older reformed theologians, "I saw that it can be worth while to reflect upon the tiniest point with the greatest force of Christian presupposition." And Barth moved not only theologians but the church at large, making us all his debtors.

The fact is that we are lazy. We refuse to put our minds to work in sustained effort on the greatest sweeps and tiniest points of theological thought. We are satisfied with labels and hear-say. Until we become gravely dissatisfied with our own shallowness we can rest assured that the church will not notice. But even our talent, carefully buried in the sod of our complacency, may very well be demanded of us.

AN EXPRESSION OF CONCERN

On the insert of this week's issue will be found lists of faculty office hours. It is hoped that this page will be kept for reference and used when needed. We are not trying to fill space, but have published this list to support an administrative concern that the channels of faculty-student relationships be kept open. Each member of the faculty has set apart a specific time to see students personally. It is up to us to follow their initiative and use this privilege in our education to further our relationships with those who instruct us.

MUSING ON A MUDDLE

by Tom Hanks

General reaction of Middlers to the Redemption course seems to indicate that our *Shorter Catechism* would be better if it were even shorter—eliminating at least questions 16 and the following: "Did all mankind fall in Adam's first transgression? The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression"

It is easy to raise objections to this view. If Adam is responsible for my sin, wherein lies my guilt? In exegesis of Romans 5:12-19 we can come down so hard with both feet on the last part of verse 12 (. . . death spread to all men *because all men sinned*") that in the splash raised, no one even notices the far greater emphasis in the passage on the effects of the sin of the *one man*, namely "sin came into the world," (5:12), "many were made sinners" (5:19), "condemnation" (5:16,18), and "death" (5:15,17).

Whatever we think of the logic and justice of it, the teaching of scripture does not make the issue so simple that we can say each individual is solely the cause for his own sin, condemnation, and death. And even from a purely rational perspective, the "all have sinned" answer faces just as great a difficulty as the traditional catechism answer—Why should *all men* sin if Adam be dismissed from the picture (relegated to the limbus of myth, timeless truth, etc.)—why not just *some men*? This problem drives us back to the answer of Scripture and historic Reformed theology with an open ear and more respect.

It may help first to note the context of 5:12-19 in the argument of Romans. Paul is not trying to establish the guilt of man (this he has done in 1:18-3:20). Here he is presenting the salvation from God's wrath, sin's power, the law, and death.

In 5:12-19 Paul shows that this salvation is accomplished through the *one man* Jesus Christ, whose work as our representative head is paralleled and typified by Adam.

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LETTERS TO THE EDITOR

Thanks

On behalf of the Senior Class I am taking this opportunity to thank all those who helped make the Senior Retreat a meaningful experience. Our special thanks go to those members of the faculty and their wives who so graciously opened their homes to us and shared in the fellowship of the retreat: Professors and Mesdames Blizzard, Fritsch, Hick, Jones, Loetscher, Piper, J. H. Smylie, Wilson, Wyckoff, Professor Prichard, and Dean and Mrs. Homrighausen. Our thanks also to those who added so much to our services of worship: Messrs. Dave Kaminsky and Fred Gibbs and Miss Jaqueline Kottle. Special mention also should be made of George Hay, Dave McDowell and the Slater System for their cooperation and fine service. As always we thank Libby Diaforli for his time and effort.

Don Hauck

Athens

A guarded admission that "we should not be so hard on our Athenians" is hardly sufficient to atone for the sarcasm expressed in last week's editorial.

Speaking as one of the 440 who "stayed home," I too have felt some disappointment about the Athens conference. But if its devotees communicate nothing but "ambiguity" that is not their fault. They are my fellows at the Seminary, and I place considerable value upon their opinions. To answer their "ecumenical vocabulary" with a mere "So what?" stands besides "Couldn't care less" as the ultimate cynicism of our age.

If the editor wishes to draw attention to the evils of an institutional church, or to the lack of enthusiasm for conferences, by all means let him do so. He will find himself well supported. But to engage in a scurrilous attack upon one's brethren in the Lord, even upon the pretext that "their failures reveal a greater sickness of which we are all a part," ill befits the editorial chair of the *Seminarian*.

John Miller

• If "So what?" means "Couldn't care less" no editorial would ever have been written. (Ed.)

Perhaps if you had stayed longer than twenty minutes, you might have found out more of what the Athens Conference was really like. Your editorial reads as though you had pre-formed notions as to what we should have gotten out of the conference, and since we haven't lived up to your expectations, you listened only hard enough to jot down a few things to put flesh on that premature skeleton.

In reply to some of your questions and comments.

1. I think Athens raised as much interest in the student body as does *any* issue which threatens to get closer to us than Brazil or India;

2. Concerning the matter of ambiguity, this is exactly the place at which the conference left off on many issues. If this

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FACULTY OFFICE HOURS

Barrois, G. A.
By appointment, Home Study

Beeners, W. J.
Tu, W, Th, 2:45-5:00 p.m.
Speech Studios

Belote, T. G.
M through F, 9:30-11:30 a.m.
Speech Studios

Blizzard, S. W.
Th, 3:40-4:35 p.m.
Home Study
F, 11:30 a.m.-12:30 p.m.
48 Mercer Street

Bodamer, W. G.
F, 10:30 a.m.-12:30 p.m.
21 Dickinson Street

Brower, W.
M, 2:00-2:30 or 3:00 p.m.
Speech Studios
Th, 9:30-10:00 a.m., & 2:00 p.m.
F, 9:30-10:00 or 10:30 a.m.

Bussis, D. E.
M through F, 2:00-5:00 p.m.
Speech Studios

Carmichael, P. H.
Tu through F, 2:00-4:00 p.m.
Education Bldg.

Cox, H. H.
Tu through F, 11:00 a.m.-12:00 noon
31 Alexander St.

Dohrenburg, A. P.
M through F, By appointment, Schedule posted, Speech Studios

Dowey, E. A.
Tu, Th, F, 11:30 a.m.-12:00 noon
Home Study, 20 Alexander St.

Duba, A. D.
M through F, 8:00-9:00 a.m. and
10:30 a.m.-12:00 noon
Education Bldg.

Fritsch, C. T.
Tu, Th, 2:00
12 Dickinson St., Room 103

Gapp, K. S.
M through F, 9:30 a.m.-12:00 noon,
and 1:30-5:00 p.m.
Library

Golden, E. S.
M, 10:30-11:30 a.m., and
1:30-2:30 p.m., 21 Dickinson St.
Tu, 9:30 a.m.-12:30 p.m., and
1:30-2:30 p.m.
W, 9:30 a.m.-12:30 p.m., and
2:30-4:30 p.m.
Th, 9:30-10:30 a.m.
F, 10:30 a.m.-12:30 p.m., and
3:30-4:30 p.m.

Hendry, G. S.
Tu, 9:30-10:20 a.m., and
3:40-4:30 p.m.
Campus Center, Room 11

Hick, J. H.
Tu, 4:00-5:00 p.m., Home Study
Th, 4:00-5:00 p.m., 60 Stockton St.

Hope, N. V.
By appointment, Home Study
98 Mercer St.

Jones, D. H.
Tu, W, Th, F, 11:00 a.m.-12:30 p.m.
Miller Chapel

Jurji, E. J.
M, Tu, W, 3:30-4:30 p.m.

Home Study, 95 Mercer St.

Keen, S. M.
Tu, 12:00 noon-2:30 p.m.
Room 202, 21 Dickinson St.

Kerr, H. T.
M, Tu, Th, 9:30-11:00 a.m.
Home Study, 52 Mercer St.

Kuist, H. T.
Tu, Th, 2:00-3:00 p.m.
Home Study, 31 Library Pl.

Loetscher, L. A.
Th, 2:00 p.m., Home Study
74 Mercer St.

Macleod, D.
M through F, 1:00-2:00 p.m.
Miller Chapel, Basement

Martin, J. P.
M, 1:30-4:00 p.m., Room 9,
Education Bldg.

Massa, C. H.
M, 1:00-1:45 p.m., Room 203,
Th, 21 Dickinson St.

Metzger, B. M.
Fr, 9:30 a.m., Room 12,
Campus Center

Miller, R. L.
Tu, W, Th, 9:00 a.m.-12:00 noon
21 Dickinson St.
F, 2:00-4:00 p.m.

Piper, O. A.
W, 9:30-10:30 a.m., Home Study
58 Mercer St.

Prichard, Miss H. C.
M through F, 11:00 a.m.-12:30 p.m.,
and 3:00-5:30 p.m.
Education Bldg.

Rogers, V. McM.
M, 10:00 a.m.-12:00 noon
Home Study, 110 Stockton St.

Smylie, John
M through F, 11:30 a.m.-12:30 p.m.
Room 13, Campus Center

Smylie, James
M, Tu, F, 1:30-3:30 p.m.
Education Bldg.

Stine, D. M.
Th, 10:30 a.m.-12:30 p.m.
Room 14, Campus Center

Wyckoff, D. C.
Tu, W, Th, 2:00-4:00 p.m.
Education Bldg.

Yang, C. A.
W, 2:00-4:00 p.m., Room 204,
21 Dickinson St.

OFFICIAL ANNOUNCEMENTS

- The deadline for registering for third term courses is Friday, February 26, at 4:30 p.m. Only under very unusual circumstances will a student be permitted to enter a course after that date.
- The Council on Theological Education of the United Presbyterian Church is getting a report on field education from all undergraduate students in Presbyterian seminaries. Since they are to make a special study of this subject, these reports are most necessary.

Some of the blanks have been given out in class. If any student has not received one, he is asked to go to the Field Work

(CONTINUED ON PAGE SIX)

W.M.F. PRAYER GROUPS

Could anything sound more gruesome than droaning over Campus Center mike (after another meal of paprika swiss steak and boiled carrots) something about an African or Far East prayer group — number 9 in an interminable list of announcements?

"Africa or Afghanistan, maybe yes — if God should call me, of course — but African prayer meeting, NEVER!" (So you may have muttered under your breath).

Are we really being honest in our thinking about this thing we refer to as "a call"? Suppose God shoved his way past our indifference and gave us a night vision of a man in Macedonia crying "Come over and help us"? Would we, like Paul, conclude that God had called us — or would we just trot over and see Mr. Golden to find some psychological explanation?

It is not our contention that every seminary student is morally obligated to meet in a World Mission Fellowship prayer group, but the Divine pattern for a call to service is a far cry from the seminary stereotype.

In Matthew 9:35-39 we discover four elements essential in development of missionary concern, which are valid until the "close of the age." First is factual information. This can be gathered directly in travel, or indirectly, by reading and listening (v. 35). Second is spiritual discernment, a viewing of facts with the eyes of Christ (v. 36). Third is sharing our conclusions and concern with other disciples (v. 37). Fourth is commitment to faithful intercession (v. 38). Only then are we ready to be sent forth (10:5).

This is the pattern Christ followed in developing missionary concern in his first disciples. This is the pattern he again followed in William Carey's life to renew this concern in the church (remember Carey's diligent study of geography, statistics, his spiritual discernment in relating these facts to the Great Commission, his urgent sharing of concern with fellow ministers, his compassionate prayers?). This is the anvil on which a mission call is forged!

Can we really expect God to call us to work in foreign lands when we are not even concerned enough to take specific interest and pray for them? And here have we not one clue to the lack of world vision and concern in our churches? How can a minister sincerely appeal to his congregation to pray and give sacrificially when he has not honestly faced the challenge of geographical frontiers himself? Is there not something incongruous (to use the mildest possible term) about a healthy young minister leaning comfortably on his suburban pulpit and exhorting his young people to consider the challenge of foreign frontiers?

The late missionary Jim Elliot wrote, "We don't need a call; we need a kick in the pants."

The World Mission Fellowship prayer

(CONTINUED ON PAGE FOUR)

W.M.F. PRAYER GROUPS

(CONTINUED FROM PAGE THREE)

groups (or "study-concern-and vertical-dialogue-communities," if you prefer a euphemism) present a convenient way of "getting within shouting distance." Students can take impressions received in these groups, share their concerns in dorm and family devotions, and pray further in private.

True groups like these may become ingrown, Pharisaical ("I pray for missions two times a week"), and cold. But wouldn't it be better to judge for yourself (if judge you must) instead of accepting a popular stereotype?

This year, for the first time, the groups cover the globe geographically (okay, Antarctica excepted). Sociological breakdown (student work, industrial work, etc.) would be the next logical step if interest should be sufficient.

Present schedule:

Africa, Thursday, 11:30 a.m., Stevenson lounge, Barbara Larson, leader
Asia-Australia, Tuesday through Friday, 1 p.m., Student Council Room, Frank VanAalst, leader
Europe, Wednesday, 6:45 p.m., Alumni Room, Don Lundgren, leader
Jewish, Wednesday, 6:45 p.m., Alumni Room, Delores Press, leader
Latin America, Wednesday, 6:45 p.m., Payne hall, C1, Tom Hanks, leader
Moslem areas, Thursday, 1 p.m., Payne hall, A3, Len Bjorkman, leader
National missions, Wednesday, 5:30, 102 Hodge, Joe Martin, leader

TOM BRIAN SAYS:

A marked improvement in four-wheeled traffic will soon be a reality on our campus. Superintendent of Grounds and Buildings for the past eight years, Thomas W. Brian has presented to the Board of Trustees a plan which will 1) eliminate the tree hazard at the Seminary Parking Lot and 2) discourage vandalism there. Mr. Brian has suggested a road running from the back of the Campus Center to the parking lot, wide enough to handle in and out traffic. The plan also calls for a complete closing off of the present route to the lot, to keep out persons of malicious intent. A road contractor has submitted his estimate to the Board.

Signs and Seals

The "No Trespassing" signs at the entrances to our community are there for the purpose of keeping our roads from being declared "open." They are a legal safeguard required by New Jersey law and advised by the Seminary lawyer and the Princeton Chief of Police.

Familiar to many are the "Tom Brian calling-cards" found on stray cars which have wandered from their parking lot hitching posts. Apparently these reminders are serving their purpose — only one car has been towed away since September.

STUDENT RIOTS

By Minoru Kasai

It is a great joy to find friends who are paying attention to events in the far corners of the world. For these friends, I want to share a cause of the recent student riots in Japan, since I was once a member of their university community. These rioting students consisted of not only the communists, but also others of high ideals. Thus the reasons for the riots are complicated. Yet there is one thing holding them all together. Because of it, they can have common action in spite of their different ideologies.

Since the end of World War II, we have had a new constitution of which the Ninth Article declares the abolition of any kind of armament as a means of war. It also encourages Japanese to become witnesses for peace in the world. America greatly encouraged Japan in making this new constitution of peace. Around that time, the American army was the symbol of such peace even for the communists as well as most Japanese.

But the world situation has been changed. Two big powers are struggling, dividing the world. Today the Japanese conservative party decided to make a new security treaty on equal terms with America. This means that we are responsible to prepare certain military power even against the constitution. The conservative party could have the treaty according to the processes of democracy since it is the majority party. But here a question arises. Since the conservatives deny the constitution, their action will become the cause of disorder in the future of Japan. The controlling party will become the law of the nation instead of the constitution. This will provide a good foundation for dictators. The action of the conservative party is democratic in form, but in fact it is rather totalitarian. These students who can see the situation cannot become blind and therefore they riot as a protest to the treaty which causes Japan to violate her constitution. In the history of Japan, the university community has been one of the few places which resisted dictatorships. Society will fail to provide jobs for these rioting students. In desperation they will find that there is only one door opened for them — communism.

I do not know what will happen in the future of Japan. Yet one thing seems to be clear. The progressive people will become reactionary against the conservative party and accordingly against America. Those people are beginning to think that America is forcing the conservative party to rearmament. In this context, Christianity will not be as easily accepted by the Japanese as it was and is. As a whole, people cannot distinguish between Christianity and American foreign policy.

The voice of the Japanese church in this crisis is weak and often not clear. I hope that you will pray that the church in Japan may be guided by God in Christ in these difficult situations.

TRAVELING PROF.

Granted a Fulbright Scholarship, Dr. Edward J. Jurji will spend six months in the Christian University at Madras, India, beginning next term. Professor of Islamic and Comparative Religion at the Seminary, Dr. Jurji began his travels in Syria, his birthplace. A citizen of the U. S. since 1937, he received his M. A. and Ph. D. from Princeton University (1936) and his B. D. from Princeton Theological Seminary (1942).

Dr. Jurji has been a member of the Institute for Advanced Study (1936-1938), and has lectured to a variety of audiences. These include classes at Princeton University, Middlebury College, University of Connecticut, Massachusetts Institute of Technology, New York University, Wells College, Pacific School of Religion, Garrett Biblical Institute, The Iliff School of Theology, Denver; and most recently at the National War College, Washington, D. C. At the War College in November he lectured to graduates of American service academies on "Religion and the Structure of Nations." He will deliver the Haskell Lectures on "Christianity and the Middle East" at Oberlin (Ohio) Divinity School in March. Dr. Jurji has supplied pulpits across the U. S., and he plans to preach occasionally in India.

Seminary students may avail themselves of courses under Dr. Jurji in Ecumenics, Judaism, Christianity and Non-Christian Religions, and India's Religious Heritage. In all of these he is making us more aware of our missionary obligations: "World religions need us and we need them." One of the best ways to understand Christianity, he says, is to go abroad and see it in its world context. Dr. Jurji has written and edited several works, including *The Christian Interpretation of Religion* (1952); *The Middle East: Its Religion and Culture* (1956); and *The Ecumenical Era in Church and Society* (Editor, 1959).

VRIEZEN TO TEACH

Added to the list of visiting lecturers on our campus this year is Dr. Theodorus Christiaan Vriezen, who will teach two Old Testament courses in the third term. He will lead the graduate seminar course in the Dead Sea Scrolls and teach Theology of the Old Testament to undergraduates. The latter course will replace, as an elective, the course in Aspects of Religious Thought in the Old Testament.

Dutch Scholar

Born in 1899 in Holland, Dr. Vriezen earned his doctorate in 1937 from the University of Utrecht. He is the author of several works appearing in the Dutch language, among them *An Outline of Old Testament Theology*, which appeared in 1949, and in English in 1958. Watch the Stuart Hall bulletin board for further information on Dr. Vriezen's courses.

THE GENEVA BIBLE OF 1560

(CONTINUED FROM PAGE ONE)

whereas the King James translates *agape* by "charity." Again, Whittingham observed that the Epistle to the Hebrews is anonymous, and therefore gave the title simply as "The Epistle to the Ebrewes." The 1611 version follows inferior Greek manuscripts in attributing it to Paul.

The Geneva Bible was instrumental in disseminating Calvinism through its various supplementary aids. (1) Throughout the Old and New Testament the margins contain many explanatory notes, some of which are strongly Calvinistic in theology. (2) Calvin's Catechism, consisting of 373 questions and answers, was printed in full in certain editions of the Geneva Bible of 1568-1570. (3) Twenty-three "Questions and Answers touching the Doctrine of Predestination, the Use of God's Word and Sacraments" are included in very many quarto editions published between 1579 and 1615.

Among curious of the Geneva version there is space here to mention only the following. In Gen. 3:7 the translators adopted Wycliffe's rendering, "They sewed figge tree leaves together, and made themselves breeches" (the other English versions read "aprons"). The heading above the account in Mark's Gospel of Herodias and Salome's part in the murder of John the Baptist reads "The inconvenience of dauncing"! Like other Protestant versions it places the Apocryphal books in a section by themselves between the Old and the New Testament. Strangely enough, however, it alone of all English versions includes the Prayer of Manasseh after 2 Chronicles and before Ezra. Even after some editions of the Geneva Bible began to drop the section of the Apocrypha altogether (from 1599 onwards), this short devotional piece continued to enjoy this preferential status among the canonical books.

(On the second floor of Speer Library there is currently an exhibit of several copies of the Geneva Bible.)

MUSINGS ON A MUDDLE

(CONTINUED FROM PAGE TWO)

We may object that the idea of a covenant with Adam is not Biblical, but we shall to hope that no one bothers to read Genesis 2:3 with a simple definition of "covenant" in mind—or worse yet, reads the RSV translation of Hosea 6:7 ("But at Adam they transgressed the covenant. . .") We may object that the catechism makes our guilt and condemnation a legal fiction or book-balancing trick, but we should remember that the ground of the imputed righteousness of Christ. Logically the two stand or fall together. If representative headship is valid with Christ it is valid with Adam.

In defense of catechism teaching on representative headship (as a complement, not substitute for *natural* headship, following Augustine), we should first ask, what are the alternatives? If we stubbornly insist that God should respect modern individual-

ism, let each man enter life with Adam's innocence, and rebel if he will, we must ask if anyone would really prefer to live in a universe in which the first slip meant eternal death with no hope of redemption by a new representative head, Jesus Christ.

If representative headship is a theological concept incompatible with modern thinking, we have no one to blame but theologians and preachers who have given forth uncertain sounds about justification by faith. True, many of our societies and corporate bodies embodying the principal of representative headship are entered voluntary (steel unions, for instance). But as long as man is born into families and lives under governments he is inescapably confronted with the fact that representative headship is a fact of life as created by God and pronounced "very good." There remain areas where human reason and logic cannot penetrate. But by rejecting the natural and representative headship of Adam we do not gain the support of reason, and we must forfeit the support of Biblical authority.

LETTERS TO THE EDITOR

(CONTINUED FROM PAGE TWO)

ambiguity stimulated some to more "inquiry" and thus "involvement," then it is not to be condemned. The conference did not have, nor was it intended to put across one or even a few well-defined ideas;

3. The conference was geared largely for undergraduates. For instance, we heard little startlingly new about missions that we had not already learned from Dr. Shaull last year in Ecumenics.

I see the conference's value for the Seminary student in the following areas: finding how or if the undergraduate mind thinks about religion; soaking up frontier-situation information which does not appear in newspapers ("inquiry"); being spiritually rejuvenated by men like Bishop Newbigin; an opportunity for each of us to practice his own special type of communication with other delegates.

July Kingston

• We feel, strangely, that campus response has some relationship to content and the response was our concern. (It was 25 minutes . . .) (Ed.)

Last week's editorial concerning Athens requires an answer.

Why is it that we who attended the conference have communicated only ambiguity? It is primarily because the Athens program was designed to leave us with questions rather than answers. The program did not send us home as raving enthusiasts. It rather made us soberly aware of great areas of life where the Christian Church has not made itself relevant. Our trouble was diagnosed by specialists. They referred us to another Physician, One who is supposed to have the answers. I am confident that the answers lie in Christ, but I do not know what they are.

Apparently we have failed to communicate these problems. As the Senior Retreat showed us, Seminary is not the ideal place

for personal communication: each of us is busy with the impersonal books. Each of us has his own problems. Communication is a two-way process — no one is anxious to listen to *more* problems from Athens.

Have we failed to challenge? What did you come to see — a reed shaking in the wind? The challenge of Athens is this: Read the *New York Times* for a week and then preach your Word of God to those who are caught in the gears of today's world.

As for losing sleep over the mission of the Church — we are all guilty. But some of us are concerned enough to participate in the World Mission Fellowship here at the Seminary. Some of us were concerned enough to "come and see" at Athens. Some of us are concerned enough to interpret the Church's problems as our personal problems. The answers to how to present the message of Christ to a world which has made a foregone decision that He is irrelevant — these answers will not come easily. They will come only with much unfortunate knocking as midnight draws near.

The task of the Church will always be primarily a task of evangelism: we must continually urge men and women inside and outside the church to live by their faith in Christ. Yet there are other tasks for consecrated people to accomplish: the pastoral and theological tasks, the task of being a servant, the call to be a prophet to the world. At Athens we concentrated on the prophetic job. It was new. It was puzzling. It is still puzzling. But it cannot be ignored. I haven't stood on the rooftops to scream because I am not sure what to say. But I am wrestling with the problem. Are you?

Let's not major on the minors: Athens is over and gone. But the world still awaits the word of redemption and reconciliation. Is there a word from the Lord for it?

Ed Redkey

Return

In order to provide for the many outlooks and needs on our campus, I offer this base limeric with optional endings (for the Politician, Prophet, Pietist, Pessimist):

When relating theology to existence,

You may meet with laic resistance,

• If so then be wary,
For a session that's chary
Might deny you a chance for persistence.

• If so then rejoice,
For their dissenting voice,
Just gives you an excuse for persistence.

• If so don't give in,
For you can only win,
When you preach and pray with persistence.

• Though you never give in,
You still cannot win,
Yours and their sin has greater persistence.

Seneca

VARSITY SOCKS DREW 65 — 56

By Ron Ohlson

The undefeated P.T.S. varsity travelled to Madison, N. J., Thursday night to down a strong seminary quintet in a game that saw player-coach "Iron-man" Selleck, operating the team like a army field general, dump in 25 points even though he could not breathe and spent part of the game on the bench.

Drew scored first in the game, but Singleton soon quieted their mirth with a hook shot from the slot. P.T.S. then forged ahead on jump shots by Selleck, Gray and Singleton, while Drew stumbled along in a zone defense. In the second quarter, with P.T.S. ahead by 10, Drew switched to man-to-man defense and closed the gap. Drew's ace center, Williams tied the score from the line 24-24, with 6:05 left in the half. In the ensuing saw-saw, Selleck and Davis jumped from outside, with big Sing collecting free tosses, and the half ended with the score 38-30, Princeton.

In the second half, Princeton scored first, then aided by Selleck's fine passing, held the margin at 10 points. Then with 10:04 left in the game, the Davis-Glazer twins stole the ball and on a wide-open fast break Glazer's high speed layup ricocheted off the backboard to a grateful Williams, whose pass to Anderson made it

55-47. Davis tallied 2 on a long flip from Gronhøvd, but Van Horn made it 50-57. Selleck then rocketed a layup off the hard glass backboard: in the scramble Davis lost the ball out of bounds, and complete bedlam broke out among the Drew fans when Williams rebounded one, making it 52-57. The joyous occasion was rudely disrupted as party-pooper Singleton stuffed in two straight. Kelsey bulldozed into a layup for Drew, making it 54-61. Then Selleck hit a layup on a bulls-eye pass from Davis, and with 29 seconds left in the game, Selleck found Singleton waiting under the basket alone as if it were a bus stop in the middle of Kansas—even P.T.S. team manager Don Williams could have made the shot.

I would vote Bob Gray the team's outstanding player for this game. He hit 5 out of 7 shots, snared 10 rebounds and passed flawlessly the whole game. Gronhøvd gets a purple heart for shortening his tongue when rammed by Drew's "King-Kong" Kelsey.

Outstanding for Drew was Williams, who got 18 points and 16 rebounds. A magnificent player, he can fire equally well with either hand from anywhere on the floor, and he rebounds as though the ball were Doris Day and he could keep it if he got it. Drew led Princeton in rebounding 47-30, but Drew hit only 31% their shots, while McCord's boys banged in 49%. Final score: Princeton 65—Drew 56.

CAMPUS SPORTS

The gym at 11:00 January 14 was the scene of a devastating mass of confusion commonly known as a basketball game between North-South Hall and Alexander. Under the watchful whistle of referee "Eagle-eye" Baldino, the "nice old men" committed 13 personal fouls in bullying their way to a 28-26 win. The creaking boned ones, let by Stu Wood and Bob Rogers with an astounding 7 points apiece romped in the first half and then held on for dear life while the young scrappers from Alex, led by Ted Fiske with 7, chewed up their 21-11 half-time lead. Final score: North-South 28: Alex 26.

In other league action January 18, a fired-up ten-man Alexander Hall team came back on the court to squeak out a mere two point win over an exceptionally weak Brown Hall team consisting of three men. Final score in the thrilling contest: Alex 2, Brown 0 (Forfeit).

Finally, in a non-league tilt on second floor of Tennent Hall, Gin Hanley beat Glo Gibson in a wild game of Chinese checkers, after Gibson had pulled an upset win over the Hall's mumblety-peg champ, Liz Ermilio.

GONE TOMORROW — GONE (CONTINUED FROM PAGE ONE)

a superb performance of a wife who tried her best to tie her family together, especially by being the voicebox for her husband Peter Muldoon, played by John Miller. His deep concern (?) for Uncle Hughie

and constant bickering with the family friends gave John several roles to play and they were all tremendous!! To increase the comedy even more was the witch-crafty prophetess, Mrs. Lacey, played by Arline Williams, whose stage appearance seemed the comic version of an "out damned spot" Lady MacBeth. The other roles were handled with ease and accomplishment.

Behind the entire production was the obviously excellent direction of Libby Diaforli, whose casting and interpretation of the comedy rendered two evenings of downright delightful laughter.

Official Announcements

(CONTINUED FROM PAGE THREE)

Office. All blanks must be signed, serving as second term field work reports.

• All students who are engaged in outside work not secured through the Field Work Office must file this information on forms which may be secured through the Dean's office.

BOOK OF THE WEEK

Professor Kuist recommends Nelson Glueck's *The River Jordan*, a well-written classic in its field. 268 pages, 113 illustrations, less than one cent a page! (And remember, "Drink Coke" and brace yourself for the walk to the U. Store!)

CAMPUS CALENDAR

Sunday, January 31

11:00 a.m. University Chapel: His Grace, Bishop Athanagoras, D.D., President, Holy Cross Theological School, Brookline, Massachusetts

Monday, February 1

4:30 p.m. Intramural Basketball: Hodge vs. Off-Campus, Whiteley Gymnasium

7:45 p.m. The Stone Lectures: The Rev. Howard G. Hageman, D.D., Minister, North Reformed Church, Newark, N. J., "A Tale of Two Cities"

Tuesday, February 2

9:00 a.m. Chapel Leader: Dr. Loetscher

4:30 p.m. Intramural Basketball: Brown vs. North-South, Whiteley Gymnasium

7:45 p.m. The Stone Lectures: Dr. Hageman, "Into the Shadows"

Wednesday, February 3

9:00 a.m. Chapel Leaders: Messrs. F. Ross Kinsler and William J. Kirkman

12:30 p.m. Faculty Luncheon, Alumni Room

7:45 p.m. The Stone Lectures: Dr. Hageman, "The Gothic Age"

Thursday, February 4

9:00 a.m. Chapel Leader: Dr. Richard Luecke, Lutheran Church of the Messiah, Princeton, N. J.

10:30 a.m. Department of Practical Theology, Board Room, Speer Library

11:00 a.m. Intramural Basketball: Alexander vs. North-South, Whiteley Gymnasium

4:40 p.m. Graduate Study Committee, Conference Room, Administration Building

7:30 p.m. Varsity Basketball: at McGuire Air Force Base

7:45 p.m. The Stone Lectures: Dr. Hageman, "The Liturgy Grows Up"

9:00 p.m. Post-Lecture Coffee Hour, Small Dining Room, Campus Center

Friday, February 5

9:00 a.m. Chapel Leaders: Messrs. Omar S. Lantz and Robert F. Lisi

3:30 p.m. Admissions Committee, Conference Room, Administration Building

7:45 p.m. The Stone Lectures: Dr. Hageman, "Toward a Reformed Liturgic"

Saturday, February 6

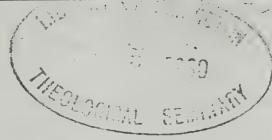
9:00 a.m. Graduate Study Committee, Conference Room, Administration Building

Sunday, February 7

11:00 a.m. University Chapel: Dean Gordon



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THE *Seminarian*

Vol. X, No. 16 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, FEBRUARY 5, 1960

ONE YEAR OUT FOR INTERNSHIP

By J. Christy Wilson

There are some American denominations which now require a year of internship as a part of the theological course. Our Seminary has never felt this should be required, but voluntary. However, many of our men have taken advantage of internship opportunities for a year or two of service at home and abroad.

Most internships in this country and Alaska and the Caribbean area are cared for under the Board of National Missions, and from the standpoint of field service we prefer this because they have fine supervision and very regular reporting. Internships abroad have been under various foundations and the Commission on Ecumenical Mission and usually involve more than one year unless the expenses are paid by a certain church.

An internship has usually given a student, after two years of Seminary, a chance to evaluate his Seminary course and most all have come back with definite ideas as to what they need in theological education and have in general made better grades. Many have worked in needy fields in the United States and some on church staffs, and in most cases this has been a very rewarding experience.

The internships under the Danforth Foundation have given a remarkable opportunity to study Christian work on campuses under excellent supervision, and are a high point in any man's theological education.

At present we have fifteen interns at home and abroad and there are many opportunities open for those who desire such an experience. One, for instance, is open in Alaska and one in a West Virginia mining district.

There are also internships offered at the close of the senior year, and those who contemplate such service to the church in its most needy fields should consult the Department of Field Education. It may offer a great chance for service to the church and contribute much to preparation for the Christian ministry.

CONCERT TUESDAY

KOINONIA

Koinonia will convene on Wednesday evening, February 10, 6:00 p.m. in the Small Dining Room. Mr. Otto Grundler, a candidate for the Doctorate in the Department of Theology, will read a paper entitled "Reformed Orthodoxy and The Thomistic Aristotelian Tradition in the Sixteenth Century." Mr. Grundler is a native of Germany, a graduate of the University of Gottingen, and has been in this country eight years, six of them as a minister. Reservations must be made no later than February 8 with R. Melvin Henderson, Secretary.

COHEA TO ADDRESS FELLOWSHIP

The Reverend William H. Cohea, Jr., Dean of Laymen's Training at the First Presbyterian Church in Rahway, N. J. will address the Evangelistic Fellowship Friday, February 12, at 4:00 p.m. in Stevenson Lounge. His message will concern the use of laymen in evangelism. The Seminary is invited to attend this meeting and the discussion which will follow.

BOOK OF THE WEEK

We get pretty excited once in a while down in the Book Agency — like for instance the new paperbacks by Buber, Tillich, Berdyaev, Alan Paton and Reinhold Niebuhr that just came in this week. But we're really keyed up about our new **BOOK OF THE WEEK**, which Will Herberg calls "the sharpest, and in many ways the most profound study of the contemporary religious situation in this country that I have come across . . . succeeds in combining sociological insight with theological understanding . . ." *The New Shape of American Religion* is a brilliant study by a *Christian Century* editor, Dr. Martin E. Marty. Ernest Bartow has reviewed the book elsewhere in the *Seminarian*. Regularly \$3.50, this week a mere \$2.50 . . . first come, first served!

The Westminster String Orchestra, under the direction of Nicholas Harsanyi, will present the second concert in the current Community Artist's Series at 7:45 p.m. Tuesday, February 9 in the Main Hall of the Campus Center. The program will feature "The Seasons" by Antonio Vivaldi, with Joseph Kovacs as violin soloist.

Dr. Harsanyi, a member of the faculties of the Westminster Choir College and Princeton University, is the musical director and conductor of the Princeton Symphony, the Colonial Symphony of Madison, N. J., and the Trenton Symphony. Mr. Kovacs is a member of the faculties of the Westminster Choir College and Douglass College. He is presently concertmaster of the Princeton and Trenton Symphonies.

Four Concertos

"The Seasons" is a set of four concertos for violin and string orchestra composed by Vivaldi about 1725 to carry out the descriptions of four sonnets which he wrote to the seasons. Vivaldi's work is noted for its bold style, its originality and imagination.

The concert is open to the public without charge. A reception in honor of the members of the Westminster Orchestra will follow the concert. The Community Artist's Series is under the sponsorship of the Social Committee.

EVENING PRAYER

By Ken Wells

A happy coincidence this week is the presentation of the Stone Lecture series on Reformed worship and the important announcement by the Chapel Deacons that they plan to sponsor an all-Seminary evening service of worship next term, four nights a week, Monday through Thursday, from 10:10:15 p.m. in Alexander Hall Lounge.

Since the beginning of December the twelve Chapel Deacons have met together three times to discuss the possibility of a regular, recognized and well-ordered form of evening worship. They have consulted

(CONTINUED ON PAGE THREE)

The Seminarian

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To the Student Council and the Campus Fund Drive Committee, who will both meet next week:

A Prayer
 Give me the serenity to accept
 what cannot be changed
 Give me the courage to change
 what must be changed
 The wisdom to distinguish one
 from the other.

Reinhold Niebuhr†

New Wine In New Bottles

By John Miller

It was with considerable misgiving that I set out for the visit to the Board of National Missions last Friday. An appeal to the field-work office had failed to remove the rigidity of their requirement, and the idea of a day wasted in New York did not please me. Consoled, however, by the prospect of dinner in Chinatown and a show to follow, I appeared at the Riverside church at the appointed hour. One major question ran through my mind: could the new wine of the Gospel be continued in such an institutional bottle? I had visions of typewriters, telephones, and files filled with dead statistics.

From the start, however, it became clear that I was under a false impression. Those who spoke to us were not civil servants. As Dr. Jackman put it, "We are not a white-collar church." These were men who had served in the pastorate. One, himself a pastor in Maine, spoke movingly of people "starving for Christ's love," and made it quite clear that "people are more important than programs." But perhaps the most inspiring address of all was that of Dr. Kenneth Neigh, the General Secretary. He pointed out that we are in the midst of a cultural crisis. Industrial man, his eyes veiled with boredom, yet seeks a God. His environment is changing. In forty years the population will double. There will grow up a megalopolis stretching from New York to Washington, paralleled by others around Chicago, New Orleans, Seattle and San Francisco.

Every year one fifth of the population will move. Where is the church to stand amid all this? Dr. Neigh laid emphasis on the need for Christian sociologists. He demanded, too, that Christians realize their responsibility for history.

Such a far-sighted and purposeful statement went far towards removing my suspicions. The speakers who followed were at times equally impressive. Mr. John Lee, once an alcoholic, spoke of the "diakonia" of the church: of children's homes, neighborhood houses and institutional chaplaincy. He saw the church as a redemptive community. He remarked, however, that whereas we have always been "long" in compassion, we have generally come short in competence. This came close to being an answer to my question.

For all these reassuring signs, there was none the less an undercurrent of "institutional" thinking. Mr. J. Gordon Gilkie was at great pains to describe Riverside church as a true "parish church," serving as it does so many different creeds and needs. Dr. Brink, however, almost immediately referred to it as a "plant": an inadvertent but significant slip. Came the introductions by Dr. Jackman: came the insistence on a rigid time schedule by Dr. Brink: came the reference to refectory trade union labor in connection with the cafeteria. Were these evidence of "institutional" thinking, or was I just being sceptical? I prefer to think it was the latter. If we are justified in having any institutions, we cannot dismiss them totally from our minds and leave them to run themselves.

Despite the length of the morning ses-

BOOK REVIEW

The New Shape of American Religion — By Martin E. Marty

In the 169 pages that constitute *THE NEW SHAPE OF AMERICAN RELIGION*, Martin E. Marty succeeds in presenting us with an amazing analysis of the contemporary American religious scene. Without hesitation or apology, the author penetrates beneath America's veneer of refined religiosity and uncovers the malignancy (secularism) which has brought an end to the Protestant era in America. We now find ourselves, according to Dr. Marty, in the Post-Protestant Era!

How we arrived at this juncture without realizing it is the result of religious erosion. Marty summarizes it this way: "America's religious pluralism, coupled with competition among the faiths, the capitulations of Protestants, the pressures of environmental change, and a fundamentally generalizing attitude toward religion, have worked to erode Protestant particularity and to wear down the walls of the Zion which had symbolized Protestantism's status."

In developing his thesis, the author surveys everything from the general religious scene in America to the local parish. In the process we are confronted by one shocking revelation after another. Involvement in religion has been replaced by "interest" in religion. Historical Protestantism with its religious particularity has been replaced by a new national faith, "religion-in-general", with its own "packaged diety" and a new source of redemption — "the American Way."

Here, truly, is a book that will shake the foundations of pious complacency. It is imaginative, penetrating, provocative, and prophetic! As the publisher says, "Clearly, *THE NEW SHAPE OF* (CONTINUED ON PAGE FOUR)

sion, it was apparent by the end that this was no sterile bureaucracy. The "upper echelons" at least were very conscious of their mission and deeply committed to their Lord. But what of the toiling masses in the office? Here I could form no opinion. Time forbade us to linger and talk to the staff on our tour through the Inter-Church Center. Suffice it to say that I was impressed by the magnificence of the appointments, as I had been by the high quality of the lunch served in the cafeteria.

Reflecting upon it all in Canal Street that night, it was obvious to me that to remove the drunk from the gutter and the knife gang from the streets, we need an organization. But should we ever deify it, we are lost. The best treatment for the New Wine of the Gospel is not to store it at all, but to distribute it and drink of it. The typewriter has its place in the church, but we cannot prefer it to the doorbell. No amount of secretaries could reach the suicide who flung herself from the building opposite as we visited the Inter-Church Center.

LETTER FROM PRISON

By George Kandle

You talk about frontiers — here's a real one, the New Jersey State Prison in Trenton. Some weeks ago a three-person team from the Evangelistic Fellowship went to conduct a service of worship for the Protestants in the prison. Afterward, we held a half-hour voluntary discussion period on the subject "Knowing God Personally." There were three discussion groups, each one led by a member of the team. This letter is the product of one of the men whom I met in the discussion group. It was a simple response to the message which God spoke that morning and it has much to say to the people of our community. We submit it to further his hope that "ministers could know what we humans really need."

Dear Brother in Christ:

I have thought much today of your confession and testimony at the service this morning and will remember in prayer that you may be humbled under the mighty hand of God and used by Him for His glory.

I say "humbled" because so much of today's religion is merely intellectual assent, humanistic compromise, and a lip service to a faith which doesn't exist in the heart. Out of the heart are the issues of life and unless your entire being is under subjection to Christ, you cannot know it. What you felt in our service were the prayers of our Chaplain and ten to fifteen men who have dedicated themselves to Him, who know Him personally through prayer, through suffering, who have humbled themselves before Christ and like the woman who washed Christ's feet with her tears and hair, know the joy of full forgiveness. I know, I am one of them.

Why am I writing this to you? As you were "fooled" by your thoughts of what men in prison are like, so can you be "fooled" by men who go about in the world with a facade of kindness, intelligence, seeming righteousness, living before the world a life of respectability and you, never dreaming of the misery, the fears, the doubts, the hidden sinfulness, the self-condemnation for compromise with what they know to be wrong and yet fearing to expose themselves for the weak humans they are. Why do I say this? I, too, was this man.

But the tragedy is that the world is full of similar situations. I know friends of mine who underneath are the same and the joy of living is surely being missed. Oh, that ministers could know what we humans really need. It isn't more organization, it isn't more buildings, it isn't more theology, more intellectual sermonizing, it's just the simple gospel of the love of Christ, the forgiveness of Him who died for us. The blessedness of a life given over to Him, of believing that prayer can change things, that we can "rest" in Him.

Out of this "tragedy" of prison, my heart has joys it could never have known. Helpless here, yet prayer has taken care of all my beloved wife's problems, our years of love and marriage have grown deeper than before; in loneliness, yet prayer has changed it and brought peace and I can rest all my past, my present, and my future with Him. I hope to leave in April, Lord willing, but when I go, I go with no doubts, no tears, with a future completely to be taken care of by Him.

Yes, I know, it sounds so simple, and yet what it takes to know it. The mind can never rationalize it, mere books will never teach it, but only a heart and mind humbled and willing to listen to God as He speaks through His word can find it.

I pray that the Lord may lead you into a fullness with Him and that you may preach with power, not of yourself, but of Christ.

Sincerely in Him,
(Name withheld)

IKE AND ULYSSES

By Craig W. Cashdollar

In an election year, politicians frequently make public statements which obviously are not based on all the facts, although there is some truth in them. A case in point is one by Senator Wayne Morse of Oregon, regarding the performance of President Eisenhower. Senator Morse, an outspoken opponent of the Eisenhower Administration since he bolted the Republican party, has announced that he is a candidate for the Democratic nomination this year. He has said, in effect, that Mr. Eisenhower's performance as President has made General U. S. Grant look like a statesman. A brief comparison of the behavior of the two military heroes with regard to Cuba reveals just how unfounded is the remark by candidate Morse.

History has already proved that President Grant owed the greater part of his success in office to six cabinet appointees. He and the country were fortunate, indeed, to have at their service one Hamilton Fish, Grant's third choice for the State Department. How much Grant relied on Fish is indicated by historians Morison and Commager: "To Fish must be ascribed responsibility not only for the signal achievements of the administration in the field of foreign affairs but also for preventing many egregious mistakes in domestic policies." Grant entered the White House in 1869 "with less equipment for the Presidency than any predecessor or successor," a virtual indictment of the man whose "statesmanship" Senator Morse places above that of President Eisenhower.

During almost all of Grant's two terms of office, American foreign relations were in a critical state. One of the most delicate problems was the outbreak of revolution in Cuba, which threatened to involve the United States in war with Spain. In fact, if Grant had not been so concerned

with the annexation of Santo Domingo (the Senate refused to ratify the treaty), Secretary Fish might have been unable to preserve peace with Spain. Fish permitted Grant to exhaust himself on his Santo Domingo project while he dragged out diplomatic negotiations with Spain. By 1871 the Cuban crisis was weathered.

The Cuban newspaper *Revolucion*, organ of Fidel Castro's 26th of July movement, has attacked American foreign policy under President Eisenhower. President Eisenhower's Madrid meeting with Generalissimo Franco last month (on Ike's goodwill tour) was called immodest and worse. *Revolucion* also accused the U. S. of "threats and petitions for economic aggression, daily bombings of our cane fields by planes based in the United States, the campaign to discredit the revolutionary republic from headquarters in Washington." Secretary of State Herter has given assurance that there is no idea of U. S. military intervention in Cuba, but we are prepared to hold our Guantanamo naval base against any "major enemy power."

At last Tuesday's news conference, President Eisenhower expressed concern and perplexity at these editorial blasts from Cuba. Ike said that we plan no economic reprisals against Cuba, since the U. S. likes Cuban people and covets their friendship. Grant contributed to American diplomacy by appointing Hamilton Fish to the State Department; Eisenhower is making one of the greatest efforts for peace the world has ever seen.

EVENING PRAYER

(CONTINUED FROM PAGE ONE)

with Professor Macleod, President McCord and the Religious Affairs Chairman, George Haines, who have encouraged the proposal.

In committee work, the Chapel Deacons have formulated their concept of the purpose and nature of an all-Seminary evening service of worship, and how it may be carried out in a satisfactory form of worship in which each student leader, regardless of his theological and cultural sympathies, may feel free to contribute. The Deacons will present their specific suggestions to the Student Council February 8 for approval. In particular they will recommend starting September that each member of the Middle class be invited to lead one evening service. For the third term this year they suggest that the members of the Student Council and the Deacons take this responsibility.

But why have an evening service of worship, and why call it Evening Prayer? Haven't we already Morning Chapel? To give the day back to God is simply Christian, and good Calvinism — to give it back with thanksgiving and self-examination. Such a purpose, at 10 p.m., meant to the Deacons a devotional service in various arrangements of scripture, prayer, hymns, and a reading or brief meditation — hence, Evening Prayer.



Singleton hits for 2 in Thursday's game.

Varsity Dumps Biblical

By Ron Ohlson

After watching the classy play of McGuire AFB, Biblical Seminary's team looked like something off a sandlot as PTS stomped a mudhole in them 88-63 on Jan. 28. Everyone got into the act as Selleck cleared the bench in the lop-sided win.

The first half was a doozy as Gray slopped in 15 points with his notorious jumpshots, Selleck pumped in 12, and Singleton and Davis both collected 8. Anderson and Berryman also threw in a couple for the men from Stuart Hall. Biblical's fleet little guards, Gomar and Gill, kept the purple boys in the game, splitting 18 points between them. The half ended with PTS prancing and Biblical panting, 57-28.

Evidently Biblical must have shot Gomar full of adrenalin for he came out red hot the second half, hit 6 buckets and a pair of gift tosses to wind up with 24 points, but it wasn't quite enough. Selleck and Gray took to the bench after hitting 2 shots apiece, Big Sing played on for 5 points, Gronhvd got his usual 2, and Glazer, the free throw ace, connected for 3, as did his side-kick Davis. Anderson with 6 and Cunningham with 2 made the half a real community effort.

Gray was high man for PTS, followed by sick Selleck with 16 and Sing with 13. I like the hustle turned out by Jer Berryman. He is only a wet-nosed junior and should be a bright spot on next year's varsity. All in all, it was a sloppy game, but good practice for the big ones ahead. Score: PTS Varsity 88, Biblical Seminary 63.

BOOK REVIEW

(CONTINUED FROM PAGE TWO)

AMERICAN RELIGION puts religion under the same scrutiny as THE ORGANIZATION MAN did business, and THE LONELY CROWD did current society." Reviewed by Ernest W. Bartow.

McGUIRE AFB BOMBS VARSITY

McGuire Air Force Base's eleven-man Jet Bomber buzzed into Whitley Gym Monday night, and in a running dogfight, shot down Princeton Seminary's shabby Piper Cub, 83-70. McGuire, in their snappy tax-paid uniforms, were so deadly accurate in their shooting that if it had not been for an All-American pilot at the controls of Princeton's Piper Cub team, we might well have left it in the locker room.

It was touch and go in the first half, with Bob Gray hitting his first 4 shots and Selleck pumping in 16 from the outside and 5 from the line. McGuire hit everything they shot and wound up ahead at the half, 42-37.

The second half opened with the Flyboys scoring first, but then McCord's lads got hot. McGuire bobbled their passes. Selleck and Russ Davis (who did an outstanding job of ball handling) stole the ball 4 times and hit on fast breaks, and with 9 minutes to play, Davis hit a jump shot to knot the score at 60-60. That upset the well-drilled Air Force team. They plugged in their JATO units and 2 minutes later the score was 68-60. PTS could not penetrate the DEW line-type defense and Selleck had to pump them over the top on long set shots. He wound up with a 69% shooting average and a lousy 42 points. With a minute to go the reserves went in, McGuire strafed them for 9 quick points and the game ended on Cunningham's jump shot. Final Score: McGuire AFB 83, PTS Varsity 70.

TABLE TENNIS

A table tennis tournament, open to all, including women, will begin the week of February 15 and continue into March. There will be singles, doubles, and mixed doubles. Dorm residents are asked to sign up through their representative; off campus people should sign the list in Stuart Hall.

OFFICIAL ANNOUNCEMENTS

• The Industrial Evangelism group, meeting under the direction of Henry D. Jones, a minister in the industrial frontier in Japan, will meet Monday, February 8 at 7:30 p.m. in the Stevenson Lounge. There will be a speaker from the Rutgers faculty.

NOTICE

The *Seminarian* is happy to announce the addition of a private phone to its offices. The number is WA 1-8690. The deadline for articles is Monday, 5:00 p.m. and announcements Tuesday noon. Office hours: Monday 1:00-3:00 p.m. Tuesday 2:40-3:30 p.m.

CAMPUS CALENDAR

Sunday, February 7

11:00 a.m. University Chapel: Dean Gordon

Monday, February 8

6:00 p.m. Student Council, Small Dining Room, Campus Center
7:30 p.m. Meeting on Industrial Evangelism, Stevenson Lounge, Campus Center
7:45 p.m. Intramural Basketball: Brown vs. Hodge, Whiteley Gymnasium

Tuesday, February 9

9:00 a.m. Chapel Leader: Dr. Blizzard
4:40 p.m. Department of History, Board Room, Speer Library
7:45 p.m. Community Artist Series: The Westminster String Ensemble, Nicholas Harsanyi, Conducting, Main Dining Room, Campus Center

Wednesday, February 10

9:00 a.m. Chapel Leaders: Messrs. Ted R. Little and Donald K. Lundgren
12:30 p.m. Faculty Luncheon, Alumni Room
6:00 p.m. KOINONIA: Small Dining Room, Campus Center
8:00 p.m. Varsity Basketball: at Union Seminary, New York
8:00 p.m. Lecture: Professor J. S. Whale, "Satan and Christ," 10 McCosh, University

Thursday, February 11

9:00 a.m. Chapel Leader: Mr. Massa
10:30 a.m. Committee on School of Christian Education, 222 Speer Library
11:00 a.m. Intramural Basketball: Off-Campus vs. North-South, Whiteley Gymnasium
11:30 a.m. Campus Life Committee, Board Room, Speer Library
4:40 p.m. Committee on the Ministry, Board Room, Speer Library
8:00 p.m. Lecture: Professor Gilbert Hight, Columbia University, "The Anatomy of Satire," 10 McCosh, University

Friday, February 12

9:00 a.m. Chapel Leaders: Messrs. Joseph W. Martin and Griffith C. Matthews
3:45 p.m. Married Students' Retreat, Diocesan Conference Center, Radnor, Pennsylvania
7:30 p.m. Intramural Basketball: Alexander vs. Brown, Whiteley Gymnasium

Sunday, February 14

11:00 a.m. University Chapel: The Very Rev. Francis B. Sayre, D.D., Dean of the Washington Cathedral

THE Seminarian

VOL. X, No. 17 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, FEBRUARY 12, 1960

THE STONE LECTURES:

A Review

By Otto A. Piper

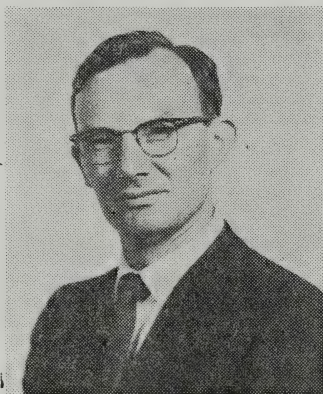
Listening to the Stone Lecturer during the past week was a particular delight, because perfect diction did not serve as a cloak for trivialities but rather gave expression to profound and scholarly thought. The historical survey of the liturgy in the Reformed Churches, which manifested Dr. Hageman's thorough scholarship and width of perspective, no less than his exemplary gifts as a teacher, was apt to remind the audience how spotty and erratic the interest in the liturgy has been in the Reformed Churches. It is only recently that the leaders in our chapel services are required to follow a minimum of liturgical order, and the way many students make their selection of materials for that occasion bears painful witness to their lack of understanding of the function of the liturgy. It is doubly regrettable, therefore, that so few of the undergraduates showed up in the audience. I think Dr. Hageman hit the nail on the head in emphasizing that liturgical indifference and intellectualization of the faith go hand in hand.

Strasburg vs. Zurich

The historical survey reminded one again that unlike the Lutheran churches those of the Reformed tradition have never been able to fully overcome their dual origin. The names of Zwingli and Calvin cropped up constantly, as the speaker traced the history of the Reformed liturgies from the sixteenth century to the present day. Zürich, with its humanistic background on the one hand and the Anabaptist influences on the other, was inclined to concentrate upon the teachings of God's word, with only four celebrations of the Lord's Supper each year. Strasburg, on the other hand, reflecting Lutheran influences in its liturgy, grouped the whole Sunday service around the Eucharist. Whereas in the Zwinglian tradition the worshippers remember what Jesus Christ has done for them, the services at Strasburg were animated by the assurance of the Lord's presence. Calvin was deeply impressed by his experience in

(CONTINUED ON PAGE 3)

PROF. HICK INAUGURATED WED.



John H. Hick

CHALLENGE LECTURE TUESDAY

The second lecture in the annual "Challenge to the Church" series will be given by Dr. Frank Graham, India-Pakistan Mediator of the United Nations, Tuesday, February 16 at 7:45 p.m. in the Campus Center Auditorium. Dr. Graham's topic will be "The United Nations in the Atomic Age."

Dr. Graham brings a background and distinguished career in the fields of education and public affairs, both national and international. He graduated from the University of North Carolina, received his Masters and Litt.D from Columbia University. He holds honorary doctorates from Duke University, William and Mary, Harvard and Princeton, among others. He began as an instructor of English in the Raleigh high schools, moved into higher education as a Professor of history and then President of the University of North Carolina and thence into public affairs. He was a member of several advisory committees to the President, the Special Advisor to the Secretary of State on Indonesian Affairs, organizer and first president of the Oak Ridge Institute for Nuclear Studies, and appointed to the U. S. Senate from North Carolina in 1949-50.

The inauguration of the Reverend John H. Hick, as the Stuart Professor of Christian Philosophy in Princeton Theological Seminary will take place at 7:45 p.m. on February 17, in Miller Chapel. Included in the service will be the main address by Prof. Hick, "The Idea of Necessary Being," and elements of a brief service of worship. Members and friends of the Seminary and Princeton borough are invited to attend both the service and reception following, in the Campus Center.

Before his appointment to the Seminary faculty last spring, Prof. Hick was a professor in the Sage School of Philosophy, Cornell University, where he served from 1956, teaching upper class courses in Christian ethics, and graduate seminars in the Philosophy of Religion.

Native of England

Prof. Hick was born in Scarborough, England and attended University College at Hull, and the University of Edinburgh where he was graduated with the M.A. degree in 1948. He received the D.Phil. in 1950 from Oxford University where he was Campbell-Fraser Scholar. From 1950 to 1953 he studied in Westminster Theological College at Cambridge, where he received the B.D. degree. He served as minister of the Belford Presbyterian Church, Northumberland, England, from 1953 until he was called to the Cornell University faculty.

Author

Prof. Hick has written articles for the *Scottish Journal of Theology*. He is the author of *Faith and Knowledge*, published in 1957 by the Cornell University Press. At the Seminary, he is teaching courses in the Introduction to Christian Philosophy, Contemporary Philosophy and the Christian Faith, and Contemporary Critiques of Christianity. Prof. Hick, his wife and their three children reside at 60 Stockton Street.

In 1951, he was appointed to his present post in the United Nations.

The "Challenge to the Church" series is designed to confront us with issues facing modern man that we might become more sensitive to the frontiers to which we are called to minister.

The Seminarian

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\$10 MILLION FOR NATIONAL PRESBYTERIAN?

This past week 35 students attended a protest meeting over the proposed new National Presbyterian Church — going for 10 million dollars. The issues were narrowed to two — the motive for such an undertaking, and the way the money is to be raised.

If National Presbyterian is guilty of trying to raise a higher steeple than the next church, the ecclesiastical keeping up with the Joneses (in this case the Roman Catholics and Episcopalians), so are we.

Many in this meeting came from churches running under the same motivations (if National Presbyterian is). We have built church structures far in advance of our needs; we have yielded to the pressure of keeping abreast of other churches in facilities; we have used "unsanctified" money to do it. Maybe our gym will seat only 500 instead of 3000, but it's only a difference of degree, not kind. Niebuhr would have a field day pointing out our communal sins to which we turn a blind eye.

Someone suggested we solve the problem by putting a Presbyterian nave in the Episcopal Cathedral in Washington. Others have wondered if indulgences will be sold to foot the bill.

To those of us who feel strongly against this new cathedral, may we suggest that we protest first to ourselves and repent of our own false values. Perhaps this may be an example to us as future ministers when we are faced with similar programs. The walls of the great Council Church at Ephesus can barely be seen above the shrub-growth today. Hagia Sophia in Istanbul is a Muslim museum. San Pierre's in Geneva still has its cruciform structure filled with pews, its great stone vaults lifted only by a small table, a vase of flowers, and an open Bible.

National Presbyterian Church may be a great symbol of faith or an idol of this status-seeking age. We are not in a position to judge. "The mills of the gods grind slowly but they grind exceedingly fine."

TRIVIALITIES

We have just read part of a book used in the Middler music course, *The Gospel in Hymns*. This is the worst text we have seen since high school. The author has a running polemic against Calvinism in any form and glories in his liberalism *ad nauseum*. The book is filled with trivialities. The pictures (which are one good feature) are all explained with lengthy captions on a sophomore level. We are challenged by such things as "Find the martyrs" in one cut. Watt's theology, our author claims, "outrages our sense of justice, contradicts our reason, makes God a monster, Christ a play-actor . . . and robs man of his freedom without which a moral life is impossible." How could such a distorted view of God produce the hymn, "When I Survey the Wondrous Cross?" Our author hasn't the faintest idea, he blames its popularity on Watt's "imagery, insight and passion."

Throughout we are faced by quips such as this one contradicting the Wesley's biblical eschatology — "Individuals separately must be saved, but only as a means of saving the United Nations on earth" — and this one on Watt's religious experience ("Fell under considerable conviction of sin") — "Poor boy! He ought to have been playing more ball." — and Calvin, "He was a tyrant in discipline as well as in theology."

To read such irrelevance and theological naivete along with a complete hostility to the great religious themes and experiences which produced our hymnody is at best angering and at worst offensive. If there is nothing better on our hymns, it's about time the Princeton faculty produced a book worthy of our attention (Professor Hope?). The great possibilities of the subject are lost among trivial, irrelevant, biased writing in this text which makes it far below seminary level. The Editor has one slightly used copy for sale at half price.

LECTURE ATTENDANCE

It is no secret that the Stone Lectures were poorly attended. The pressure of a short second term with many academic demands largely accounts for this. We understand that a change in the schedule by setting aside a week without classes for the Stone, Warfield and Missions Lectureships is under consideration.

We heartily support such a move. With a man like Dr. Hageman on campus, it is a shame that more are unable to attend. A week between terms (or semesters) would allow most of us to be there. True, some would leave the campus, but if the topics are relevant and the speakers top-flight the response will be accordingly.

THANKS

In the latest *Princeton Seminary Bulletin* the "New" *Seminarian* is announced to alumni. As well, Professor Hendry's review of the Missions Lectures is quoted at length and an article by Dr. Wilson is mentioned. We are happy to be of service to the *Bulletin* and hope to continue to be. Thanks for this generous recognition!!

LETTERS TO THE EDITOR

A Seminarian's Mother Goose

"Preacher Johnny,
Sharp and funny,
How do your sermons go?"
"On topics essential,
I'm quite existential,
With one-two-three points
in a row!"
"Baa, baa, speech student
Give us more projection."
"Yes, sir! Yes, sir!
But how was my inflection?"
Seneca

BOOK OF THE WEEK

If you've read *The Thundering Scot*, the outstanding biography of John Knox, you'll be particularly interested in the new **BOOK OF THE WEEK** by the same author, Geddes MacGregor, entitled *Corpus Christi*. It would be hard to equal MacGregor's brilliant and thorough analysis of the nature of the Church according to the Reformed tradition. The book comes to you with the sincere recommendation of Professor Barrois. The price is \$3.50 (regularly \$5.00).

CIRCUM CAMPUM

Winter term is the shortest and therefore the most crammed one of the academic year. However, this hasn't stopped some of the students and faculty from making important decisions and plans and engaging in certain non-academic pursuits.

. . . the McCords began the month of February by moving into the renovated, remodeled and redecorated 'Springdale,' one month late or eleven months early, depending on how you look at it.

. . . the Bill Bodamers began the month by welcoming a future D.R.E., Lisa Jean, born February 1.

. . . Duncan Watson, taking the clue from the early spring weather ("spring is when a young man's fancy . . .") wrote an important question and received a cablegrammed affirmative answer from Tertia LeRoux way down in South Africa.

. . . Arlo Duba, already looking to next year, has been appointed Assistant Professor of Religion and Assistant Chaplain at Westminster Choir College beginning next fall.

. . . Grace Gerdes solved the senior "what to do next year" problem by saying "yes" to Herb Hodgson.

. . . Ed Redkey received a Danforth Graduate Fellowship for a one year's internship on a University campus followed by graduate work.

. . . and all the rest of us just continued our daily routine of classes followed by study, study and more study, getting further behind all the time, wishing spring wouldn't come at least until we get through this term's finals, and hanging onto the flickering hope that it is always darkest just before it gets totally black.

. . . followed by one cheery note. Next Sunday is Valentine's Day — and February has 29 days this year, meaning . . .

PULPIT & TABEL

By Barbara Elder

Dr. Hageman, Stone Lecturer, undertook a synoptic view of the liturgical history of the Reformed churches. He stated that the purpose of his lectures was to "record the changing concepts and influences which make up the liturgical history of the Reformed churches . . . and to attempt to discover when, how, and why the Reformed churches lost interest in their liturgical heritage and under what auspices they began to recover it."

From the moment of their birth the Reformed churches had a consuming interest in the question of public worship. The creation of a new liturgy was regarded as necessary by our Reformed forefathers.

Dr. Hageman carefully defined "liturgy" as "what a congregation says, either through itself or its ministry, in its act of worship," and "ceremonial" as "the way in which it is said — the gestures, actions and settings which accompany it."

"From the beginning the Reformed churches, though modest in their ceremonial, were fully liturgical . . . Their (our Reformed forefathers) concern was with the dogmatic of worship, that their liturgy should be an adequate and accurate expression of their theology."

Dr. Hageman, in his first lecture entitled "A Tale of Two Cities," told how all of the worship of the Reformed churches can be traced back to one of two cities: Zurich, (the Zurich tradition having been almost the single creation of Ulrich Zwingli) and Strasbourg (John Calvin).

"In the theology of the Reformed Churches we think much of Calvin and little of Zwingli. But if it be true, that liturgy is the most commonly experienced form of theology, I wonder whether we do not need to revise our point of view. In so far as theology is shaped by liturgy . . . it could be said that Zurich has been of greater influence than Strasbourg or Geneva."

In the second lecture "Into The Shadows" Dr. Hageman traced the churches from the beginning of post-Reformation time when there was a fixed liturgy to be used without variation or exception, to the opening of the nineteenth century when "the situation in the worship of the Reformed Church could be described in this way. In those places where the liturgy had been preserved as more than a museum place, it had been altered into an expression of what could be called least common denominator religion . . . A few sacramental forms and the skeletal remains of an order of service were all that were left to witness to the historic fact that the Reformed churches had once had a liturgical life."

Anyone surveying the liturgical life of the Reformed churches in the year 1820 could have justifiably concluded that it was just about at an end. "But the facts were that the Reformed Church at that point stood on the threshold of a liturgical

development greater and more productive than anything it had ever known."

In "The Gothic Age," Dr. Hageman pointed out that liturgical recovery was for the most part carried on by "sober and serious-minded men who studied hard and knew what they wanted."

"To realize how much in our liturgical life today which we take for granted we really owe to these pioneers of the nineteenth century, we have only to imagine, what worship was like in our churches before they came on the scene. No stained glass windows, no Gothic churches, no vested choirs, no response, no organs . . ."

"It cannot be denied that the nineteenth century recovered the form which preceding centuries had lost or abandoned. But the theological content of the form was still where it had been: the liturgy was still an orderly and impressive way of doing things, no matter what the theology . . . The Reformed churches still had to discover what could be called the theology of liturgy."

The fourth lecture Dr. Hageman entitled "The Liturgy Grows Up." He traced the stories of those men who began to "ask why we do what we do" and listed the milestones of recovery of the past twenty years. From these accomplishments he concluded that ". . . it becomes obvious that we have been living in the most liturgically exciting and creative period in the history of any of the Reformed churches."

Dr. Hageman evaluated the liturgical history of the Reformed churches in his last lecture, "Toward a Reformed Liturgic." "The cardinal point about Reformed liturgics is that there is no one liturgy for the Reformed Church, valid at all times and in all places. We do not have and, if we are true to ourselves we never shall have, a Reformed Mass that will be identical in Amsterdam, Geneva, or Pittsburgh (to name but several of our capitals!) Nor shall we ever see a Reformed *Book of Common Prayer* undertaken by the Alliance of Reformed Churches. No, all that we have or ever can have in Reformed liturgics is the response of the congregation to the redeeming act of God in Jesus Christ. And the form of that response can never be finally fixed . . . But this response of the congregation must be conditioned by three factors . . . I shall call them the Biblical factor, the Reformed factor, and the ecumenical factor."

The Biblical factor: "We are the Church under the Word, the Church whose life is determined by Scripture and Scripture alone . . . The time has come for us to bring our liturgical life under the scrutiny of that Word, even if it means sacrificing some of our most cherished liturgical practices and traditions. And when we do that we cannot escape the fact that Word and Sacrament together are the ways by which Christ meets His people in worship."

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THE STONE LECTURES:

(CONTINUED FROM PAGE 1)

Strasbourg, but succeeded only in part in replacing the older Zwinglian liturgy in Geneva, which was backed by the authority of Farel. The result was a compromise in which the ideas of Zurich predominated. With the growing prestige of Geneva, her liturgy became the model for the other Reformed churches. That explains the otherwise perplexing fact that in their historical development some churches tended toward the intellectualistic type, often coupled with rigid austerity, while others attempted to do justice to the theological realism which Calvin had bequeathed to his followers.

Criterion

The principal criterion for a good liturgy, according to the speaker, is its theological soundness. He showed little mercy for modern liturgical reformers who start from antiquarian interests and borrow elements from the ancient church or the heritage of other denominations according to their personal taste. The Sunday worship is not meant to be a museum of liturgical recollections of the liturgists. Worse, however, than the work of these antiquarians who at least may happen to stumble upon theologically relevant materials is the effort of those who use the liturgy as a means for beautifying the worship. More music, more ceremonies, more poetry, more objects of art are introduced for no other reason than to entertain the believer instead of edifying him.

Is it possible to create modern liturgics which are in agreement with the theological tradition of the Reformed churches? The Stone lecturer answered emphatically, yes! Two requirements must be fulfilled. First of all, the liturgy must give expression to the presence of Christ in his congregation. Its normal form is the service centered around the celebration of the Lord's Supper, for without the awareness that the Lord is with us and we with him, our worship becomes man-centered. Hence, on the Sunday on which no communion is distributed, the offering as a response to Christ's self-offering must form the center. Gratitude is the mood in which we apprehend the Savior's presence. Secondly, the arrangement of the liturgy must be in accordance with the Reformed theology. Particularly interesting in that respect was the speaker's demand that, following Calvin, the commandments should be placed behind the action of grace, as the means by which the believer's gratitude becomes articulate.

In conclusion, Dr. Hageman sounded three warnings. First, the liturgy is that portion of worship which gives expression to the spontaneity of the congregation. Thus the laity must become aware of its role in the liturgy and it must be given an appropriate opportunity of partaking in it. Secondly, there is no room for a uniform liturgy in the Reformed churches. Liturgies, as in the past, must

(CONTINUED ON PAGE 4)

McGuire Edges Varsity

It was the Triumph of Grace, but with due respect to Karl Barth, Graham helped also, for the two McGuire AFB guards, Grace and Graham, bunched 33 points between them to squeak past PTS 76-51.

McGuire, its 22-7 record at stake (PTS 3-1), crowded Selleck so that he was unable to get away his set shot accurately, and that was the story of the contest. PTS led 11-10 after 3 minutes of play, but then the famine hit. Finding the hoop for Princeton was like looking for a pair of blue jeans in Rockefeller's closet, and 5 minutes later PTS still had 11 points. Meanwhile the Flyboys had made gluttons of themselves and the score was 27-11. That was the margin of the ball game.

Russ Davis played by far his best game, hustling in 6 field goals and 2 free tosses and winding up with 14 points. Selleck was high scorer of the game with 24, but it was 2 better guys against 8 good guys and the PTS Piper Cub crashed and burned. Score: AFB 76, PTS 51.

THE STONE LECTURES:

(CONTINUED FROM PAGE 3)

grow out of the spiritual experiences and the particular situations of the various churches. Thirdly, any liturgical reform must be born out of the life of a living church, not in the study of a pastor or professor, and it must develop in constant contact with the liturgical life of other churches. This means it has to be remade all the time.

Listening to Dr. Hageman was a delight, but one mixed with a gnawing feeling of dissatisfaction over the amazing inference made of the Reformed churches have shown in liturgical matters. But there is hope, too. It was gratifying to have the speaker assure us that the United States of America has every opportunity to live up to the challenge of the liturgical movement.

PULPIT AND TABLE

(CONTINUED FROM PAGE 3)

The Reformed factor: "... our liturgy must be expressive of those insights which are part of our theological inheritance ... But more specifically our liturgical life must witness to the priesthood of all believers. That worship is not the task of a special class, performed by them while the rest of the congregation simply stands and watches, but rather the corporate task of the entire Christian fellowship is one of our principal Reformed emphases."

The ecumenical factor: "... the Reformed churches, if they really understand themselves, have every reason for being among the most liturgically creative. Bound by no tradition, obedient only to the Word of God, we have the chance to show how the ecumenical pattern of Christian worship can be used to express the responses of twentieth century man to his Redeemer."

WOBBLIES SPILLED

The big M at PTS is neither Mercury nor Moses: it stands for McClure, Tennent Hall's basketball ace. Playing with the agility of a gazelle, the determination of a bulldozer, and the shooting accuracy of a Commando, she led her crack Tennent Trotters to a smashing 20-16 victory over the Wobbly Wives.

With jumping Judy Kingston working the post, McClure teamed with fast breaking Lois Montelius to sink 5 field goals in the first half. The Wobbly ones, led by Andrea Nostbakken (optioned from Canada) and jazzy Joan Glazer, amassed 8 points on a combination of incredible plays.

In the second half the Trotters began to pull away. Mighty Mary found the cords with 2 more layups to widen the gap 14-8. Then, Loy "Stilt" Carrington, best coordinated of the curvaceous Wobblies, drove in for a layup and put the wives back in the fracas, 14-10. After the big M had dunked another lay-in, the Wobblies took drastic defensive action: Bush, Elder and Dawes got together and decked McClure. Before hundreds of screaming fans, the weary star left the game with 14 points. This gave new life to the wedded lovelies: Slippery Sarah Stevens got loose for 2 and Glazer equalled her old man with 2 more. However, Creamer, Pakosh and Enns held fast on defense, and with Marilyn Miller blooping a shot from the corner and lovely Lois collecting a layup, the Trotters held on to down the Wobbly Wives, 20-16.

Council Backs Deacons

Student Council at its February meeting approved the Chapel Deacons' proposal for Evening Prayer. Contrary to the proposal made by the Deacons, the Council favored Miller Chapel as the place of meeting over the parlor of Alexander Hall. After a heated debate as to whether or not the bell should be rung to call the service, the majority stood in favor of the proposal, saying that it was in the context of our Reformed heritage. The negative vote was loud in its arguments, but not quite loud enough.

Concerned over the feelings concerning the visit to the Boards, President Held appointed a committee to evaluate the relative merit of the annual visits.

Charles Dreyer, chairman of the United Fund Drive, reported to the Council that the drive had been very unsuccessful with the primary weakness due to the response of the off-campus students. Four members of the Council were appointed by Tim Held to work with the United Fund Committee to see what may be done to improve the support of the needy projects.

Bill Causey for the SEA reported that Walter Reuther had been unable to accept the invitation to speak here this year due to previous engagements. "It is hoped," said Mr. Causey, "that Mr. Reuther may be able to come next year."

Student Council will meet Monday, February 29, at 6:00 p.m. in the Small Dining Room.

CAMPUS CALENDAR

Sunday, February 14

11:00 a.m. University Chapel: The Very Rev. Francis B. Sayre, D.D., Dean of the Washington Cathedral

Monday, February 15

7:45 p.m. Intramural Basketball: North-South vs. Hodge, Whiteley Gymnasium

Tuesday, February 16

9:00 a.m. Chapel Leader: Dr. Gapp
4:40 p.m. Field Work Committee, Field Work Office, Administration Building

7:45 p.m. CHALLENGE TO THE CHURCH: Address, "The United Nations in the Atomic Age," Dr. Frank P. Graham, India - Pakistan Mediator, United Nations, Campus Center Auditorium

Wednesday, February 17

9:00 a.m. Chapel Leaders: Messrs. Kenneth J. Matthews and A. Carl May

12:30 p.m. Faculty Luncheon, Alumni Room

6:00 p.m. World Mission Fellowship, "Christianity and Communism," Small Dining Room, Campus Center

7:45 p.m. Installation of Professor John H. Hick, Miller Chapel

8:00 p.m. Lecture: Professor J. S. Whale, "Sacrifice and Atonement," 10 McCosh

Thursday, February 18

9:00 a.m. Chapel Leader: Mr. Bodamer
10:30 a.m. Faculty Meeting, Board Room, Speer Library

11:00 a.m. Intramural Basketball: Off-Campus vs. Brown, Whiteley Gymnasium

7:45 p.m. Varsity Basketball: The Seminary vs. The University Junior Varsity, Whiteley Gymnasium

8:00 p.m. Students' Wives Fellowship, Tennent Hall

8:00 p.m. Lecture: Professor Gilbert Hight, Columbia University, "The Anatomy of Satire: Diatribe," 10 McCosh

Friday, February 19

9:00 a.m. Chapel Leaders: Messrs. Robert N. McCleery and David B. McDowell

3:45 p.m. Tennent Hall Retreat, Diocesan Conference Center, Radnor, Pa.

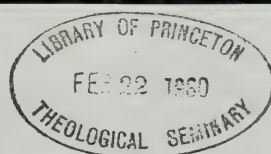
7:30 p.m. Intramural Basketball: Alexander vs. Hodge, Whiteley Gymnasium

Sunday, February 21

11:00 a.m. University Chapel: Dean Gordon

OFFICIAL ANNOUNCEMENT

The Brazilian students invite the community to see the English-speaking film "Aquarelas do Brasil" a prize winner at Cannes in 1958, Thursday, February 18 at 6:45 p.m. in the Campus Center Auditorium.



THE Seminarian

VOL. X, No. 18 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, FEBRUARY 19, 1960

CLINICAL PASTORAL EDUCATION

By Edward S. Golden

Princeton Theological Seminary is justifiably proud of its student response to clinical training programs in institutions for the mentally or physically ill. During the summer of 1959 twenty-one students from Princeton participated in clinical programs in hospitals in Boston, Houston, Louisville, Trenton, Denver, Topeka, Winston-Salem and near-by Skillman. Year by year the interest of our students has increased because those returning attest to the values they have derived.

Values

The values of clinical pastoral education may briefly be summarized under four headings. First, the student has an opportunity to serve those who are critically ill: mentally or physically. Those who are ill have been broken under the strain of contemporary living, or have fallen victim to disease or accident. In any case, the student is given an opportunity to communicate the Gospel of Jesus Christ through a variety of means that provide reassurance, healing, support and redemption. Secondly, the student is supervised by a carefully trained chaplain or chaplains, as well as by medical personnel. Each student finds his work carefully and understandingly assessed as to his motives and skills, and comprehension of the problems presented. In this clinical setting the student learns through his mistakes and has the opportunity to overcome his shortsightedness in working with his patients.

A clinical summer provides for the student, in the third place, an opportunity to integrate his theological studies with practice. The student encounters the realities of sin, hostility, estrangement, anxiety, guilt, and death with their accompanying emotions and rationalizations. Through study, discussions, research, meditation and soul-searching the student attempts to make sense for himself and his patients the meaning of the Christian faith. Finally, through the struggle of serving, being supervised, learning and unlearning, assimilating and integrating the

(CONTINUED ON PAGE FOUR)

TILlich DISCUSSED

Mr. Sam Keen, Instructor in Christian Philosophy, who studied under Paul Tillich at Harvard will lead a discussion on the Christology of Tillich at a Theological Society meeting held on Wednesday, February 24 at 7 p.m. in Stevenson Lounge.

Tillich's theology, as such, has been neglected in this seminary up to the present. Next term there will be a course on his thinking, and Tillich himself is presenting a "Challenge to the Church" on March 21. The Theological Society meeting will be an opportunity to get to understand some of the critical views of this great theologian and to air them in open theological discussion.

FUND DRIVE

United Fund Drive collections will end officially with the exit of the March lamb, according to Charles Dreyer, chairman of this year's Drive. At the meeting of the U. F. Committee on February 9, agreement was reached on the end of March target date, the need for a second appeal to off-campus students, and the desirability of eliminating person-to-person appeals in the final month of the Drive.

Chairman Dreyer expressed certainty that a second round of letters will be sent out by his committee to off-campus students. He said there is support for an appeal through the Wives' Fellowship to husbands who rarely open the mail. To date, only 51 out of 214 off-campus students (including graduates) have responded to the first-round letters sent out in November.

Orders to the Troops, George Washington, 1778

"To the distinguished character of patriotism, it should be our highest glory to add the more distinguished character of Christianity. The signal instances of providential goodness which we have experienced and which have now almost crowned our labors with complete success, demand from us in a peculiar manner the warmest returns to gratitude and piety to the supreme author of all good." *Washington's Birthday*, Feb. 22.

VISITING PROFESSORS

Buttrick, von Rad,
and Scherer

President McCord has announced the appointment of three Guest Professors, two for the next academic year and one for the 1961-62 academic year.

Professor George A. Buttrick, Plummer Professor of Christian Morals in Harvard, will teach the required course in Homiletics for Seniors during the fall term of 1960. One of America's most distinguished preachers and authors, Dr. Buttrick was for many years pastor of the Madison Avenue Presbyterian Church in New York before his appointment to the Harvard faculty.

Professor Gerhard von Rad of the University of Heidelberg will be a member of the Princeton faculty during the next academic year, giving graduate seminars in Old Testament Theology and two lecture courses in the B.D. program. Dr. von Rad will be accompanied by his wife and their twenty-five-year-old son, Ulrich, who will be a Visiting Fellow in Princeton University while completing his doctoral dissertation in geology. Dr. von Rad is perhaps the best-known Old Testament theologian of this generation.

Dr. Paul Scherer has been appointed Visiting Professor of Homiletics for the 1961-62 academic year. After a long career as pastor of the Holy Trinity Lutheran Church in New York City, Dr. Scherer became Professor of Homiletics in Union Theological Seminary. He is a noted author and lecturer and a brilliant homiletician.

TENNENT RETREAT

If you've missed the girls around this Friday night, it's because they are down at the Diocesan Retreat Center at Radnor, Pennsylvania for their annual retreat. They will be led in their discussions, on the theme "The Practice of Piety," by Professor Hendry. Miss Prichard will also take part in the retreat, leading vespers Friday evening. The retreat will close with a service of Holy Communion on Saturday morning.

The Seminarian

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THE FUND DRIVE: ROUGH ROAD

It is obvious from the report of the campus Fund Drive that it has failed to reach its goals. The question may rightly be raised — why? There is no simple answer.

Dr. Piper has suggested that our failure reflects the spiritual life of the campus and this seems in part to be true. We are not deeply concerned with the projects presented to us — not concerned enough to give. We are selfish in the use of our material goods.

Mr. Dohrenberg has pointed out weaknesses in the publicity for the drive. The propaganda was "irrational" ("Roll on with United Fund") and we have conditioned ourselves against this type of "impulse giving." In an academic community we need rational argument, not band wagon slogans.

Then, too, the mechanics themselves were not uniformly in order. In just casually mentioning the Drive's failure to an off-campus Middler, we were informed that no contact in any way whatsoever was made with him. There is no excuse for this.

If we feel that the Drive is significant, re-evaluation must be made of every facet before next year. Perhaps the various interest groups and dorm presidents could play a more active role in the publicity and execution of the drive — or even student council. There is a need to bring the drive into the center of campus attention more directly.

It is time we learned that even to know the truth is not to do the truth. We may be fully informed on the needs to which the Drive is seeking to minister and yet fail to respond. A purely rationalistic approach will fail and this points to the spiritual nature of the Drive. Our emotions, as well as intellects, must be appealed to and this is not necessarily wrong. To cut out emotion is to cut out all zeal, conviction, and vision. Reversing the order, we see this clearly in Jesus' words, "Where your heart is there will your treasure be also." Our hearts were elsewhere and our treasures with them. This Drive could have only a rough road and the end was hardly in doubt — breakdown.

RETREAT REACTION

By Tom Phillips

It seems to be a quite prevalent thought that the training and study in our seminary classes is of little value if we cannot use or communicate this training and study in actual church work. It is upon this basis that our field work department exists. Now this is being extended to take in the present interest in pastoral ministry in that we must be able to make the classrooms relevant to the counseling situation.

To those who would think that it is only in the usual 'church' situation or in the pre-planned counseling situation that we can seek to make our classroom experience practical, I would challenge these persons to the type of situation experienced by a few of the seminary couples this past week-end. These couples, gathered together to discuss the 'Message of the Manse,' found that their study in the Doctrine of the Church, the Doctrine of Redemption, Group Dynamics, English Bible, and even Greek Exegesis found a vital place in this time together.

At each moment during the week-end we were probably not aware that we were drawing upon these fields of study. I think that such a time as this, when we are forced to by the existential situation is of much more value than going into the structured 'church' or counseling situation where we think consciously about using, or not using, our classroom material.

Our first meeting together involved us

in a discussion of the family, in general, and the minister's family, in particular, with an introduction given by Dean Homrighausen. The motif of the entire week-end was group discussion. We continued with the topics of the role of husband and wife, and the 'message' of the family in the manse.

Each couple went home with different factual information, memories, and emotions. My interest here is to show how our classroom experience came into use. We had to draw upon our understanding of the Doctrine of the Church when we discussed the family in the church community. We had to have clearly in mind our concept of the church when we were trying to understand the place of the minister in his relationship with the congregation and in relation to his home and family. In our discussion of the roles of husband and wife we had to draw upon our own Doctrine of Redemption for we found ourselves dealing with the problem of the self-centeredness caused by sin, and then our ideas of individual redemption and sanctification. In discussing the 'message' of the manse we had to draw upon our concept of the Christian life, and our image of the ministry.

The subject of group dynamics demands separate consideration. The whole time was spent in the context of the group, as a group phenomenon. For our discussions we formed two groups which continued through the entire week-end. We could see each group acting and reacting as time progressed. Dean and Mrs. Homrighausen,

BOOK OF THE WEEK

"Jesus Christ came to redeem man where he is — one of these places being the campus with its broken noses, sleeping pills, hangovers, exam cramming and 'girlie' magazines." This is quoted from *The Gospel on Campus*, one of the new BOOK OF THE WEEK — oops, BOOKS OF THE WEEK recommended to you by Dr. Wilson. Both Charles McCoy and Neely McCarter worked with students at the University of Florida; in this forceful and shocking paperback they present a realistic approach to rediscovering evangelism for our time. (Regularly \$1.50, just \$1.00 this week.) In addition, Dr. Wilson also recommends Frank C. Laubach's classic *Channels of Spiritual Power*. It has been widely acclaimed as his greatest work, summing up his faith, philosophy, idealism and spirit — filled with anecdotes, case histories and stories. Regularly \$2.50, only \$1.75 this week.

HARSANYI CONCERT

A Review

By Frederick Preyer Gibbs

Last week's performance of Vivaldi's *The Seasons* by the Westminster Orchestra was another memorable presentation in the Community Artists Series. Under the direction of Nicholas Harsanyi, whose interpretation of this early 18th century opus seemed genuine and mature, the string orchestra responded to that interpretation and made it impressive throughout.

What was this interpretation? A clear elucidation of nature through a musical medium described in four sonnets Vivaldi himself is believed to have written. *The Seasons*, written by the priest-composer Antonio Vivaldi and written circa 1725 consists of four concertos for string orchestra. Unless these are regarded as forms of imitative music, *The Seasons* will lack all purpose and appreciation. The virtue of last week's performance is the result of Dr. Harsanyi's understanding of such program music, which not only tells a story, but imitates sounds, and describes moods and situations.

The listener could well discern the Fast-Slow-Fast three movement form with the principal violinist Joseph Kovacs becoming almost a full soloist. His mastery of the violin proved his eminent ability as he interwove melodies with the orchestra to interpret the nature of the four seasons.

Such a musical interpretation of nature was especially vivid in several passages. "Spring has come, and joyously the birds all hail it with happy song." While the orchestra saluted La Primavera in the E-major tonality, three violins represented the song of birds in distinct bird calls, warbles, and trills. Then, from the gaiety of Spring, the orchestra drooped to the lamentable heat, swarms of flies, and thunder of a G-minor L'Estate.

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BRAZIL & AFRICA

Seminarians have recently been engaged in a wide variety of ecumenical efforts. Elizabeth Ermilio spent last summer in Brazil at a study-seminar under COEMAR. Ed Redkey attended a COEMAR meeting with native leaders and government officials on Africa in which the mission of the church in that explosive continent was explored. Here are the stimulating reports of their experience. (Ed.)

BRAZIL IN RETROSPECT

By Elizabeth Ermilio

Brazil — the land of opportunity where hidden resources are silently waiting to be discovered. A land of contrasts where sleek white buildings tower over poverty and degradation. A land on the verge of greatness, whose pulses are quickened as it strives to push back the frontiers of development and become the land of the future.

Sao Paulo with a population of over three million is the greatest industrial center of all South America. Thousands of workers commute daily from rural areas to the factories in the city. Transportation is a problem and many leave home at 5:00 a.m. in order to punch a time clock at 8:00. Arriving home at night their children are again in bed and family life is disintegrating. The easy going Brazilian who is used to enjoying life and doing things manana, must now keep pace with the exacting and precise demands of the American boss. His philosophy must be re-oriented to the fast working and quick thinking that his changing society demands.

As I attended the study seminar on the Reformed Faith and Mission of the Church at the Presbyterian Seminary in Campinas, I began to see the challenge that the future ministers of Brazil face. I realized that the questions they had were very similar to the ones we are asking here. "What does the learning here at seminary have to do with the masses of people that work and live out there?" What do church history, theology, and homiletics have to do with the life of a factory worker who has to commute five hours every day to work and then go home to a hovel? What does Old Testament book studies have to do with the fact that inflationary pressures are causing rice and beans to go up 47% and thousands of people will go hungry, or that the university student disappointed with the one type of Christianity he has known (Roman Catholicism) has therefore rejected it completely, believing it has nothing to do with life, and exists in a state of spiritual starvation? What does the koinonia at the seminary have to do with the Christian man who takes his own life in the face of desperate problems that have no answer, and cannot fulfill the overwhelming responsibility placed upon him?

These are not hypothetical questions to the Brazilian students, but issues they ex-

perience in their own lives. They know what it means not to have enough to eat, and the sweat of real labor — a tired back and calloused hands. These students have not lived ivory tower existences but have fathers, mothers and brothers who struggle to eke out a bare existence and who cannot believe in a God that is Good. Yes, we in the United States face problems too. Problems that result from too much that comes too easily. Our pain is not from an empty stomach but indigestion! Our problem is not that we can't see the goodness of God but wondering why we need him at all!

As I left the land of contrast where the future and the past exist side by side, my heart was hopeful. These people at least are building and working toward a goal. They are striving to re-create their society and their courage is as strong as their arms. In this atmosphere of hope and change the gospel can and must be made relevant. God is at work too. He is busy not only restoring and redeeming society but he is at work in the hearts of men. He too is fulfilling his purposes in the world and calling men to his eternal kingdom.

THE CHURCH & AFRICA

By Ed Redkey

Will the Church of Christ fail in one of its greatest opportunities and responsibilities today?

"The Church is often doing good work, but the Church is not one of the major influences shaping the future of tomorrow in Africa. And if it fails to do so now, in this formative stage, then I fear it will be too late in only five years' time." So spoke Dr. G. Kiano, a young political leader of Kenya, East Africa.

This warning which was spoken last summer has been taken seriously by the Moderator of the General Assembly, Arthur Miller, and the Commission on Ecumenical Mission and Relations of the United Presbyterian Church. Last week in New York the Moderator called together one hundred and fifty people to investigate new ways in which the Church can demonstrate the Lordship of Christ in revolutionary Africa. In addition to ministers and executives of our own denomination there were African churchmen, representatives of several African governments, U.S. State Department officials, United Nations representatives and American businessmen with interests in Africa.

The honor guest was Sir Francis Ibiham of Nigeria, chairman of the recently-formed All Africa Church Conference. In addressing the delegates he pointed out that the African has been dominated for centuries by outsiders: first the slave traders and later the colonial powers. Independence for these people is inevitable. The response of "Christian nations" to the African struggle for freedom and personal dignity has persuaded many Africans that Christianity is not for them. The All Africa Church Conference was formed

two years ago to help the African churches demonstrate the Lordship of Christ in the crucial days to come.

Mr. J. K. Pennfield, Director of the Office of African Affairs of the U.S. State Department focused attention on the American policy toward Africa. He described the African revolution as being a determined effort to catch up with the rest of the world. The people are generally friendly with the U.S. but if we fail to sympathize with their struggle for independence we may lose their friendship. Pennfield told the delegates to be prepared for many surprises from Africa in the next months and years. American policy toward Africa in the past has been quite vague and most of our diplomatic relations were with the colonial powers. The Office of African Affairs has been in operation for only two years.

The Reverend Paul Verghese of Yale University, former personal secretary to the Emperor of Ethiopia, explained why present day Africa is a Christian concern. For most Americans, the growing concern for Africa is based upon a fear that Communism may gain the upper hand there. Many churchmen are concerned about the Church's diminishing membership rather than about the African people. "Jesus came to free men from whatever oppresses. He did this by becoming a Servant," Verghese pointed out. The role of the Church in Africa should be like that of its Servant Master.

There are three main areas in which the Church should serve in Africa according to Verghese: 1) The struggle for freedom and the restoration of personal and corporate dignity of the Africans. 2) The process of building nations strong enough to survive in this economic age. 3) The search for the "African personality" — a developing culture which needs a Christian base.

In smaller discussion groups the delegates sought to discover how the Church can bring the Word of God to bear upon the political, economic and social upheavals in Africa. The broad scope of the conference made it primarily an educational rather than policy-making session.

It is heartening to see that the Church is not sitting and waiting for doors to close in Africa but that it is seeking to fulfill its role of witness, service and fellowship among the people of an awakening continent. The opportunities are great. The responsibilities are heavy. These times of crisis in the world are times when Christ is greatly needed as Saviour and Lord. But the Church is not just pastors and administrators — the concern and awareness of the Christian world for Africa must extend to all its members.

OFFICIAL ANNOUNCEMENT

Dr. J. Christy Wilson will speak at the Evangelistic Fellowship meeting Friday, February 26 at 4:00 p.m. in the Stevenson Lounge.

INTRAMURAL REVIEW

By Ron Ohlson

In the scramble for 1st place in the intramural basketball race, Off-Campus leads with 3 wins and a loss. On Jan. 21, they squeaked past the rowdies from North-South, 41-40. Then Hodge, behind Thigpen and Kandle, messed up the Off-C ego, 54-52.

Not to be outdone, Brown Hall's fighting five trounced Hodge unmercifully, 39-36, with Tim Held hooking in 16 points. The next day, behind Mont (the only safe place to be) and Snyder, Off-Campus blasted poor sagging Alex 45-22, with Rims Barber throwing in 9 for the losers.

On Jan. 28 Hodge roared back to clobber No-South, 51-50, with loose-goose Goodlin finding the cords for 14 points, and on Groundhog day the Hodge boys came out, saw the shadow of Off-Campus and went back to their holes on the short edge of a 43-42 score.

Feb. 2 found Brown's four-plus-Ohlson scaring the puffers of North-South, leading them by 6 at the half. Paced by Brubaker with 11 and Lusk with 7, it wasn't enough. North-South came back in the waning minutes, and led by Knowles with 12, barely edged past tired Browners, 38-28.

Finally, on Friday lanky Stu Wood stuffed 12 points to lead the apartment dwellers of No-So to a win over the cellar-dwellers of Alex, 59-40.

In other sports action, Macky beat Redkey in handball, the Frases beat the Sniveleys in bridge, Delores Press beat Mary Ann Pakosh in the shower, and Howard Childers beat his wife.

RETREAT REACTION

(CONTINUED FROM PAGE TWO)

and Dr. and Mrs. Galloway of Wayne, Penna., were there as resource personnel. Each of these two couples acted in completely opposite ways in the groups. We found ourselves suddenly experiencing directive and non-directive group leadership. Most of our training and experience in seminary has been in group situations designated specifically as directive or non-directive. This week-end, by virtue of the fact that our two resource couples were switched from one group to the other, we had to deal spontaneously with the fact of two opposite types of group leadership. Here we found ourselves caught up in a challenge to what we had learned of group dynamics in seminary.

Much more could be said about the week-end. However, I think that when we say that we need to get away from the seminary to find opportunity to make our classroom experience relevant or practical we are fooling ourselves. Day by day we have to deal with each other as persons. If our Christianity, which we are learning to articulate in the classroom, cannot be applied spontaneously to our daily lives we cannot really say that Christianity is a life to be lived.

JOHNNY BELINDA COMING

The Friday Night Film Club will sponsor the fourth in the series of movies Friday, February 26 with the showing of *Johnny Belinda*. For her portrayal, Jane Wyman won an Academy Award. It will be shown at 7:45 p.m. in the Campus Center Auditorium.

OFF-CAMPUS STUDENTS

Tom Carr and Pres Dawes, Off-Campus Representatives to the Student Council, will be available to discuss the opinions, thoughts, prejudices, gripes and other assorted feelings of Off-Campus students in the basement of Stuart Hall on Wednesdays between 12:30 and 1:50 p.m. This is an invitation to all "brown-baggers" to throw off your apathy by helping your representatives to represent you in Student Council.

CLINICAL PASTORAL ED.

(CONTINUED FROM PAGE ONE)

student discovers his own areas of personal and theological need. It has been said that one learns more in a summer of clinical pastoral education than he would generally learn in four or five years in unsupervised pastoral ministry. It is for this reason that Princeton students have been challenged to devote a summer to the institutional hospital ministry.

This summer there will be over six hundred seminarians (a true experience in ecumenicity) serving in a hundred institutions across the country. With such a large number of students applying, you are advised to take time by the forelock. Do not wait for the eleventh hour! Make your plans now so that you can be assured of the institution of your choice in the area of the country you would like to work. Most institutions provide board and room (some provide accommodation for married students); there is generally a nominal tuition cost. Limited scholarship funds are available, however. Those students who are interested in investing six weeks, ten weeks or three months in serving and learning are encouraged to see either myself, Mr. William Bodamer or Mr. Ralph Miller for further details.

HARSANYI CONCERT:

(CONTINUED FROM PAGE TWO)

Among the most picturesque settings was the *Adagio molto* movement of Autumn, when the muted strings accompanied Mr. Kovacs as he portrayed the "Drunken Ones" (neither audience nor orchestra, of course!) sleeping after drinks from Bacchus' cup. Finally the heaviness of F-Minor reminded one that in L'Inverno there is "shivering 'mid white mounds of snow," while "we hear the shrieking winds at war."

To paint these pictures for us in a musical setting that is both intense and

CAMPUS CALENDAR

Sunday, February 21

11:00 a.m. University Chapel: Dean Gordon

Monday, February 22

9:00 a.m. Board of Trustees — Committees:
Finance Committee, Conference Room, Administration Building
Grounds and Buildings Committee, Room 220, Speer Library
10:00 a.m. Curriculum Committee, Conference Room, Administration Building
11:00 a.m. Administrative Committee, Conference Room, Administration Building
2:00 p.m. Board of Trustees, Board Room, Speer Library

Tuesday, February 23

9:00 a.m. Chapel Leader: Mr. Beeners
4:30 p.m. Intramural Basketball: North-South vs. Brown, Whiteley Gymnasium

Wednesday, February 24

9:00 a.m. Chapel Leaders: Messrs. L. Alan McGinnis and Richard N. Merritt
12:30 p.m. Faculty Luncheon, Alumni Room
7:00 p.m. Theological Society, "Christology of Paul Tillich," Mr. Keen, Stevenson Lounge, Campus Center

Thursday, February 25

9:00 a.m. Chapel Leader: Dr. Walter Wagoner, Rockefeller Brothers Foundation
10:30 a.m. Graduate Study Committee, Conference Room, Administration Building
11:00 a.m. Intramural Basketball: Off-Campus vs. Alexander, Whiteley Gymnasium
4:40 p.m. Committee on the Ministry, Board Room, Speer Library
6:00 p.m. Faculty Club, Small Dining Room, Campus Center
8:00 p.m. Lecture: Professor Gilbert Highet, Columbia University, "The Anatomy of Satire: Parody and Hoax," 10 McCosh

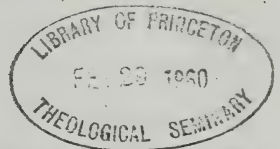
Friday, February 26

9:00 a.m. Chapel Leaders: Messrs. George L. Miller and John W. M. Miller
7:30 p.m. Friday Film Club: "Johnny Belinda," Campus Center Auditorium

Sunday, February 28

11:00 a.m. University Chapel: The Rev. Nels F. S. Ferre, Abbot Professor of Christian Theology, Andover Newton Theological School

clear demands an orchestra and conductor who are superbly able to draw from music more than melody. This requires an outstanding performance, and this is what we heard.



THE Seminarian

VOL. X, No. 19 — PRINCETON THEOLOGICAL SEMINARY, — FRIDAY, FEBRUARY 26, 1960

PROFESSOR PITTENGER

The faculty article this week is written by a native Princetonian and former graduate student at both the University and the Seminary. Professor W. Norman Pittenger's father was Dean of the University Graduate School some years ago. Now professor of Christian Apologetics at The General Theological Seminary, New York, Professor Pittenger is visiting our campus two days a week teaching the Christology section of the Doctrine of Redemption course. He has just returned from a lecture tour of Australia and the Far East. The author of twenty-two books, his latest is *The Word Incarnate*.

A popular preacher and lecturer, Professor Pittenger's wit, charm and depth have endeared him to those enrolled in his course.

He has been active for many years in theological and ecumenical fields. It is with this ecumenical background that Professor Pittenger has written this week's faculty contribution to the *Seminarian*.

ANGLICAN CONTRIBUTIONS TO CHRIST'S BODY

By W. Norman Pittenger

I am greatly honored by the request of the editor of the *Seminarian* that I write briefly for this journal. As I have been asked to say something about the contribution which the Anglican community, to which I belong as an Episcopalian, may make to the "coming great Church" (to use Canon Wedel's phrase), I proceed at once to my assignment.

It is one of my deepest convictions that we shall get nowhere in our discussions and negotiations concerning Christian reunion if we seek to find the lowest common denominator of agreement. During my years on the Theological Commission of the World Council of Churches I have noted over and over again that it is only as we seek to make available to each other the particular treasures of our own traditions, that we begin to find a unity which is rich and full and affirmative, not a matter of reducing Christianity to some paltry agreements on this or that vague generality. As I sought to point out some

(CONTINUED ON PAGE FOUR)

CHURCH AND U. N.

By Craig W. Cashdollar

One of the most crucial questions facing the Church today is how we can bring the Word of God to bear upon ideologies in conflict. Dr. Frank Graham, United Nations Mediator for India and Pakistan, shed some light upon this problem in his address to the Seminary, "The United Nations in the Atomic Age," on Tuesday, February 16. It was the second in the current *Challenge to the Church* series.

A Presbyterian elder from Fayetteville, North Carolina, whom President McCord described as a "servant of the Church, nation, and the world through the U.N.," Dr. Graham spoke in a warm, genial manner about problems that threaten the very existence of humanity. He spoke of the three great revolutions — commercial, industrial, and atomic — and how these gradually intensified the "moral imperative for the United Nations." He described the U. N. as the foremost example of "the sublimation of national forces" — an apt description, since the U. N. is not an international government, but a voluntary association of governments which serves as a channel for their potential moral force.

Three "short-burning fuses" are in this world, said Dr. Graham: interracial tension, colonialism, and national absolutism. As in the past fourteen years, the U. N. is waging "the moral equivalent of war" to neutralize these tensions. Unless member-states press hard for universal disarmament and the responsible self-determination of all peoples, unless the U. S. answers the "cry out of Africa" and leads the way to "justice, law, and brotherhood under God," he warned, we are in real danger of committing suicide. (Those who have seen or read *On the Beach* by Nevil Shute know the peril in which we stand.)

(CONTINUED ON PAGE FOUR)

THE PASSION ACCORDING TO ST. MATTHEW

Johann S. Bach
Oratorio Choir

Tuesday, March 1 — 7:45 P. M.
Miller Chapel

FACULTY APPOINTMENT

The Board of Trustees met Monday and President McCord announced the following appointments.

For the 1961-62 academic year Dr. Paul Scherer will be Visiting Professor of Homiletics. He and Mrs. Scherer will be in residence in Princeton. Dr. Charles West has been added to the Seminary faculty in the field of Christian Ethics. A native of New Jersey, Dr. West took his B.A. at Columbia, B.D. at Union and Ph.D. at Yale. He has been a missionary to China, a lecturer in the Theological Seminary in Berlin and currently is serving as Assistant Director of the Ecumenical Institute and Lecturer in the Graduate School of Ecumenical Studies of the World Council of Churches at Bossey, near Geneva, Switzerland. He is author of *Communism and The Theologians, Outside the Camp*, and co-editor of *The Missionary Church in East and West*.

Dr. Guy Ranson has been named Visiting Associate Professor of Ethics for the 1960-61 academic year. Dr. Ranson took his doctorate at Yale and has been for the past year a member of the faculty of Duke Divinity School. The Ranson family will occupy the house at 31 Alexander Street.

Dr. James F. Armstrong has been named Registrar of the Seminary. He had served as Acting Registrar since the retirement of Miss Hatfield. Dr. Armstrong continues also as Assistant Professor in the Biblical field.

The Reverend James E. Andrews, Director of the Office of Information of the World Presbyterian Alliance, has been named Director of Publicity. Mr. Andrews will leave Geneva in June and begin his duties in Princeton in the early fall.

Lectureships

President McCord has also announced the Stone and Warfield Lectureships for 1960-61.

Ivan Engnell, Professor of Old Testament Exegesis in the University of Uppsala, Sweden, will be the Stone Lecturer on the general area of Old Testament thought.

Jacques Courvoisier, Rector of the University of Geneva, will be the Warfield Lecturer, speaking on the topic "Zwingli, the Reformer." Dr. Courvoisier holds the post first occupied by Theodore Beza.

The Seminarian

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STUDENT COUNCIL: EXISTENCE BEYOND THE STRATOSPHERE

We have sat through many a student council dinner and wondered what exactly council was seeking to do on the campus. Then finally the brilliant insight came — nothing!

Council is like a high and exalted satellite, a board of directors living off beyond the thin vapors of the stratosphere. Occasionally a message comes to it from earth, like a Russian rocket, which may generate much heat, little light and fizzle fast.

Council loves to have revolving about it a whole planetary system of committees. They radio their reports through a mouth piece sent in and receive solemn approval. Because of these committees Council is never forced to do anything creatively as a body except eat one Slater dinner per month. Out in space, Council has no idea of "involvement." It goes its merry way receiving and approving reports.

Last year some reformers thought this aluminum ball of hot air could be improved by shooting up a newer model — two smaller balls of hot air. It was shot up all right in the last election but hardly was the pad cool when the mathematical formula, hot air plus hot air, only yielded HOT AIR. Capacity increased — content same — zero.

In Article II of the Constitution seven objectives are set out for council. If you are a member, can you even name one without checking the *Handbook*. Does Council ever check its doings by the constitution? No!

But someone replies, "We have committees to carry out these functions." Yes, that's true. And Council zooms back into the thin air — and "it's always night out there."

Lest we be long on analysis, here is a suggestion. Let council start taking seriously its responsibility to the campus, *as a body*, and start doing something specific, *as a body*.

For example, Council should be the Campus Fund Drive Committee. This would put the Drive and Council into the center of campus life with the widest concern aroused through the manifold groups represented. Let every member be in charge of something. Let the Treasurer hold the money, Publicity Chairman advertise, and perhaps the Vice-President run the whole operation. Let Council plan, sweat and execute the Drive. This would give Council a purpose for existence and probably produce what no autonomous committee could.

Council should be the Religious Activities committee. Isn't the spiritual life on the campus the whole Council's concern? We say, let Council even take over such things as orientation and some parts of the campus social program. More work? Yes, more work!

Of course, there would be a division of labor in Council, but campus-wide concerns would be forced into the center of campus life. Who knows, Council might even get back to earth to see how things are going.

Until then, let's elect only a representative to the Administration for the Student Body and be done with it.

D. W.

LOETSCHER ON EDWARDS

By Barbara Elder

Professor Loetscher presented to the Student Wives Fellowship a vivid sketch of the life of Jonathan Edwards, a "sensitive and gifted person who journeyed unwaveringly along the road he had chosen in the service of God."

It is commonly agreed the Jonathan Edwards was a great genius. "Posterity is often used as an example of greatness and Jonathan Edwards had many fine and unusual descendants, among whom was his grandson, Aaron Burr. It can be said that Edward's greatness is derived from his posterity, rather than his ancestry," said Professor Loetscher, who described Edwards' family as "unpromising."

He was, however, withdrawn and bore his trials inwardly. He would rather have died than allow others to know of his suffering. Edwards was never effective in human relationships and lacked imagination. However, he was highly sensitive to others and, although he never really

learned to make friends, he was not disliked.

When twelve years old, Edwards wrote a treatise on spiders which is still much respected scientifically. At thirteen he entered Yale College. He marks his conversion at seventeen. After graduate work and some time with a church in New York, Edwards became chief tutor at Yale. Following this he went to the church at Northampton, Massachusetts, where, "... within six months more than 300 had professed the Christian faith."

"Edwards' part in the conversions was not well known. Edwards said that it came from God. When the number of conversions waned, he said that the grace of God was no longer given in its fullness."

"Many members of the community had preconceptions of what it was to be a Christian. They placed before themselves an artificial target they could never hit. Edwards showed them that in many respects they were Christians. They suddenly discovered what it was to believe."

BOOK OF THE WEEK

If you're suffering the "Junior jitters," or the "Middler malaise," or the "Senior slump," the new **BOOK OF THE WEEK** provides a powerful remedy, Dr. Cailliet's recent *Recovery of Purpose*. True, this is not Pogo, Peanuts or the Classic Comics. It is challenging, worth-while reading in which Dr. Cailliet shows the Biblical path to a new awareness of God's design for mankind. It is related to the course "The Making of the Modern Religious Mind" which Dr. Cailliet taught here last year. Our usual 30% discount applies.

QUESTION BOX

Our reporter asked several Juniors this week: What has been your reaction to the Advisory System? Here are some of the replies.

Richard Stephan: "I've only met with my advisor once for advice and that was very helpful. I didn't know what elective to take and he filled me in on the necessary background to the courses so that I was better able to plan my academic program for this year. I believe that the Junior has many questions that can be answered competently by an advisor as over against other students."

Eugene Bay: "My advisor has been helpful but I haven't seen him that much. I've been to his house once. I would say that I feel if I needed advice I would be free to go to him. I have confidence in him. I think the system has some real advantages, although I think it could be improved in time."

Name Withheld: "I met my advisor at the orientation dinner; I also saw him for a few moments at the faculty reception. Subsequent to that I have seen him walking around campus. Other than that I have had no contact with him. Although he promised he would have his advisees over to his house, he has not done this. As a result of this lack of real contact, I would be hesitant to speak with him if I had any serious problems because he hasn't shown any real interest in me. Also, I would say that the initial contact should be made by the advisor and then the student could be expected to respond. So the advisor system is immaterial to me because it hasn't worked in my case."

Perry Wootten: "The advisory system is practically non-existent. A couple of boys saw their advisors over Thanksgiving and Christmas but this was rare. The way the advisory system is now, you can't discuss abolishing it. It is impossible to abolish something that is non-existent. The theory and idea is a good one but in practice it stinks."

Chuck Yerkes: "I wouldn't know. I haven't seen my advisor in an official advisory capacity."

Ted Schweitzer: "My advisor has been most cordial and receptive. He invited me into his home and has been most available. The advisory system is a good idea but its success depends on students' response."

MAN AND THE ATOM

By Jerome Berryman

I get kidded about it all the time. I must admit it is a little hard to believe, but there he was right at the foot of my bed. The tiny voice was still quivering with its shrillness in my ears. My fists were rubbing in blinking sleep-filled eyes, but the tiny microscopic figure was still striding up and down over the covers at my feet.

Finally, to my wonder the minute figure suddenly stopped his measured pacing. Having seen that my attention was at last focused he abruptly turned and began marching right up over the covers to my very chin. The words he called up to me lodged like tiny darts in my mind. I just have to tell someone. Will you listen?

In a rather formal and diplomatic greeting my visitor introduced himself as Mr. Atom, and then went on something like this. "... so you see that we atoms have been waiting a long time for someone to really get concerned about us. We have felt unappreciated or even ignored, but now that you have finally found us things are much worse. You must not realize just how much trouble it was to get every-atom-one of us together and organized into you and "your" universe. Do us a great kindness. Don't make another chaos."

"Since we atoms seem to be about the only ones objectively concerned enough to think about this matter of "bombs," "us," "you," and "living," several of us got together and formed a brain group. It could save a lot of mess if you would listen to some of our conclusions."

"The first thing that we learned whirling around in "your" universe was that all problems do not come out as neat and tidy as the end of a murder mystery. There are problems that never seem to be resolved. You have to keep trying, sometimes with gain, sometimes loss, and sometimes stalemate. The second thing might be connected to the first, but in any case it is probably something you have noticed. All is not right in the world."

"You may have become aware of these two things again just lately when you started trying to unravel the tangle of international control. We realize that you humans have to run things by law and we are thankful for the little order that this does provide, but why don't you all use the same law in your conferences? The whole world is stable and static like which country?

These words stung me and little needles of insult began to prick up my spine, neck, and over into my brain. I started to break in, but the tiny figure made an impatient gesture and went rushing on. My mouth still open, I tried to catch his words.

"Our brain group did some research so you humans would listen to our ideas about words especially. We felt you would understand the many-sided law flux if you took some border trips or sat around in the cool of the evening and listened to the

CHURCH AND POLITICS

By Robert Stuart

The address by Dr. Frank P. Graham brings into focus the broad question regarding our Christian faith and its relation to political life. Many agree that the church must relate itself to issues arising from the social and political context in which it happens to be living. But as is so often true, words seem to be the extent of concern. There is no need to labor this point, however, for it is an obvious one.

I should like, rather, to suggest that part of the church's almost apathetic political role stems from the frustration it feels when it faces political realities. The church does not really understand *how* it can relate itself to politics and at the same time honor our doctrine of the separation of church and state.

To cite the most challenging problem: We say the church is to be concerned with the antagonism existing between the United States and Russia. How do we bring, then, the reconciling love of God in Christ to bear upon an intensely savage power struggle? But there is a more fundamental question: *Can* such a power struggle by definition even be affected by all that we associate with the Cross?

Some answer the latter question negatively and then resign themselves to a great divorce between their faith and the political reality which threatens to engulf them.

Others emphasize the need first to redeem men, who then will constructively affect the institutions of which they are a

snapping and popping on the rim of the sun-red horizon."

"The first thing our brain group did was to look up the words "peaceful" and "coexistence" in your dictionary. It said something about existing: the same time without hostilities towards another and having freedom from fears, agitating passions, moral conflict, etc."

"It seems that these words you use mean something different to the human I left last night. He called these two words something like a 'tactical move.' He said that he would forget his main objective, utter security, when 'shrimps learn to whistle.' An Eastern 'friend' of his helped me to further fill out their definition. 'Enemy advances, we retreat; enemy halts, we harass; enemy tires, we attack; enemy retreats, we pursue.'"

"So you see, Mr. Man, for our sake you can't afford to let the power constellation get out of balance. But, even with strong balance you must also keep an eye on your button finger. Don't let it miscue."

"There is a hope to free us atoms from orbiting in anxiety if you will cooperate. We've got to get you humans off that high cold metal balance-scale without tipping the whole thing over. There is something that groups of us can do as humans that individual atoms can't deeply fathom. We see it working, but we don't do it ourselves. It seems to be something humans have to try to do. It doesn't just

happen. This attitude certainly points up the basic and obvious problem, that sinful man is the biggest obstacle to political, social, and economic justice. Surely, however, the church must at the same time act so as to affect institutional injustice *per se*. The balance between Christian commitment and selfish interests lies heavily with the latter — and always will.

Before the church can take a more active political role, however, it must understand one basic political reality: the functioning of representative government is the meeting of "interests" in power struggles and the resolving of those struggles through machinery which, ideally, operates so as to keep any one interest from dominating the others.

How, then can we become meaningfully involved in these power struggles? Church bodies like the General Assembly and the National Council of Churches can, as Dr. Graham suggested, take stands and be committed to a particular course of action.

But what about we, who are to fill the nation's pulpits? Difficult and dangerous though it is — in terms of "job security" — the minister is obligated to express what he believes to be the Christian response to challenge within the political and social context of his ministry. Specifically, he is called to express himself from the pulpit, within the organization of the church, in the press, by the judicial exercise of his voting privilege, and by active involvement in organizational efforts to secure policies

(CONTINUED ON PAGE FOUR)

happen. That is why I came to you. The other human I just visited can't allow himself to try to do this. His doctrine won't let him."

"This hope for the salvation of the atom order may sound a little corny to you, but it also seems once again to be the only hope since right now doctrine talk alone won't work. You see, last night's friend is right so far. His analysis and application of historical meaning has worked wonders. Only 25 years ago his country was an international outcast and his 'friend' was off in the mountains somewhere. But, then this usually does seem right and seem to work for a while."

"Do you know what the corny hope is that I have been talking about? It is always old-fashioned, out of date, and so impractical. But it is also always the only thing invisible that really lasts."

"Use concerned love, Mister Man. You've done everything else. While keeping the power balance in check and your button finger under control why not attack with disciplined love and ideas? Raw power never cemented a lasting bridge between the separateness of man. This is one thing that I came to say."

"This is my other thesis,
the world in peace.
or the world in pieces."

Then he was gone

CHURCH AND U. N.

(CONTINUED FROM PAGE ONE)

Wherein lies the challenge to the Church? Dr. Graham, a member of the National Council of Churches, replied that churches are generally reluctant to take a stand on social issues, such as racial discrimination. America is faced with the tremendous challenge to maintain its moral leadership in the world; pulpits must speak prophetically and commandingly of our religious heritage, the One whom we must obey and trust, and national shortcomings.

ANGLICAN CONTRIBUTIONS
TO CHRIST'S BODY

(CONTINUED FROM PAGE ONE)

years ago in an article in *Theology Today*, the "fulness of the church" means that we bring to the great fellowship the best we have to offer, the things that we ourselves treasure, the aspects of life in grace which have meant most in our own given communion. Surely God in his mercy has enabled each of us to apprehend something of his revelation; surely each of us can contribute to others the particular insight, the special avenue of his grace, which in our unworthiness we have been able to know and esteem.

There are three things which, as it seems to me, the Anglican Communion has emphasized. These are three things which, again as it seems to me, the Anglican Communion has to give to the reunited *corpus Christi* for which we pray and work. The first of these is a deep sense of continuity. It is of course true that all Christian bodies have something of this sense, but all too often (as Dr. Outler has noted in his fine book on the traditions and Tradition) they have permitted a great gap to develop between the primitive church and the period of the Reformation in the sixteenth century. Anglicanism is a "reformed" communion, but at no point in its history has it been without a profound awareness of the fact that it did not originate in the Reformation period. The continuity which enables Richard Hooker in *The Ecclesiastical Polity* to begin with a study of "law" as found in Thomas Aquinas has never been forgotten. It may be that the Anglican contribution to the ecumenical movement of our time will include, then, an understanding of the fact that the Christian community of today and tomorrow is continuous with the whole Christian tradition, east and west, primitive and medieval and reformed.

Again, Anglicanism has had a deep interest in what is now the fashion to call "the structures of historical Christianity." The Chicago-Lambeth Quadrilateral noted these: Bible, Sacraments, Creeds, and Ministry. Doubtless in other Christian communions one or other, or perhaps all, of these have been valued. But Anglicanism is deeply aware of the fact, as it understands it, that the continuity of Christian life, faith and worship expresses itself not only in the Bible which all

In reply to another question, Dr. Graham touched upon the second aspect of the U. N.'s challenge to the Church, namely, that the U. N. (not the Cross) is still the only universally recognized moral symbol. This is so, despite the fact that there is a U. N. chapel in which representatives of world religions gather for meditation and inspiration. Therefore, the Church should make every effort to find in all religions that spark which impels men along separate, yet converging, paths to the only Prince of Peace.

vere, the sacraments which all celebrate, the creeds which all believe, but also in a ministry which all accept. Understood in this way not as an imposed burden but as a symbol of the continuing life of Christians — the episcopate may commend itself to those who would reject it if it were thought to be the condition *sine qua non* of their Christianity, but who will gladly accept it as a way in which, through the historical life of the community, a symbol has evolved which binds together past and present, thus "showing forth" the oneness of us all in Christ.

Finally, the Anglican Communion centers its life of worship in the Lord's Supper; it is essentially a sacramental fellowship. We welcome the increasing concern in all parts of Christendom for that sacrament in which we "show forth" Christ's death for our salvation; but Anglicans may contribute to the emerging "great Church" their own special emphasis: that in the Holy Communion, as St. Augustine saw and as the order for Holy Communion in the Book of Common Prayer clearly asserts, the "Body of Christ" which is the Church is "made" as the fellowship of Christian people receive the "body of Christ" which is sacramentally given them as they offer to God what the Catechism in the Prayer Book calls "the continual remembrance of the sacrifice of the death of Christ."

This is a very brief and inadequate statement. I could develop it at length. But perhaps it may provide my friends at Princeton Seminary with something to discuss and it may indicate that Anglicanism's emphases are not unimportant. At the same time, I for myself should wish to affirm that the Reformed emphasis on the Word of God, both incarnate and in the "words" of Holy Scripture, can contribute much to, and provide a useful corrective of, Anglican thought. But the same is true of all Christian bodies; and our hope must be that in God's good time and by the operation of his providence, each of us shall make our own contribution to the total "Christian thing" — while each of us, and all of us, shall also stand continually under the God who both reformed and continues constantly to reform his church.

CHURCH AND POLITICS

(CONTINUED FROM PAGE THREE)

thought be most consistent with that love symbolized in the Cross.

We, as ministers of Christ, as officials

CAMPUS CALENDAR

Sunday, February 28

11:00 a.m. University Chapel: The Rev. Nels F. S. Ferre, Abbot Professor of Christian Theology, Andover Newton Theological School

Monday, February 29

6:00 p.m. Student Council, Small Dining Room, Campus Center
7:30 p.m. KOINONIA, Stevenson Lounge, Campus Center

Tuesday, March 1

9:00 a.m. Chapel Leader: Dr. Hick
7:45 p.m. Musical Service, St. Matthew's Passion, Miller Chapel

Wednesday, March 2

8:00 a.m. University Chapel: Marquand Transept, Dean Gordon, Service of Holy Communion
9:00 a.m. Chapel Leaders: Messrs. Richard C. Moore and John F. Morran
12:30 p.m. Faculty Luncheon, Alumni Room
4:30 p.m. Second Term Classes End
8:00 p.m. Lecture: Professor J. S. Whale, "Judgment and Penalty," 10 McCosh Hall

Thursday, March 3

9:00 a.m. Chapel Leader: Dr. John E. Smylie
10:30 a.m. Department of Practical Theology, Board Room, Speer Library
8:00 p.m. Lecture: Professor Gilbert Highet, "The Anatomy of Satire: The Distorting Mirror: Some Conclusions," 10 McCosh

Friday, March 4

9:00 a.m. Chapel Leader: Miss Geerdes, "Women's World Day of Prayer"

Sunday, March 6

11:00 a.m. University Chapel: Dean Gordon, Holy Communion

CLASSIFIED ADS

Lost: A set of VW keys with a miniature California license plate and pipe cleaner on the key chain. See Chuck Yerkes if you know their whereabouts.

For Sale: Buick Century station wagon — 1956, power steering, power brakes, heater, radio, new snow tires — \$1100. Flanders 9-6176, after 5.

within the church, are called to do more than suggest alternative courses of action. We must carefully decide which is the best possible political policy or goal and pursue it, though it be at the risk of misunderstanding, criticism, ridicule, and censure. To meet the interests involved in power struggles we ourselves must speak and act in defense of our "interest," which is Christ and the social and political implications of his love for us.



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THEOLOGICAL SEMINARY

THE Seminararian

VOL. X, No. 20 — PRINCETON THEOLOGICAL SEMINARY, FRIDAY, MARCH 4, 1960

ON SERVICE

By Otto A. Piper

The Reformed Churches have dedicated this year to the study of Service. That is a grand and important subject, and we had some excellent pamphlets, articles and discussions on it. But, as our forefathers never tired to repeat, "truth is in order to goodness." There is hardly any other field of theology in which one can fool oneself as easily as in Social Ethics. Practically, the student and the speaker address themselves to others who are supposed to do the things which we find to be in accordance with the will of God. It is the government, the labor unions, the big corporations, the Southern states or, in general, public opinion, who ought to do the things which we proclaim as the will of God. That is as it should be. The pastor is not supposed to be everything in his congregation, but rather to be the mouthpiece of God, who through him addresses himself to the divers problems of human society.

But precisely, because talking about the great tasks and problems of our age has fallen upon the shoulders of the "teaching elders," the ministry is in danger of speaking in an irresponsible way, and we prepare in the seminary for that outlook by behaving as though our bull sessions and the keen questions we ask of our professors were evidence of our living "existentially." Actually, we are substituting interest in ideas for concern with living people. The fact that in the New Testament social problems are dealt with only on the margin can be an offense to those only who fail to notice that in all their activities Jesus and his followers were moved by the problems of the people who surrounded them rather than with academic questions. It is entirely legitimate, and in our age of systematic thinking even necessary, to investigate the principles by which our Lord was guided in dealing with people. But even the theological teacher's wisdom will point in the wrong direction if he does not start from an active readiness to serve people.

One of the outstanding features in Princeton Seminary is the faculty and administration's insistence on hard and

(CONTINUED ON PAGE FOUR)

PROFESSOR KELSEY

Professor of Ethics at Drew Seminary and presently teaching the prescribed senior course in Christian Ethics, Dr. George D. Kelsey received his B.D. from Andover Newton Theological Seminary, and his Ph.D. from Yale. He received his A.B. from Morehouse College, in Columbus, Ga., his home town.

Dr. Kelsey has served the Church in three capacities. In the 1930's he was a member of the faculty at his Alma Mater, Morehouse College. Later he moved into an advisory capacity with the National Council of Churches. In 1948 he moved to Madison, N. J. to assume his present position at Drew Seminary.

He has contributed articles to various religious journals and several symposia contain chapters by him. No stranger to Princeton, Dr. Kelsey has expressed his delight with the opportunity to share his experience with Princeton Seminararians. We have appreciated his presence in class and dining hall encounters, and welcome his views, some of which he shares in this article.

CHURCHES AND SOCIAL JUSTICE

By George D. Kelsey

The failure to realize a more adequate justice in the West seems strange in view of the general agreement as to what justice is. Nearly everyone agrees that justice means rendering every man his due. However, what appears to be agreement on the surface turns out to be disagreement upon closer examination. Men may agree on the formal definition of justice and be miles apart in the actual assessment of human rights. For the problem of justice begins with the determination of the principle of justice — the criterion for determining what a man is due.

Patterns of Justice

The general tendency among political philosophers and leaders of state has been to find the point of reference for justice in some human characteristic, given or acquired. Among these principles have been reason, race, and class. Every effort to build a system of justice on human characteristics issues at best in partial

(CONTINUED ON PAGE TWO)

ISRAEL EXPEDITION

A marine archaeological expedition will explore the coastal waters of Israel this spring and summer under the direction of Edwin A. Link, it was announced by Theodore R. McKeldin, President of the America-Israel Society, and President McCord, whose institutions are jointly sponsoring the project.

Mr. Link in recent years has led several other successful expeditions. He probably is best known as inventor of the Link Trainer and other devices in the field of aeronautics.

Results Expected

The Expedition, which has been in preparation for nearly three years, will seek to recover ancient objects from sea bottom that may shed new light on the early history of sea routes which were used by Phoenicians, King Solomon's ships, Roman and Greek galleys and, in more modern times, the ships of the Crusaders.

A principal point of exploration will be the sunken harbor of Caesarea, in early Christian times the leading city of Palestine and the favorite of King Herod the Great, from which St. Paul sailed on his journey to Rome.

Fritsch Participates

Mr. Link will use his newly constructed, specially equipped vessel "Sea Diver," in the undertaking. He will be accompanied by Professor Fritsch as chief American field Archaeologist, and a crew of expert divers. Professor Immanuel Bendor the Candler School of Theology, Emory University, Atlanta, Ga., also will participate.

The Expedition is assured of the full cooperation of the Hebrew University in Jerusalem and the Israel Department of Antiquities.

This is the first time that an Expedition having a vessel especially built from the keel up for underwater exploration will have undertaken a search for objects of antiquity. Its formation was inspired as a result of the discovery of amphorae more than twenty-five centuries old that have been brought to the surface accidentally by the nets of Israeli fishermen during the last ten years.

The Seminarian

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ON THE NECESSITY OF AN ADVISORY SYSTEM

"A great many men in seminary are going to psychiatrists. I have nothing whatever against psychiatrists and work with them often. Undoubtedly some men in seminaries do need their help. But if the seminaries were themselves churches and not mere graduate schools, if the instructors were giving the men the same kind of spiritual care as they are intended later to give to their own people, I think there would be far less need of psychiatric help. You say the professors do not have enough time for this? Jesus found time for it, and He had the salvation of the world on His hands." Samuel Shoemaker, *By the Power of God*, Harper and Brothers, pp. 98-99.

GOOD NEWS

The reunion of the major Presbyterian body in Korea is recounted on page 3. To the hopes and prayers of the majority of the church in Korea and the U. S. this is good news.

Carl MacIntire's devious efforts have met defeat through an earnest labor of love among most of the major parties concerned. The unity of the body in Korea has been preserved even if the larger ecumenical identification has been severed for the moment. For this we should all be grateful to God.

We in the American church should pray faithfully for the healing of the Spirit.

Also let us pray for a revival of oneness in the great evangelistic task among our brethren in a faithful church which has been so used and blessed of God.

CHURCHES & SOCIAL JUSTICE

(CONTINUED FROM PAGE ONE)

justice, and at worst in total injustice. The proposals of Aristotle's *Politics* are illustrative of the former, and Nazi anti-Semitism was the embodiment of the latter.

Democracy is the only politically embodied movement which has sought to establish justice on supra-human foundations. According to essential democracy, God is the source of what each individual is due. In creation, God has conferred upon every man a primal dignity. He has created each in his own image. Every man is due to be treated as a creature of God and a potential son.

Obviously, something has gone wrong in the history of the West. This ideal has not been thoroughly embodied. As democracy has developed, we have tended to separate the flower from its spiritual roots. This has taken place by means of certain secularizing tendencies which have contributed not only to the undermining of the democratic ideal of justice, but have sowed the seeds from which we now reap a totalitarian harvest. These tendencies are (a) the development of a materialistic culture, (b) the development of the tendency toward amorality, and (c) the degradation of large segments of humanity.

The Task of the Churches

The overall task of the churches is the recovery of the spiritual roots of democracy. But the churches must also meet the challenge of each of these secularizing tendencies.

1) The churches can go far in off-

setting materialism by evaluating themselves in terms of their own ideal purposes, and ceasing to evaluate themselves in terms of the standards of the world. A culture has gone a long way toward materialism when all of its institutions, including the religious institutions, focus on the material standard of value.

2) The churches must meet the attitude of amorality by repudiating the notion that any area of life is completely autonomous. This calls for a vigorous affirmation of the Lordship of Christ over all areas, and the development of a program of Christian social action.

3) In addition to an amoral attitude, a new factor has emerged in history which makes a program of Christian social action imperative. It is the revolutionary spirit of the victims of injustice. Every dynamic revolution is in great need of spiritual guidance because a revolution easily releases demonic tendencies. Moreover, the oppressing classes must be convicted of sin through the proclamation of the prophetic word, and guided to newness of life.

4) The churches must reaffirm the distinctively Christian view of the dignity of man. If democracy is reinforced by the Christian spirit and the Christian view of man, the degradation of large segments of humanity will be overcome.

ANNOUCEMENT

• Professor Hick requests those who have registered for Third Term course number 347, to read — prior to the first meeting of the class, Bertrand Russell's, *Why I am not a Christian*, chapters 1, 13, 4, 6, 8, 7, 5, 12, and the Appendix.

LETTERS TO THE EDITOR

Request

I was delighted to read in the last issue of *The Seminarian* which I received of your offer to sell at secondhand rate your copy of *The Gospel in Hymns*.

I was never able to afford the book while at Princeton, but now that I am a paid parson (as of January 1, 1960) I am able to purchase some of the books which I was unable to buy.

If you will send the book, I shall be glad to pay the second-hand rate (which will have to be determined by you) and shipping charges.

It seemed to me that your offer may have been made in a spirit of levity. I hope that I do not offend you by taking you seriously. You may well be right about the theology question; however, I believe that the book will be quite helpful to me in my work as a factual if not theological guide.

With kindest regards.

Norma Ramsay Jones
Amesville, Ohio

• Sorry I had to go clear to Ohio to find a buyer. Thanks, it's on its way. (Ed.)

Suggestion

As I lay in the Mercer Street gutter with the books which I had just taken from the library floating down the little rivelet, I scraped the mud out of my eyes and looked up at that wonderful invention of man's, the street light that is always out. Since the city obviously can't maintain this light, why doesn't the seminary provide some sort of illumination. This could be of dual purpose. It could help clubfoots like me get down the stairs without landing on my . . . It also would be a beacon, illuminating the gates which bear the name of the world's most renowned seminary.

Rims Barber
A friend in search of truth and light,
mostly light.

Adverse Verse

Please will you vary
Your message to this seminary?
If all the world's wrong,
Here's an end to my song,
If it's not, then why be so contrary?

John Miller

• "A reformer whom nobody criticizes is no reformer. It is better to be damned than ignored." Shailer Mathews (Ed.)

KOINONIA

KOINONIA will convene on Monday evening, March 7, in Alexander Hall Parlor at 7:30 P.M. Mr. Donald C. Ziemke will present a paper, entitled "Luther's View of The Scriptures: Some Scholarly Fashions." Mr. Ziemke, is a graduate of Capital University Theological Seminary.

KOREAN CHURCH REUNION

By Francis Kinsler, Dean of the
Presbyterian Seminary, Seoul, Korea

The Korean Presbyterian Church was brought into the news last fall by a division in its General Assembly. This church has grown from nothing to a constituency of some 600,000 people in the last 75 years. It has been a completely independent, self-governing body since 1912. It has its own General Assembly Theological Seminary which has graduated more than 800 men and women in the past eight years. Two Christian colleges, a number of Presbyterian High School Academies, and a large number of informal day schools and night schools for underprivileged boys and girls operate under its jurisdiction. About 150 of its ordained ministers serve as chaplains in the Korean armed services.

The General Assembly of this church was observing the 75th anniversary of the coming of Protestant missionaries to Korea when the split came. Magazine articles in this country were quick to point out reasons: divisiveness in the national character, ultra-conservative faith, deep wounds from years of Japanese and communist danger, and a built-in suspicion of the World Council of Churches and the ecumenical movement. Somebody might have mentioned a general Presbyterian propensity for division.

The occasion of this controversy was found when a sizeable gift of money from an individual in this country to the president of the seminary there was grossly misused in government negotiations to secure a new building site. When the president resigned, his followers rallied to his support in the belief that his orthodox teaching outweighed his financial aberration. This group has been known as the NAE party, and its opposite the Ecumenical party. When the NAE party found that it could muster no more than 120 votes in the Assembly, as against 150 for the Ecumenical party, it used tactics leading to the disruption of the Assembly.

Since that time leaders in the Korean church, in Women's and young people's organizations, missionaries of the Presbyterian Church, U.S. and the United Presbyterian Church have worked together for reconciliation. A Presbytery Moderators' Committee planned for a reunion meeting of the Assembly Commissioners on the basis of a Suggested Plan of Reunion drawn up by members of the missions. Commissioners from 31 of the 34 Presbyteries met together on February 17 of this year and a reconciliation was effected. One other Presbytery sent "observers" who will presumably share in the reconciliation. As one condition of this reconciliation the Assembly voted unanimously to break relations with the World Council of Churches for a time. Another decision was to reject all connections with the divisive American Presbyterian groups

related to the International Church Council. This Assembly also reaffirmed its authority over the Theological Seminary. It went on record as the 44th Assembly of the Church, with an enrollment of 254 or more commissioners.

This episode represents the triumph of Christian faith over human weakness and sin in the Korean Church. In spite of much party feeling, personal ambition, political maneuvering, unscrupulous misrepresentation, and evidence of wrongdoing, the spirit of Christian love and forbearance prevailed.

It was also a severe test for the Presbyterian form of government in the Korean church. The democratic process was a thing unknown during the long centuries of Oriental despotism, Japanese imperialism, and communist occupation of the country. It first became a reality in the Protestant, and especially in the Presbyterian, churches there. The exercise of free discussion, the secret ballot, and elective offices in the local congregation, the Presbytery and the General Assembly were followed from the beginning. Against strong pressures of personalities, parties, sectionalism, and ecclesiastical rivalries the church has found its solution through democratic processes.

In the confusion of this crisis many Korean churchmen desired above all else to maintain the purity of the faith. The Korean Christians have suffered for their faith from the beginning of their history: first at the hands of their own unbelieving fellow countrymen; then at the hands of the occupying Japanese government; then at the hands of the communists. Hundreds of Korean Presbyterian ministers have died the martyr's death for their faith. On the other hand, the church has always sought the highest intellectual understanding of the faith through its extensive system of Christian colleges, high schools, informal day schools. Its plan of Bible Institutes has given training and Bible study to thousands of lay leaders. Bible Conferences are held in almost every congregation for a week each year giving an unusual knowledge of the Bible and Christian teaching to the ordinary church member. During these years the church has resisted the encroachment of humanistic liberalism within as well as violent opposition without. In this situation many church leaders and people rally to the side of the conservatives in any division of opinion in their desire to hold fast the faith that has brought such blessing to Korea.

The strong ties between the Korean Presbyterian Church and her sister churches in this country have been highlighted in this controversy. The not-too-accurate names of NAE and Ecumenical have been directly imported from America. It was the gift of American money, by-passing the usual channels of mission and church, that precipitated the seminary into difficulties and the church into controversy. There were two previous small splits in the Korean church, one of

the fringe left, and one of the fringe right, and both of them were encouraged and supported by church denominations in North America. When the present controversy broke into the news an official delegation of the International Council of Churches went from the United States to Korea with this official statement, "In our mission to Korea we want to explain to our fellow Christians the precise way in which the leadership of the ecumenical movement is working for the recognition of Red China and her admission to the United Nations." Though this group has now been repudiated by the Assembly in Korea, for a time it posed a dire threat to Christian work in that land.

This recent crisis in the Korean church does reflect something of its reaction to the Ecumenical movement among believers there. For centuries Korea was known as the "Hermit Nation." Having suffered for ages under Chinese suzerainty, Mongolian conquest, Japanese occupation, Communist invasion, and having undergone more recently the tragedy of the Korean war with the United Nations fighting the Red Chinese within its borders, this people has every right to examine its foreign relations with great caution. The people of South Korea, increased by more than four million refugees, face the huge Chinese army occupying the Northern half of their land, backed up by the 600 million people of Red China. The believers are disturbed by reports of the World Council of Churches in its relation to communists, and the efforts of some to develop the ecumenical movement into a world church organization. In this present difficult situation this church bears witness to its strong faith in its Lord and Saviour.

QUESTION BOX

Do you think the Campus Fund Drive should be continued?

Jim MacDonald: Not as it is now with projects for just three foreign countries. I think there must be local projects.

Ginny Hanley: As it is now, no. There is more to giving than money. We can also give our time and services. Perhaps our whole sense of mission needs re-evaluation.

Robert Wyman: No, for as a married man it is unrealistic. My wife and I have other financial commitments to projects which have a more close connection to our stewardship.

Donald Hauck: Yes, I think it should be continued if it involves all the off-campus students personally. It is not as it stands now a total seminary project.

Ken Matthewss: My family plus two other families in my apartment building this year were never notified.

Ted Fiske: No, it should not be continued as it is now. There should be an opportunity to give but no drive as such. This smacks too much of the secular.

PU JVs & WESTMINSTER

Princeton University's Junior Varsity invaded Whitely Gym Wednesday for their annual tussle with the Preacher Factory. After Selleck had drawn 1st blood, the JVs ran up a 6-point lead and held it throughout most of the game.

Working the ball and rebounding well, PTS managed to spring Selleck for his shots and he kept the boys in the game. Then with 3 minutes to play, Selleck stole the ball from the surprised JV guard and drove in all alone to equalize the score, 52-52. PTS then was hot: an upset was in the making. But with 2:35 left, twin-kle toes Singleton twisted an ankle and went down in a pile. The JVs broke fast, bombed in 7 points and the gun found PTS on the short end. Final Score: Princeton JV 59, PTS 53.

Feb. 19 is banner day for PTS, an Armistice Day, for a line of communication that had been smeared for 30 years was restored in Whitely Gym as PTS met Westminster Seminary, found them to be pretty good guys, but whopped them anyway, 63-51.

Machen's remnant turned out to be a threat, however scrubs Bob Glazer, Berryman, and Brown hustled the Neos to a 28-24 half-time lead.

Led by Stonehouse and Tyson, Westminster began to roll in the second half, but then Selleck limped into the ball game, popped in 7 field goals, and aided by Glazer, Kandle and Berryman, sent the cession back to Philly with the loss.

Bench warmer Glazer was outstanding in the victory, snaring 17 points. Voted the game's most valuable player, he was awarded an autographed picture of Machen and an athletic scholarship to Westminster.

ON SERVICE

(CONTINUED FROM PAGE ONE)

conscientious work. None of us likes it too much, because it seems to rob us of the time we would like to devote to creative work. Be this as it is, one of the side effects of our system is to delude us into thinking that we are serving, simply because we work hard. The student finds some light comfort in the thought that as he sweats and chafes under the burden of his assignments he is thereby proving his earnestness in preparing for his future ministry and maybe that is the same way his professors are rationalizing their pressing work load. I don't want to be understood as suggesting slovenliness and a good life as a substitute for the hard discipline we have imposed upon ourselves. But I am asking myself, What kind of a goal are we pursuing? Efficiency? It is a worthy goal. I have the highest regard for the minister whose correspondence is regularly answered, whose reports to presbytery and boards are mailed on time, who takes no less interest in the youth work and the finances of his congregation than in the social and political problems of the community. But efficiency is a means to an end. If I were confronted with the

UNION UPSETS PTS

By Ron Ohlson

Union Seminary's rowdies put together their own referees, a narrow keyhole and a 6'10" center to beat Princeton's varsity in the last second of play, 72-70.

Princeton's George Selleck, under doctor's orders not to play, started the game on the bench and watched Union bounce to a 10-0 lead. He checked in, pulled the team together, and Gray tied it from the line with 10:35 to play. After the ensuing seesaw, the half ended 35-33 PTS.

The second half McCord's kids romped over Van Dusen's babies, leading by 8 at one time, but they popped. Union checked in their big oaf with 5 minutes to go and tied the score 70-70 with 25 seconds to play. Then they stalled, and with 5 seconds left Union's Gockley just threw the ball at the backboard: the big boy took it in the air and tipped it in to take the victory.

alternative, I would give my vote to the man who always has a formidable backlog of mail in his office and who has not joined the service clubs of his town, but who is always ready to speak a word of comfort or admonition when a person is in need and who has time to listen to somebody who seemingly chats incessantly, but whose need for fellowship the pastor has sensed. He is the man who serves people, whereas the efficient pastor serves an institution only.

However, it seems to be next to impossible to integrate preparation for service in the seminary curriculum and I do not think that an attempt should even be made, say by means of a further required course on "The Minister's Service" to take care of that need. But the question nevertheless confronts each member of the seminary: What should I do to prevent my training in seminary from transforming me into the efficient yet callous minister? Service should give expression to the warmth of our heart and to the natural interest we take in people. But like everything in the Christian life, it does not grow up in us without discipline and nurture. And thus it hurts in its initial stage. It is no easy matter to devote time to a confused or worried fellow student at a moment when two term papers are due the next morning, and it is much more interesting to study the problems of the churches in Africa than to assist a foreign student on the campus in learning to master the English language. I am not too surprised that the response to the United Fund Drive was so lukewarm this year. But it makes me sad, nevertheless. For here are alumni of this seminary who work now under conditions ten times more difficult that will be those in which our ministry will be conducted. What concerns me is not the amount of money we contribute to their projects but rather the blatant indifference shown for their work. Here was a unique opportunity to learn the spirit of service. Did we miss our chance?

CAMPUS CALENDAR

Sunday, March 6

11:00 a.m. University Chapel: Dean Gordon, Holy Communion

Monday, March 7

SECOND TERM — Final

Examinations begin.

7:30 p.m. KOINONIA, Stevenson Lounge, Campus Center

Tuesday, March 8

9:00 a.m. Chapel Leader: Dr. Barrois
12:30 p.m. Faculty Wives' Luncheon, at the home of Mrs. J. Christy Wilson

4:40 p.m. Senior Faculty Meeting, Board Room, Speer Library

8:00 p.m. Lecture: Justice William O. Douglas, U. S. Supreme Court, "The Individual and the Crowd," Alexander Hall, University

Wednesday, March 9

9:00 a.m. Chapel Leaders: Messrs. Robert B. Murphy and Richard E. Nygren

8:00 p.m. Lecture: Justice Douglas, "The Nation and the World," Alexander Hall, University

Thursday, March 10

9:00 a.m. Chapel Leader: Dr. Hendry

10:30 a.m. Committee on School Christian Education, Board Room, Speer Library

11:30 a.m. Interdepartmental Field Work Committee, Board Room, Speer Library

2:00 p.m. Committee on the Ministry, Board Room, Speer Library

4:40 p.m. Meeting of all Professors teaching required Third Term courses, Board Room, Speer Library

Friday, March 11

SPRING VACATION BEGINS

Sunday, March 13

11:00 a.m. University Chapel: The Rev. Martin Luther King, Jr. Atlanta, Georgia

Sunday, March 20

11:00 a.m. University Chapel: Dr. Paul J. Tillich, Harvard University

Monday, March 21

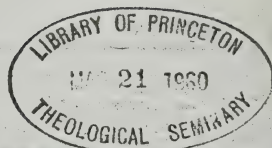
8:00 a.m. THIRD TERM BEGINS

7:45 p.m. CHALLENGE TO THE CHURCH: Dr. Paul J. Tillich, Alexander Hall, University

OFFICIAL ANNOUNCEMENTS

- On the occasion of the Inauguration of Dr. Jas. I. McCord, there will be no classes on March 29.
- Letters of application are now being received by the chairman of the editorial board for the remunerative positions of Editor, Associate Editor and Assistant Editor of the Seminary for the academic year 1960-61. Turn in applications to 109 Hodge Hall.

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THE *Seminarian*

VOL. X, No. 21 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, MARCH 18, 1960

MOUNT SINAI EXHIBIT

By Howard T. Kuist

A current attraction of extraordinary interest at the Firestone Library of the University is the Mount Sinai and Monastery of St. Catharine exhibition. Sponsored by the University of Michigan, Princeton University, and the University of Alexandria, the exhibition brings to our very door-step impressions of antiquity in photographic enlargements and representations of original art treasures accessible hitherto to only the occasional pilgrim or traveler in remote Sinai.

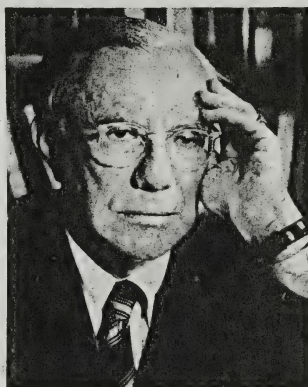
Codex Sinaiticus Discovered

The theological student is most likely to have become acquainted with the Monastery of St. Catharine through association with Tischendorf's discovery in 1844 of the fourth century Greek Uncial manuscript of the Bible known as *Aleph* or *Codex Sinaiticus*. Although he took with him only a few sheets of the manuscript from his initial visit, Tischendorf returned to the Monastery a third time in 1859 and was granted permission to take the manuscript to Russia to be copied, where, to use his own words, "I presented to their imperial majesties, in the Winter Palace at Tsarkoe-Selo, my rich collection of old Greek, Syriac, Arabic, and other manuscripts, in the middle of which the Sinaitic Bible shown like a crown." This manuscript, never having been returned to the Monastery, was bought for nearly \$500,000 from the Soviet Government by the British people by popular subscription in 1933. It can now be seen at the British Museum.

In 1950 the Library of Congress sponsored an expedition under the direction of Dr. Kenneth Clark to microfilm the most important manuscripts in the library of the Monastery, and thus to make accessible to scholars the world over the priceless manuscript treasures of the Monastery collection. To do this, photographic equipment, including an electric generator, and all necessary food supplies were transported across the desert floor to the mountainous highlands of Sinai. A catalog of the Greek manuscripts in the Monastery library was published by Professor V. E. Cardthausen of Leipzig in 1886, and a similar catalog of Arabic manuscripts

(CONTINUED ON PAGE FOUR)

TILLICH LECTURES MONDAY



Professor Paul J. Tillich

Professor Paul Tillich of Harvard Divinity School will give the third in the "Challenge to the Church" series Monday, March 21, at 7:45 p.m. in Alexander Hall on the University campus. His topic will be "Religion and Psycho-Therapy."

Professor Tillich, who has long been recognized as among the leading theologians of our age, was born in Prussia in 1886. He was educated at the Universities of Berlin, Tübingen, and Halle in Germany. He then held professorships in Theology at the Universities of Berlin, Marburg, Dresden, Leipzig and Frankfurt-am-Main. Because of his opposition to the National Socialist party, he had to leave Germany in 1933. He came to the United States where he became professor of philosophical theology at Union Seminary, New York, a post he held until 1955 when he assumed his present professorship in Systematic Theology at Harvard Divinity School. He is the author of a number of books, among them *The Shaking of the Foundations*, *The New Being*, *The Protestant Era* and two volumes of *Systematic Theology*.

This particular Challenge lecture is presented in conjunction with the University's Sixth Biennial Religious Conference. Professor Tillich will also preach at the University Chapel Sunday, March 20, and give an address on "Religion and Science" at 7:45 p.m. Sunday evening, also at Alexander Hall.

EVENING PRAYER

Having received faculty approval, the Deacons are going ahead with plans for evening prayer services in Miller Chapel during the third term. Members of Student Council will lead the opening week of services, Monday, March 28 through Thursday, March 31. Services will begin at 10 p.m. and end at 10:15 p.m.

Meetings will consist of hymns, the reading of Scripture, and prayer, the order and theme to be determined by the leader. All who are interested and would like to contribute time and ability to this venture should contact Ken Wells, chairman of the Deacons, or Fred Gibbs, in charge of music.

NOTICE

Letters of application are now being received by the Chairman of the editorial board, Mr. Brixey, for the remunerative positions of Editor, Associate Editor and Assistant to the Editor of the *Seminarian* for the academic year 1960-61. Deadline for these applications is noon, Friday, March 25th. Turn in applications to 109 Hodge Hall.

COMMUNION TUESDAY

The sacrament of Holy Communion will be celebrated Tuesday, March 22, at 7:45 p.m. in Miller Chapel. Dean Homrighausen will deliver the communion meditation. His topic will be "Don't Weep for Me." Professor Hick will assist him in administering the sacrament. Distributing the elements will be Professors Beeners, Blizzard, Dowey, Fritsch, Hendry, Kuist, Metzger and Piper. It is the custom to unite the entire community in common participation in this sacrament once during each quarter.

Congratulations: To Mr. & Mrs. Herb Hodgson, married in the Chapel, March 17.

The Seminarian

Published every Friday afternoon during the Academic year by The Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, Walnut 1-5690. Editorial Board: Professors Blizzard, Brower, Homrighausen, Messers. Brixey (Chairman), Gibbs, Purkey, Williams. Administrative Advisor, Mr. Sanders. Staff: Donald M. Williams, Editor; Donald R. Purkey, Associate Editor; Craig Cashdollar, Assistant to the Editor; Nancy L. Harris, Secretary; Ron Rice, Photographer. The opinions expressed herein are those of the individual contributors and do not necessarily represent the views of the Seminary administration.

BEYOND THE IVY COVERED WALLS

It is a comparatively easy thing to become so involved in the intricacies of campus life that this becomes the center of our universe. The structures of student government, committees, the academic grind, all this has the tendency of replacing what Professor Tillich calls "ultimate concern." Thus there is a danger involved in our self-centering of our world, a distortion and removal from reality of life as it is lived in the world.

Two issues in which there is need for "ultimate concern" particularly by those whose task it is to speak prophetically are race relations and nuclear warfare. One can hardly pick up a newspaper or listen to a news broadcast without feeling the urgency of the racial tension which exists in this country and the world at this hour. But the depth of this urgency runs shallow in its expression on the campus. Seldom mentioned, even less is there any manifestation of creative and constructive action in this area of desperation. Picketing segregated business establishments we leave to University students and an involvement in other areas of race relations even in Princeton seem too far removed from the walls of our academy to merit action.

After reading or seeing *On the Beach* one could not help but feel the need for every sane and Christian individual to speak out on nuclear warfare. But our voices have been silent in an era which could involve the destiny of every living creature. But pacifist movements are of another age and don't belong in the concerns of the academic. But don't they? Just take away the 4-D classification of seminary students and perhaps our silence will be broken.

If we are to be the prophets that are said to be needed we must see beyond the ivy covered walls and set the intricacies of our campus life in its true perspective of the drama of ultimacy which moves upon the world's stage.

D.T.

THIRD TERM CALENDAR

Monday, March 21

8:00 a.m. THIRD TERM BEGINS

7:45 p.m. CHALLENGE TO THE CHURCH: Dr. Paul J. Tillich, Alexander Hall, University

Tuesday, March 22

7:45 p.m. Sacrament of the Lord's Supper, Miller Chapel

Thursday, March 24

10:30 a.m. Faculty Meeting, Board Room, Speer Library

Tuesday, March 29

All Day Inauguration of President McCord

Monday, April 4

7:00 p.m. Student Council, Student Council Room, Campus Center

Monday, April 4 - Friday, April 8

7:45 p.m. The Warfield Lectures, Dr. John K. Reed, Miller Chapel

Thursday, April 7

1:10 p.m. Annual Spring Student Association Meeting, Campus Center Auditorium

Tuesday, April 12

7:45 p.m. CHALLENGE TO THE CHURCH: The Honorable Brooks Hayes, Campus Center

Thursday, April 14

4:30 p.m. EASTER RECESS BEGINS

Tuesday, April 19

8:00 EASTER RECESS END

Thursday, April 21

10:30 a.m. Faculty Meeting, Board Room, Speer Library

Monday, April 25 - Tuesday, April 26

Annual Meeting of the Board of Trustees

Tuesday, April 26

7:45 p.m. Junior Party, Campus Center Auditorium

Wednesday, April 27

Convocation Day: Dr. John L. Casteel, The Rev. William H. Cohea, Jr., and Mr. Paul Moser

Tuesday, May 3

7:45 p.m. CHALLENGE TO THE CHURCH: Professor Will Herberg, Campus Center Auditorium

Tuesday, May 17

5:30 p.m. Lawn Supper

Thursday, May 19

10:30 a.m. Faculty Meeting, Board Room, Speer Library

Tuesday, May 24

4:30 p.m. THIRD TERM CLASSES END

Friday, May 27 - Wednesday, June 1

THIRD TERM FINAL EXAMS

Thursday, June 2

9:00 a.m. Faculty Meeting, Board Room, Speer Library

LETTERS TO THE EDITOR

More Student Council

Your editorial on the Student Council, which appeared in the February 26 issue of the *Seminarian*, represents, in my opinion, a flagrant violation of journalistic propriety and an unfair exploitation of editorial license. It seems that the Editor, as a member of Student Council, could make a more valuable contribution toward a solution to the problem than that which appeared in his column. He who accuses Council of having "no idea of involvement" seems to misconstrue the concept himself.

Ernest W. Bartow

Touche, and a direct hit at that!

The editorial last week concluded that the Student Council was seeking to do nothing on campus—was more form than function—and needed reorganization.

One wonders, however, whether the Council's reason-for-being is only justified by its constant involvement as a body in important issues. Have you ever sat through a General Assembly meeting or a presbytery meeting?

This does not excuse Council for over concern with trivia to the exclusion of more important concerns. But neither does it point to a necessary restructuring and reorganization in order to find these deep campus problems and expedite involvement. If one had a 100-acre farm divided into 10 plots with separate tenants over each, would the way to higher production be to tear down the fence separating the plots, to fire half the stewards and to reorganize for joint involvement?

But perhaps the problem is far deeper. Maybe you students think there is no life left in the land, that Council should be abolished? If so, let us know—responsibly!

Timothy Held

The question of Student Council is not who's doing the farming—but what's growing. On many fields where there should be wheat there are only tares (or to change the image, corn). Conceivably through the farmers co-op they may be convinced to grow wheat, but it may be necessary to break down the fences and introduce a good old socialism to get their land productive. In the open land they would no longer be able to hide behind the fences and pass the buck. (Ed.)

Sunday, June 5

4:00 p.m. Baccalaureate Service, Miller Chapel

Monday, June 6

4:00 p.m. President and Mrs. McCord's Reception, "Springdale"

Tuesday, June 7

10:30 a.m. One Hundred Forty-eighth Annual Commencement, Princeton University Chapel

WMF TO DISCUSS AFRICA

"Christianity and the Social Revolution in Africa" will be the topic for the dinner meeting of the World Mission Fellowship on March 30 at 6 p.m. in the Small Dining Room. All who are interested in this urgent question should sign up in the Campus Center foyer by March 23 for the dinner.

The program will include a panel with representatives from Africa and from the west. Important issues are: nationalism versus colonialism, racial tensions, the rise of Islam, socio-economic changes (such as urbanization). Our attention is increasingly drawn to Africa by the news and the church's concern demonstrated in such films as *Mark of the Hawk*. Africa is the topic for the church's mission study program this year.

Off campus people may come for these dinners by paying the regular price (\$1.50) or may come for the meeting only at 6:45.

CHAPEL HYMNBOARDS

The hymnboards which replaced the old single one at the beginning of last term were a gift of Miss Marguerite McClenaghan of Princeton in memory of her father, the Rev. Samuel J. McClenaghan, of the class of 1889. Mr. McClenaghan held pastorates in North Carolina and Tennessee, as well as in Jamesburg, New Jersey. He was Superintendent of Missions of the Synod of New Jersey from 1913-1922.

The hymnboards are of colonial design to match the interior pattern of the chapel. The numbers are black figures on a white background which is the proper design for colonial churches.

During the last few years, the Seminary has received a number of gifts for use in the chapel: the Communion Table and Bible were gifts of the late Mrs. Lewis S. Mudge in memory of Dr. Mudge who was Stated Clerk of the General Assembly, 1921-1938; the Celtic Cross, Books of Common Worship and antependia personal gifts from a former student, the Rev. Carl Reimers, class of 1955.

BOOK OF THE WEEK

"Willie Barclay" is a name that needs no introduction, but perhaps you haven't heard of his new book, *The Master's Men*, which is being featured as the first Book of the Week of the Spring term. This is a study of the twelve apostles; an historical review as well as an examination of what apostleship meant to them and what discipleship should mean to us. Regularly \$2.00, this week \$1.40. Those slightly damaged by the blizzard that came through an open window are yours for a buck.

The Book Agency will re-open at 1:00 p.m., March 21. For your added shopping convenience, the store will be open Wednesday evening from 7:00 to 10:00 p.m.

INTO INNER-CITY

By Donald Brown

For seven weekends during the fall term, five Princeton Seminary students participated in the program of an inner-city church located in Brooklyn, N.Y. A second group of three students worked with another inner-city church in Manhattan on alternate weekends first and second terms. These two teams of students were organized as an experiment: to see what Princeton Seminary could offer to the inner-city situation, and also to determine what the students might gain from participation in such programs. The following is an evaluation of the educational value of the Brooklyn program.

Working with an inner-city church provides several opportunities for educational experiences that are impossible within a seminary's walls.

The primary opportunity is that of breaking from the academic world to the world of living problems. The experience can be shaking for someone who has been sheltered within the ivy walls for most of his adult life, but such a shaking may be necessary if a man is to realize the problems faced by the working man, and the man out of work. If a man is to be a servant, he must come to know those he serves.

There is also an opportunity to be creative. No books can teach you how to react when confronted by a revolting, sickening problem. Nor can books give you the answers which will be meaningful to others in their times of trouble. This is a creativeness that grows as one grows in the environment. It is not a process to be memorized, nor is it ever asked on a final exam; it is lived and experienced.

Two other opportunities make the academic process more meaningful. First, the ingredients of the gospel and its articulation become a living matter. This is probably more so in the inner-city situation than in most other situations faced by seminary students, because the inner-city often presents a new culture with its own values, goals and vocabulary. One must know the gospel if he is to present it to these people.

Secondly, one soon recognizes the problems which face the inner-city church. This environment presents a vital challenge to the normal concept of the church; and, perhaps, demands a new concept of the church.

When one realizes the fact that 25,000 men, women, and children are living in ten city blocks, the urgency of the inner-city becomes apparent.

BOOK DRIVE

The World Mission Fellowship is having a Books for Korea Drive. Especially needed are textbooks, dictionaries, encyclopedias, theological and Biblical works. Books may be taken to 215 Hodge, 207 Alex, 419 Brown.

SENATOR SYMINGTON

By Craig Cashdollar

One of the peanuts-and-popcorn vendors at the Baltimore Democratic Convention in 1912 was an eleven-year old boy who later became a Presidential "hopeful." William Stuart Symington III was an eyewitness to the nomination of Woodrow Wilson, the aristocrat who became the greatest leader of the plain people since Lincoln.

Of the five men who have at least an outside chance of winning the Democratic presidential nomination in 1960, "Stu" Symington is the least widely known, the least colorful and the least eloquent. In this respect, he resembles the pre-1912 Wilson. But Mr. Symington has a lot going for him. He has had more high-level administrative experience in the Federal Government than Kennedy, Stevenson, Humphrey, and Johnson put together. The 58-year old Senator from Missouri has no religious-issue worries (he's an Episcopalian), and his geographical base is enviably broad. He is a Midwesterner of Southern ancestry who was born in Massachusetts and raised in Baltimore, Maryland.

While his rivals are running hard, Stu gives the appearance of one who is content to drift. Aware that he would not fare so well in popularity contests, he is staying out of primaries. He will do no campaigning for the Oregon primary, in which his name can be put on the ballot by petition without his consent. If Stu loses in Oregon, he can explain that, after all, he was not even trying to win.

His service in the Truman Administration catapulted Symington from obscurity at Emerson Electric in St. Louis to national prominence. From 1947 to 1950 he was the first Air Force Secretary in our history. In 1951-52 he cleaned up the scandal-ridden Reconstruction Finance Corporation, then returned to St. Louis. Some influential Missourians persuaded him to run for the Senate in the 1952 election. He has been in the Senate ever since.

In the Senate world of committees and compromises, his talent and experience are wasted; there is nothing for him to decide except where he stands. On the national defense issue, Senator Symington has made it very clear where he stands. In his first Senate floor speech (1953), he assailed Republican plans to trim airpower, charging that the Administration apparently was planning to use a "firmly balanced budget" as its weapon in case of Soviet air attack. Since then he has remained Capitol Hill's most outspoken critic of Eisenhower defense policies.

The stock of Symington, who only last month announced that he is "available" for the 1960 nomination, soared to a new high as defense experts testified to Senate preparedness and space committees. They are asking for things which Symington has advocated for 10 years.

SPRING SPORTS

The schedule for the table tennis tournament will be posted this week in the table tennis room of the campus center. Please check it for your game. Matches are to be played by the specified date or both opponents will be eliminated.

Volleyball will begin next week. Please indicate your desire to play to your dorm representative. New standards have been built by the seminary carpenters which can be set up easily and used for badminton as well.

The three man squash tournament begun in December has finally been completed with Don Spencer as victor over Professor Hick in the final match. The handball completion dates have been revised. Let's finish it early this quarter.

MOUNT SINAI EXHIBIT

(CONTINUED FROM PAGE ONE)

by Mrs. Margaret D. Gibson in 1894.

But up to the present time no similar catalog of the fabulous art treasures of the Monastery, or a photographic record of them, had ever been made. In the summer of 1956 Professor George H. Forsythe, Jr., of the University of Michigan; Professor Kurt Weitzmann of Princeton University and the Institute of Advanced Study; and Mr. Fred Andereg, Supervisor of Photographic Services of the University of Michigan, undertook an exploratory trip to the Monastery. One result of this visit was the report of Professor Weitzmann, a leading authority on Byzantine art, to the effect that the Monastery housed the greatest single collection of icons known to him and that most of them had never been photographed. The present exhibition presents results of the first campaign made in the summer of 1958. A second campaign is scheduled for the autumn of 1960 to photograph the art and wall decorations found in the numerous chapels in the mountainous area surrounding the Monastery.

In addition to photographic equipment, including the necessary materials to develop and finish the pictures in color on the spot, it was necessary to transport aluminum scaffolding which would make it possible to photograph decorations painted on the lofty ceiling of the renowned Church of the Transfiguration. That the expedition has done its work efficiently is made obvious by the extraordinary exhibition now on view. This includes a selection of photographs of icons and book illuminations, frescoes and mosaics, church furniture including carved choir-stalls, and such liturgical objects as candelabra, and numerous lamps of every shape and size, some of which are made of ostrich eggs. The Librarian of the University has enhanced the value of the exhibit by including historical texts, prints and a variety of maps which enable the viewer to gain a much more ample grasp of the various periods of the history of the region and the Monastery.

What adds to the interest of this ex-

PSYCH DISCUSSED

Mr. Golden and Mr. Bodamer will lead a discussion on "Psychology in the Education of Ministers" at the Theological Society meeting on Thursday, March 24 at 7:30 p.m. in the Campus Center Auditorium. All are welcome.

MUSIC SCRIPT REQUESTED

The Department of Radio and Television of the United Presbyterian Church has asked us to consider the possibility of writing and producing twenty-six, half-hour radio hymn programs.

Our first aim will be to produce one, first-rate tape recording. Our various choirs, soloists and instrumentalists will be invited to participate.

Scripts will be welcomed. It is not necessary that the first draft be accurately timed, but roughly twenty minutes out of one half-hour will be devoted to music and ten minutes to interpretive comment about the hymns.

Anyone interested in writing for this project should submit material to the Music Office in Miller Chapel.

hibition for the theological student is the manner in which it enriches his appreciation of the background of the books of Exodus, Leviticus and the opening chapters of Deuteronomy. Here also a chapter is added to his understanding of the history of worship. For here at the Saddle of Sinai for centuries there has been a worshipping community which stems traditionally from the visit of Queen Helena, the mother of Constantine, in 342 A.D. This community of anchorites and monks and their retainers maintained a precarious foothold in this austere region until the time of Justinian (530 A.D.). At his direction a fort was built to protect them. Within the fortress the Chapel of the Burning Bush became the first complex of buildings, including a fourteenth century Mosque. Having gained the favor and protection of the Moslems, the community became a repository through the centuries for manuscripts and Christian art treasures. Thus the present expeditions are adding a significant chapter to the study of Christian theology, worship and art.

The Exhibition is open to the public until April 15, Monday-Saturday: 9:00 a.m. to 6:00 p.m. Sunday: 2-5 p.m.

OFFICIAL ANNOUNCEMENTS

- Deadline for dropping a third term course is Friday, March 25 at 4:30 p.m.
- Make-up examinations will be given Saturday, April 2 at 9:00 a.m. in Room 1 of Stuart Hall.
- The first class meeting of Philosophy 345, Readings in Existentialism, will be Monday, March 21, 9:30-11:30, Room 11, Stuart Hall.
- Housing blanks sent out by the office of housing for married students

CAMPUS CALENDAR

Sunday, March 20

11:00 a.m. University Chapel: Dr. Paul J. Tillich, Harvard University

Monday, March 21

8:00 a.m. THIRD TERM BEGINS
7:45 p.m. CHALLENGE TO THE CHURCH: Dr. Paul J. Tillich, "Religion and Psychotherapy," Alexander Hall, University

Tuesday, March 22

9:00 a.m. Chapel Leader: President McCord
4:40 p.m. Department of Theology, Dr. Dowey's residence, 20 Alexander Street
7:45 p.m. Sacrament of the Lord's Supper, Miller Chapel

Wednesday, March 23

9:00 a.m. Chapel Leaders: Messrs. Donald C. Nyland and Roger D. Patton
3:30 p.m. Scholarship Committee, Conference Room, Administration Building
4:40 p.m. Department of History, Board Room, Speer Library
8:00 p.m. Lecture: Professor Germaine Bree, New York University, "20th Century Literature in France. The Modern French Novel," 10 McCosh

Thursday, March 24

9:00 a.m. Chapel Leader: Dr. Martin
10:30 a.m. Faculty Meeting, Board Room, Speer Library
7:30 p.m. Theological Society: "Psychology," Campus Center Auditorium
7:30 p.m. University Chapel: Lenten Service
8:00 p.m. Students' Wives Fellowship, Tennent Hall

Friday, March 25

9:00 a.m. Chapel Leaders: Messrs. Roy Pfautsch and Lee H. Poole
2:45 p.m. Admissions Committee, Conference Room, Administration Building

Sunday, March 27

11:00 a.m. University Chapel: The Rev. W. D. Davies, Union Theological Seminary, New York

should be filled out and returned to the Receptionist in the Administration building or mailed to Donald Purkey immediately. The information is needed for housing preparation for next year and will also be used in planning for the new married students' housing.

- A study group for those interested in attending the Triennial Conference of the Inter-Seminary movement in Denver next September will hold its first meeting Thursday, March 31, 1:00 p.m., Stevenson Lounge.



THE Seminarian

VOL. X, No. 22 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, MARCH 25, 1960

THE PRESIDENCY OF PRINCETON SEMINARY

By Lefferts A. Loetscher

The inauguration of Dr. James I. McCord as fourth president of Princeton Seminary, scheduled for March 29, brings to remembrance Seminary leaders of earlier days.

For nearly a century (1812-1902) the Seminary had no president. The Faculty was small, promotional and administrative tasks did not seem urgent, and informal leadership was spontaneously recognized within the little group. Until his death in 1851, the Seminary's first professor, Archibald Alexander, was the recognized leader. From then until his own death in 1878 Charles Hodge, already a power in the Church and in the theological world, was clearly *primus inter pares*. No one immediately inherited the mantle, but later Dr. Warfield's sterling integrity, wide learning, clear thought, and strong convictions caused his influence to dominate Seminary affairs.

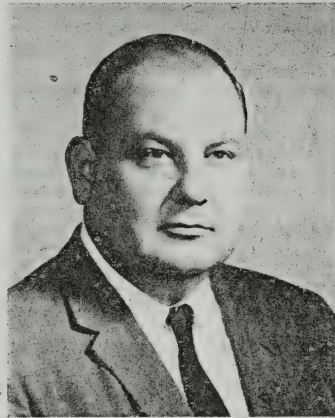
The Twentieth Century

By the opening of the present century, it was felt that an institution of the size of the Seminary should have an official administrative officer. Dr. Francis L. Patton, the Seminary's first president (1902-1913), had been a youthful prodigy in the pulpit and while still in his thirties had been simultaneously professor at McCormick Seminary, pastor in Chicago, and editor of a church newspaper. For thirteen years he was president of Princeton University. During his administration of the Seminary, pressures for adjustment to the new forces of American life increased noticeably, including widely publicized agitation for changes in the curriculum, but the Seminary "held the line" at all points.

Dr. J. Ross Stevenson, the Seminary's second president (1914-1936), was a man of handsome and commanding presence, evangelical warmth, active churchmanship, and zeal for Christian unity. The Seminary's heritage included a strong emphasis on the authority and importance of the Church, which had implications toward church union and active involvement in

(CONTINUED ON PAGE FOUR)

MCCORD INAUGURATION TUESDAY



PRESIDENT MCCORD

The Reverend Doctor James I. McCord held the position of Dean and Professor of Systematic Theology in The Austin Presbyterian Theological Seminary in Austin, Texas, from 1944 to 1959.

A native Texan, he was born in Rusk, Texas, the son of Mr. and Mrs. Marshal Edward McCord.

He was educated in Austin College where he received a Bachelor of Arts degree in 1938. He attended Union Theological Seminary, Richmond, Virginia, and The Austin Presbyterian Theological Seminary, where he was awarded the degree of Bachelor of Divinity. He was a graduate student in the University of Texas and served as Instructor in the Department of Philosophy for two years before going to Harvard University. He also attended New College, University of Edinburgh, Scotland. He was awarded the degree of Master of Arts by the University of Texas, the degree of Doctor of Divinity by Austin College, the degree of Doctor of Theology by the University of Geneva, the degree of Doctor of Divinity by Knox College, Toronto, the degree of Doctor of Laws by Maryville College, and the degree of Doctor of Letters by Davidson College.

(CONTINUED ON PAGE THREE)

Under the theme, "The Seminary and Its Mission" the fourth president of Princeton Seminary will be inaugurated Tuesday, March 29.

A pre-inaugural dinner will be held at The Princeton Inn on Monday, March 28, at 6:30 p.m. for special guests of the Seminary. Presidents Goheen of Princeton University and Lowry of Wooster will speak and Dr. Rex Clements of Philadelphia will be Toastmaster.

Moderator Speaks

"A New Mind for Our New Mission" will be Dr. Arthur Miller's topic in Miller Chapel Tuesday at 9:00 a.m. Dr. Miller, Moderator of the General Assembly, will be assisted by Dr. Raymond I. Lindquist of Hollywood, California, who will lead the Service of Worship.

Panel Slated

At 10:30 a.m. a panel discussion, moderated by Dr. Eugene Carson Blake, Stated Clerk of the General Assembly, will discuss "The Seminary and the Church's Mission" in Miller Chapel. Participating will be Dr. Glenn Moore, Secretary of the General Council, Dr. Kenneth Neigh, General Secretary, Board of National Missions, Dr. John Coventry Smith, General Secretary, Commission on Ecumenical Mission and Relations and Dr. William Morrison, General Secretary, Board of Christian Education.

Niebuhr Speaks

Professor H. Richard Niebuhr of Yale Divinity School will speak on "The Seminary and the Ecumenical Age" at 2:00 p.m. in Miller Chapel.

Inauguration

President McCord will be inaugurated at 4:00 p.m. in the University Chapel. Dr. Peter K. Emmons, President of the Board of Trustees, will preside. President Emeritus John A. Mackay will deliver the charge to the new President, and Dr. McCord will give his inaugural address on "The Seminary and the Theological Mission." Dr. Ernest Trice Thompson, Moderator of The General Assembly, The Presbyterian Church, U.S., will pronounce the Benediction.

The Seminarian

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PRESIDENT McCORD

Just prior to the election of Dr. Goheen as President of Princeton University, Carlos Baker of the English department published a novel on the very theme of a new college president entitled *A Friend in Power*. We feel that this can be aptly applied to President McCord.

The strangeness of a new president, new procedures, new personalities has passed rapidly, the transition from last year to this smoothly made.

We have found an openness and availability in President McCord which has rapidly won confidence. His erudition in the lecture hall has impressed us because it has been unto edification. His forthright manner in answering questions whether it be in a lecture or an all-campus meeting has cleared the air and revealed not only profundity of thought but commitment of purpose on the part of our President.

The future of the seminary, while committed to the Reformed tradition, is an open one. Already new buildings are proposed and a change to the semester system set. New faculty appointments have been made and more are to come. There is an air of expectancy and anticipation among many.

But with all the changes and future plans, we are reminded that there is a "friend in power." A note or letter from the President to faculty and students is not uncommon. A greeting on the campus is always forthcoming. And the President's door is open for more than decisions passed down — within may be found counselling, encouragement and advice.

May students, faculty, administration and trustees continue to rally behind President McCord with their loyalty and prayers so that Princeton may ever serve the Church of God in these crisis times and be faithful to her Lord. Best wishes and congratulations both to the new President and to his family.

OPEN LETTERS TO THE PRESIDENT

You give me opportunity to write an open letter of congratulations and best wishes to Dr. McCord and I thank you. I feel constrained, first, however, to congratulate Princeton Seminary: her trustees, faculty, students and alumni.

Discernment and rare wisdom were required to select a worthy successor to Francis Landey Patton, J. Ross Stevenson and John A. Mackay. The inauguration of James Iley McCord this week shows that the trustees were granted these graces in abundance. Despite high tradition and rich history the great days of Princeton are before her.

Congratulations to President McCord are certainly in order, also. For theological education must be reshaped in this country, and be constantly reshaping. By that same high tradition and legacy of rich history, Princeton occupies prominent position on the American scene and throughout the Reformed World. Our prayers and best wishes are extended President McCord as he assumes the grave responsibility of this leadership.

David L. Stitt, President
Austin Presbyterian Theological
Seminary

On the occasion of your inauguration as the fourth President of The Theological Seminary of the Presbyterian Church in Princeton, N. J., I want to extend to you my most sincere and heart-felt congratulations and my prayerful good wishes for a happy, satisfying and successful administration in this historic "School of the Prophets." Though you are only the fourth to be inaugurated as its President in all its history, you are joining a long line of distinguished and honored scholars, administrators and prophetic leaders who, for almost a century and a half, have been used by God in training and inspiring ministers for his church across the world.

While I congratulate you on this new achievement in your distinguished career, I would also congratulate our beloved Seminary upon its good fortune in securing you as its administrative leader for these challenging days in the church's life.

May God's richest blessings attend you and your family as you go forward in this service in the years ahead.

Peter K. Emmons, President
Board of Trustees

LETTERS TO THE EDITOR

By way of answer to last week's Editorial, I should like to announce that a meeting will take place in the Campus Center Auditorium on Wednesday, May 11, at which Dr. Henry J. Cadbury will speak on the subject of the use of nuclear weapons. Dr. Cadbury was Professor of New Testament at Harvard, and has just retired from the chairmanship of the American Friends' Service Committee. After Dr. Cadbury's presentation, Dr. Homrighausen and Dr. Ramsey of the University Faculty will present their views by discussion. There will be opportunity for discussion from the floor, also. This opportunity for considering such an important matter comes to our Campus through the leadership of Drs. Hick and Wyckoff.

William S. Causey,
President.
S E A Committee.



EUGENE CARSON BLAKE

The Stated Clerk of the United Presbyterian Church, U.S.A., Eugene Carson Blake, will moderate a panel discussion concerned with "The Seminary and the Church's Mission" in Miller Chapel, Tuesday, 10:30 a.m.

Stated Clerk of the church since 1951, Blake has also served recently as President of the National Council of Churches. Prior to his appointment as Stated Clerk, Blake had served in New York State, taught in India, and was head minister of the First Presbyterian Church of Pasadena, California.

Vitally interested in the ecumenical movement, Blake has been a delegate to the Faith and Order conferences of Lund and Oberlin, and the Second Assembly of the World Council of Churches in Evanston. He has also been involved in the work of the World Presbyterian Alliance.

A trustee of both the University and the Seminary, Blake is also a member of the Board of Trustees of Occidental College and San Francisco Theological Seminary.



JOHN A. MACKAY

President Emeritus John Alexander Mackay will deliver the charge to President McCord at the inauguration Tuesday. President of Princeton Seminary from 1936-1959, Dr. Mackay was the Seminary's third President.

A brilliant student at the University of Aberdeen, Dr. Mackay came to the United States upon graduation as a student at Princeton Seminary. He continued his education in Spain under Unamuno and later distinguished himself in his work in the church in South America.

The era of John Mackay's presidency can best be characterized as one of growth. This was manifested in faculty, student body, buildings and new additions to the curriculum of the graduate study program and the M.R.E. program. Also things such as the *Handbook*, book store and *Theology Today* are marks of the Mackay era.

A teacher and leading churchman, Mackay excelled as a missionary statesman. Beyond this he was a leader and sustaining supporter of the ecumenical movement. As an author, John Mackay was prolific and brilliant. Some of his books include *The Other America*, *A Preface to Christian Theology*, *Christianity on the Frontier*, *God's Order* and *The Other Spanish Christ*.

Moderator of the church in 1953, Mackay was bold and prophetic in his "Open Letter to Presbyterians." Although officially retired and living in Chevy Chase, Maryland, Dr. Mackay is still far from being retired. Still writing, speaking, lecturing and preaching, he is still moving on the frontiers of Christianity.

NOTICE

Will you accept the responsibility of student leadership? Anyone interested in the offices of President, Secretary, or Treasurer of the Student Body is encouraged to appear at the Student Council room March 31, 10:30 a.m. to meet with the nominating committee. You are requested to submit in writing and in person your qualifications and platform.



ARTHUR MILLER

Dr. Arthur Miller will preach at the Service of Worship Tuesday morning at 9:00 in Miller Chapel on the subject, "A New Mind for Our New Mission." Dr. Miller is the Moderator of the United Presbyterian Church in the U.S.A. He was elected to this post in May of 1959 at the 171st General Assembly which met in Indianapolis.

He has been pastor for twelve years of the Montview Presbyterian Church in Denver, Colorado. In Denver he is chairman of the Mayor's Committee on Human Relations, a trustee of Denver University, and served three terms as chairman of the Social Welfare Department of the Denver Council of Churches. Under his guidance, the Montview church is developing an inner-city ministry.

On the national level, Dr. Miller has served on the Board of Christian Education, Commission on Evangelism, and Council on Theological Education. As a churchman concerned with education, he has served as president of the Board of Trustees of McCormick Seminary, is currently president of the board of trustees of Beirut College for Women in Lebanon. As an international churchman, Dr. Miller was a delegate to the Faith and Order Conference in Lund, Sweden, and is a member of the Commission on Ecumenical Mission and Relations. Under the auspices of the Commission he spent two months in 1958 conferring with church leaders in Asia and Africa.

Dr. Miller was born in Gettingsville, Indiana in 1899. He took his bachelor's degree from Indiana University in 1922, studied at Princeton, and graduated from McCormick in 1925. He has honorary doctorate degrees from Park College and Parsons College. Prior to Denver, he served as minister to students at the University of Wisconsin and held pastorates in Laramie, Wyoming, and Lincoln, Nebraska.

PRESIDENT McCORD

(CONTINUED FROM PAGE ONE)

Other positions held by President McCord include the pastorate of the Univer-



H. RICHARD NIEBUHR

"The Seminary in the Ecumenical Age" will be the topic of the address given by Professor H. Richard Niebuhr of Yale Divinity School at 2:00 p.m. Tuesday in Miller Chapel. Sterling Professor of Christian Ethics and Theology, Professor Niebuhr has been a member of the Yale faculty since 1931.

Prior to his coming to Yale, Niebuhr served as President of Elmhurst College and also taught there. He also served a pastorate in the Evangelical and Reformed Church in St. Louis.

A graduate of Elmhurst College, Niebuhr has earned advanced degrees from Washington University and from Yale. He has contributed to theological education in a survey under the auspices of the Carnegie Corporation. Three books coming out of this study are *The Purpose of the Church and Its Ministry*, *The Advancement of Theological Education* and *The Ministry in Historical Perspectives*.

sity Presbyterian Church, Austin, Texas, and Professor of Bible in the University of Texas.

Dr. McCord is past Chairman of the North American Area Council of the World Alliance of Reformed Churches, a member of the Executive Committee of the Alliance, and Chairman of the Theological Department and North American Secretary of the Alliance. He is also Chairman of the new Advisory Committee on Faith and Order of the National Council of Churches.

He is a member of the New Brunswick Presbytery and has represented his church in Geneva at the Sixteenth General Council of the World Alliance of Reformed Churches in 1948; the World Council of Churches in Amsterdam in 1948; the Seventeenth General Council of the World Alliance of Reformed Churches in Princeton in 1954; the Eighteenth General Council of the World Alliance of Reformed Churches in Sao Paulo, Brazil, in 1959; and the Faith and Order Conference in Oberlin in 1957. In the interests of the Church he has travelled extensively, lec-

(CONTINUED ON PAGE FOUR)

VARSITY DROPS DREW

By Ron Ohlson

The final skirmish of the 1960 season found snarling Drew Seminary going all out for the victory but winding up in a pile under Selleck and company's varsity, 57-55.

In the most exciting fracas of the season, Princeton jumped to an early lead with Selleck and Davis snaring 22 points in the first half. Drew's Liphart and Williams kept the Green clad ones in the game and the half ended 25-21 Princeton.

In the second half Drew came back strong behind Liphart and Thompson and Williams, tied the score repeatedly, but never could go ahead. Princeton got sloppy and picked up nine personal fouls which Drew turned into points from the line. The regular game ended with the score knotted at 49-49.

Then began the most exciting 5 minutes of the season. Selleck hit two from the outside, but this was matched by Williams tip shot. Then shy Gronhovd, playing his best game of the year, sank a long

set shot to put Princeton in the lead 54-52, and with 1:05 left Davis pumped in one crucial score from the line, extending the lead to three points, 55-52. Princeton then elected to stall and wait for a break. It came with 35 seconds left, as Singleton slipped from behind his man and Selleck's long pass found him all alone under the nets. Drew scored again, but the gun had caught up with them, and PTS triumphed 57-55.

This game saw three seniors playing their last game for PTS: Davis, Glazer and Selleck. A salute to each of them from the rest of the community. A special tribute goes to Selleck who scored 262 points in 9 games for an average of 29 points per game. The final standings for the season found PTS with a 5 win, 4 loss record, but still on top in the seminary basketball loop.

This edition also marks the last conflation by this sports editor. The *Seminarian* has dispatched him, and special reporter Fritz Hull to Bangalore, India to cover a blow-by-blow account of the annual encounter between the Monsoon and the Continent.

CAMPUS CALENDAR

Sunday, March 27

11:00 a.m. University Chapel: The Rev. W. D. Davies, Union Theological Seminary, New York

Monday, March 28

10:00 p.m. Evening Prayer, Miller Chapel

Tuesday, March 29

NO CLASSES

All Day President McCord's Inauguration

10:00 p.m. Evening Prayer, Miller Chapel

Wednesday, March 30

9:00 a.m. Chapel Leaders: Messrs. Edwin S. Redkey and Edwin G. Reitz

12:30 p.m. Faculty Luncheon, Alumni Room

4:00 p.m. Biblical Department Meeting, Alexander Hall Lounge

6:00 p.m. World Mission Fellowship Dinner, Small Dining Room, Campus Center

10:00 p.m. Evening Prayer, Miller Chapel

Thursday, March 31

9:00 a.m. Chapel Leader: Mr. Golden

11:00 a.m. Practical Theology Department, Stevenson Lounge, Campus Center

7:00 p.m. Choir Dinner, Campus Center

7:30 p.m. University Chapel: Lenten Service

10:00 p.m. Evening Prayer, Miller Chapel

Friday, April 1

9:00 a.m. Chapel Leaders: Messrs. William J. Riek and Allen A. Ruscio

Saturday, April 2

9:00 a.m. Postponed and Re-examinations, Room 1, Stuart Hall

Sunday, April 3

11:00 a.m. University Chapel: The Rev. Carl D. Reimers, Assistant Dean, University Chapel

OFFICIAL ANNOUNCEMENTS

• Students are asked to clear their cars off the campus on Monday night, March 28. Parking is available in the regular parking lots. The Princeton Chief of Police is permitting parking on the streets in the area all day Tuesday.

• All students are invited to the various events but will not sit in a body in the University Chapel.

• Dr. Arthur Miller, Moderator of the General Assembly will meet students Monday, March 28, from 1:00-4:00 p.m. in Stevenson Lounge.

• A study group for those interested in attending the Triennial Conference of the Inter-Seminary movement in Denver next September will hold its first meeting, Thursday, March 31, 1:00 p.m., Stevenson Lounge.

AIR RAID DRILL

On Saturday, March 26 a Statewide public participation test will be conducted. The sirens will be sounded and the public will be required to take shelter. This will be known as Operation Spring.

The scheduled times of the test will be as follows:

At approximately 9:30 the *alert* signal—steady long blast of the siren of about three minutes duration—will be sounded.

At approximately 10:30 the *take cover* signal—a fluctuating blast of the siren for about three minutes duration—will be sounded and all persons will seek shelter.

At approximately 10:45 the *alert* signal—same as above will be sounded, designating the *all clear*.

The moral of the story—sleep in Saturday.

THE PRESIDENCY OF PRINCETON

(CONTINUED FROM PAGE ONE)

ecclesiastical affairs, but an unwillingness to accept theological change prevented the Seminary from following out these implications during the second and third decades of the present century. After the Assembly reorganized the Seminary in 1929, the way was open for innovation and a great forward thrust.

Dr. John A. Mackay, the Seminary's third president (1936-1959), proved to be just the man to lead the institution forward into the new day. A former missionary and board secretary, he brought to the office vision, warmth of devotion, energy, and great courage. The atmosphere of the Seminary became congenial to theological change and its name synonymous with ecumenicity. Doctoral work began, publication expanded, the physical plant grew almost beyond recognition, and applications for enrollment multiplied.

BOOK OF THE WEEK

Dr. Wyckoff has recommended *The Church in the World of Radio-Television*, written by John W. Bachman, professor at Union Seminary. Regularly \$3.50, this week only \$2.50.

PRESIDENT McCORD

(CONTINUED FROM PAGE THREE)

turing and preaching in Great Britain, The Netherlands, Canada, Czechoslovakia, and South America. During the summer of 1956 he was Visiting Professor at the Presbyterian Theological Seminary of the South, Campinas, Brazil.

Dr. McCord has lectured in theological seminaries in Canada, Scotland, and the Continent, as well as in the United States, and he is the author of numerous articles and reviews.

He is married to the former Hazel Thompson of Sherman, Texas, and they have three children, one son, Vincent, and two daughters, Allison and Marsha.

APPOINTMENT

Peter Wendell has been appointed as an official observer to The Golden Anniversary 1960 White House Conference on Children and Youth to be held in Washington, D. C., March 27 to April 1.

Dr. James I. McCord, the Seminary's fourth president, has entered upon his duties under the happiest auspices, with friends and well-wishers on every side within the Seminary and Church and throughout the ecumenical world. The needs of the Seminary are pressing. To stand still is to slip backward. There is challenge to new thought and activity. Under the blessing of God and under the leadership of its new president, the Seminary looks forward eagerly to the days ahead.



THE Seminarian

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INVOLVEMENT

By William G. Bodamer

The word involvement is one of the catch-words of our time. This is particularly true in church circles. We are told to be involved with one another, to be involved with our congregations, that Christ was involved with people. All these things are true and important, of course, and one cannot come away from any church meeting having escaped this word. In most cases, one would probably depart a rich man if he were given a dime for every time the word was used. We may find ourselves in the situation where we are using the word so much that its meaning has become somewhat blurred. Maybe we should take time out to find out what we mean by involvement.

Unchristian Meaning

I think we should be emphatically clear at the beginning that there is one sense in which we can never use the term involvement as Christians. It is the sense in which the term involvement subtly replaces a Pelagian concept of redemption and plays into the hands of man's activism. It is the involvement of the pastor who thinks his feverish round of meetings, preaching and even counselling is what "turns the trick" of salvation for his people. This involvement is not only a perversion of the gospel, but it makes hypocritical pastors and leads to ministers who are poor husbands.

Luther's Answer

Luther had the antidote for this interpretation of involvement when he said, "While I drink my little glass of Wittenburg beer the gospel runs its course." It seems that Luther was willing to trust God enough to recognize that the gospel was in his hands. Perhaps our itching for this type of involvement is symptomatic of our lack of faith in the fact that God not only can accomplish what he has promised, but wants to accomplish this.

No! We turn away from the involvement which takes God's job from him and puts it in our own hands! We must speak out clearly on this point and solve it once and for all. Any mention of the word involvement which has this kind of

(CONTINUED ON PAGE FOUR)

WARFIELD LECTURESHIP



J. K. S. Reid

MCCORD'S ADDRESS

Newly inaugurated President Jas. I. McCord spoke in his address at the University Chapel last Tuesday on "The Seminary and the Theological Mission."

New Task

Stating that "the period of relative isolation and protection of seminaries is past," McCord said, "we are challenged to emerge into the world with confidence and integrity into the ongoing theological task." This new task "calls for a freedom from obsolete form and a radicalness that no seminary has yet been venturesome enough to embrace." The new task is possible "only because those who have gone before have done their work and done it well," McCord continued.

Revolutionary Changes

In comparing the new theological task with the old, McCord pointed out the revolution that has taken place in geography. Space and time have been collapsed and an ecumenical age has dawned. With the dawn of this age has come the startling realization that other changes have taken place, some through slow erosion and others through revolution.

(CONTINUED ON PAGE THREE)

"Life in Christ" will be the theme of the Warfield Lectures by Professor John K. S. Reid of the University of Leeds. The lectures will begin Monday, April 4 at 7:45 p.m. in the Chapel and conclude Friday, April 8.

Schedule

The schedule for the six lecture series is as follows: April 4, "The Phrase 'In Christ'"; April 5, "The Recipient of Life in Christ"; April 6, "The Author of the Life"; April 7, 5:00 p.m., "Impartation of the Life", 7:45 p.m., "Determination to the Life", April 8, "Consummation of the Life."

The Speaker

Dr. Reid has been Professor of Theology and Head of the Department of Theology at the University of Leeds since 1952. Born in 1910, he was educated at the University of Edinburgh and did graduate work at the Universities of Heidelberg, Marburg, Basel and Strasbourg.

He began as Professor of Philosophy in the Scottish Church College of the University of Calcutta in 1935 and was ordained in the Church of Scotland in 1939, serving a parish in Edinburgh. During the war he served as a Chaplain to the parachute regiment.

He has been the Joint Editor of *The Scottish Journal of Theology* since its inception in 1947. He is the author of *The Authority of Scripture*, translator of Oscar Cullman's *The Earliest Christian Confessions and Baptism in the New Testament*, and editor and translator of *Calvin's Theological Treatises*.

The Warfield Lectureship

The Warfield Lectureship is the Seminary's newest lectureship, begun last year with then President-elect McCord. It was established by the will of Dr. Benjamin Warfield, former Professor of Systematic Theology, to be named the Annie Kinkead Warfield Lectureship in memory of his wife. The lecturer is to be approved by the faculty upon nomination by the Hodge Professor of Theology, the chair held by Professor Hendry. The lecturers are to treat some doctrine of the Reformed system.

The Seminarian

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TRUE SONS OF CALVIN

The Inauguration has brought to the Seminary a great array of scholars and churchmen and raised significant questions about the nature and purpose of theological education. A happy coincidence is that the Inauguration has fallen in the midst of various Calvin anniversaries. Theological education in the Reformed world might be summed up as the training of Calvin's descendants. But who would the true sons of Calvin be?

The true sons of Calvin would believe in God in his sovereign majesty. They would not take lightly the exalted statements ascribed to him in the creeds of the church. As well, they would take with utmost seriousness the classical formulations of doctrine and the classical questions raised by the church concerning the revelation of God. They would not fear clear theological definitions and would be willing to stand up and be counted.

The true sons of Calvin would accept and rejoice in the will of God, and live no sheltered existence, but find themselves thrust from their retreats in "Strasbourg" to the battleground in "Geneva."

The true sons of Calvin would look upon the world, not to be withdrawn from, but to be transformed. They would not be satisfied until every area of life was brought under the Lordship of Jesus Christ.

The true sons of Calvin would be true scholars in the finest sense of the word, never satisfied with a grade as motivation for study, never satisfied with a half-truth when the whole of God's truth stands ready to be received.

The true sons of Calvin would be men of the Word of God. While recognizing fully the human side of Scripture, they would unashamedly affirm the divine side. They would be willing without dialectical gyrations to state that the Bible is the Word of God. But this is no cause for pride.

The true sons of Calvin would stand fully under the judgment of that Word. They would see the some 45 volumes of Calvin's exposition of Scripture and be judged by the paucity of their own Biblical knowledge. They would allow their life and doctrine always to be subservient to the "pure doctrine of God."

The true sons of Calvin would love the church of Christ, her confessions, her ordinances, her fellowship. While lamenting her weakness they would boldly identify themselves with her and abhor schism from her body as they would abhor sin.

Finally, the true sons of Calvin would be men of the gospel, the cross, the road. They would glory in nothing, save the cross, and thrust into the world, they would stand faithful to God, humble before men, Lord of none, servants of all, militant unto death.

Would that there were in our generation true sons of Calvin!

OFFICERS ELECTED

By Barbara Elder

The following officers were elected at the meeting of the Students Wives Fellowship to serve for the coming year: President, Sue Hunt; Vice President, Doris Marsh; Secretary, Marilyn Gray; Publicity Chairman, Barbara Elder; Calling Chairman, Martha Zimmerman; and Social Chairman, Loy Carrington.

At the same meeting the wives heard Miss Emily Gibbs, United Presbyterian Women's Secretary of Christian Education, speak on the organization and program of United Presbyterian Women.

Miss Gibbs discussed the history of the women's association within the church and outlined the organizational structure of the national group and the local church associations today. The association plan recommends one organization in the church uniting women of all ages and interests who accept the purpose of United Presbyterian Women. This purpose is most simply stated as uniting through the church to proclaim the gospel of Jesus Christ, to demonstrate his love in all areas

of life, to declare oneness with fellow Christians everywhere, and to grow in Christian faith and responsibility. The purpose is implemented by study, prayer and service, and by supporting with giving the work of the Board of National Missions, the Board of Christian Education, and the Commission on Ecumenical Mission and Relations.

McCORD TO ADDRESS STUDENTS

President McCord will speak to an open meeting for both students and faculty on April 7 at 10:30 a.m. in the campus center auditorium on topics of mutual concern.

Following the President's address there will be the annual spring Student Association meeting at which further nominations for Student Council officers will be received from the floor for election on April 12. Speaking about the meeting, Student Council President Tim Held emphasized the importance of every student taking seriously his responsibilities toward the student body.

BOOK OF THE WEEK

The new BOOK OF THE WEEK, "The Rule of God" by G. Ernest Wright, is a series of essays in biblical theology. Author of ten major books, Dr. Wright is an Old Testament scholar, archaeologist and professor of divinity at Harvard Divinity School. In "The Rule of God," his latest work, he deals with man's obedience as the only means whereby man may know God. Regularly \$2.95, only two bucks this week. When you stop in, check the new book table for new titles by Barth and Reinhold Niebuhr, and some Easter Meditations by Edward L. R. Elson.

MILLER'S SERMON

At the opening service of worship in Miller Chapel for the inauguration of President McCord, the Reverend Doctor Arthur Miller, Moderator of the United Presbyterian Church, U.S.A., called for "A New Mind for Our New Mission." Assisting Moderator Miller was the Reverend Fred Christian, minister of the Westfield Presbyterian Church, Westfield, New Jersey.

The basis for the "new mind," Dr. Miller said, was to be found in the mind of Christ Jesus. Describing the experiences of the Apostle Paul prior to and after his conversion on the Damascus road, Miller illustrated the transformation of the mind of "the Pharisee of the Pharisees" to a servant of Christ. Paul took the mind of Christ as his pattern and a guiding light for his life.

Calling Christ the "norm" of the "new mind," Miller said that "Christ was characterized by humility, the attitude of his mind, and obedience, the bent of his will."

In humility and obedience Christ was a Servant Lord and as this "he calls Christians to be a servant people," said Miller. In his perfect humanity Christ did not turn his back on humanity. "He did not cut the rope between himself and man," Miller closed by reminding the congregation that "Man's mind is renewed as he looks to the cross and places his mind in the perfect mind of Christ."

OUT OF THE PARISH

- The weekly church bulletin is a good place for typing mistakes to appear. One published by the Westminster Presbyterian Church of West Chester, Pa., had this appetizing remark in print: "Ushers will eat those who are waiting."

- A church in Mississippi caused a stir by posting this announcement on its outdoor board: NO HEALING SERVICES TODAY DUE TO THE PASTOR'S ILLNESS.

- An issue of the newspaper, the Darby Progress, printed the startling announcement: "Rally Day and Harvest Home Exercises in the First Presbyterian Church will be hell on Sunday." Attendance was the highest on record.

A CALL TO PIETY

In his charge to the President, John A. Mackay noted that 23 years ago theology was in exile from both the church and culture. Today the situation has changed, but, Mackay stated, the Queen of the Sciences "must learn to do what the King himself did — take the form of a servant."

Noting himself committed to the restoration and transfiguration of theology, the President-Emeritus stated that at this juncture there is something more important than theology. "The hour has struck to restore, reinterpret and rehabilitate the concept of Christian piety."

Piety has to do with life, as learning has to do with thought, the speaker claimed. Noting that piety is being disdained and rejected as sentimental, egotistical, irrelevant and being equated with pietism and piosity, Mackay defined it as a relation with God and devoted obedience to God. To be truly pious is to be a "new man in Christ, a God-like person showing a reality of spiritual change in daily living and public action." It is the meaning of sainthood in contemporary terms.

Giving four reasons why piety must be restored, Mackay mentioned: The ecumenical unity and mission of the Christian church demands it; for the devotional music of the new life crosses all denominational boundaries; the philosophy of existentialism requires it in the rediscovery of the soul of man; the challenge of Psychoanalysis as a new religion whose God is the analytical can only be met by it; and bold leadership in the church and fearless statesmanship makes its restoration imperative.

Piety, Mackay concluded, is not withdrawal into the inner soul but being grasped by the living God. Calvin was the theologian of the Holy Spirit. Both the church and contemporary situation require the restoration of the meaning and reality of piety.

CHURCH AND MISSION

At 10:30 a.m. a panel moderated by Dr. Eugene Carson Blake, Stated Clerk of the General Assembly of the United Presbyterian Church, convened in Miller Chapel. Ten-minute addresses were delivered by the four members of the panel and Dr. Blake under the general heading, "The Seminary and the Church's Mission."

Dr. William A. Morrison, General Secretary of the Board of Christian Education, pointed to some weaknesses in the Sunday School and Religious Education Movement, namely preoccupation with children and youth, an oversimplified theology, and an emphasis upon the individualistic brand of piety. He concluded that the Church must address itself more and more to adults and to children through adults.

Dr. Kenneth G. Neigh, General Secretary of the Board of National Missions, stressed the importance of evangelism in the Church's confrontation with American culture. The Church must confront man in every phase of his environment

with the claims of the Gospel, he said, asserting its Gospel to the mind of America, through both lower and higher education.

Dr. John Coventry Smith, General Secretary of the Commission on Ecumenical Mission and Relations, set forth two familiar facts and drew significant implications from them. He said first that we are living in an interdependent world, a fact which many in the Church do not yet fully realize, and which, when fully realized, will determine to a greater extent the direction of Christian world mission. Secondly, Dr. Smith declared that the fact of a world Christian community (30% of the world's population are Christians) has tremendous implications, few of which are now realized by them.

Dr. Glenn Warner Moore, Secretary of the General Council of the General Assembly, spoke about the implication of mission in the doctrine of the Church and the program of the Church. The ultimate actions of the officers and members of the Church, determined and implemented by the Seminaries, are what constitute the program of the Church. Involved in this is the ever-present question: What is the nature of the Church?

Dr. Blake offered some concluding remarks relating to the Ecumenical Movement of the Church and some of the problems arising from this movement. In the remaining ten minutes before the lunch hour, each member of the panel raised one question. Dr. Blake then made a brief summary statement and pronounced the benediction.

Dr. William J. Wiseman, President of the Alumni Association and pastor of the First Presbyterian Church, White Plains, N. Y., offered the invocation before the panel began.

McCORD'S ADDRESS

(CONTINUED FROM PAGE ONE)

A second change, McCord characterized is the West's evaluation of its own status and condition. "An ex-Christian or post-Christian civilization is acknowledged by many, a situation radically different from anything that has been known since the fourth century." From this the church is called to rethink its task for it "has been produced by conditions that no longer exist and are valid only within a frontier culture."

Resulting from this condition is a combination "of confusion and resentment on the part of many." This is further complicated by a second revolutionary movement, "the expectation among the former colonial peoples of the world." This is not limited to other lands, said McCord, but is evidenced in our country in "the sit-in strikes in the south, picketing, and the pressure for equal rights."

"The role that education is playing in this revolution cannot be minimized," stated McCord. Continuing, he said that "education is a revolutionary instrument that will enable men to escape old tyrannies, expose superstition, illuminate ig-

norance and lead them into such a way of life that they can realize their heritage as persons."

Stating that "time is no longer on our side," McCord continued, "gradualism is a luxury that we can no longer afford in the solution of our problems. Time has become a problem, a deadline, a judge. In the face of this clamor there is a tendency to withdraw and refuse to face the meaning of this for tomorrow's world."

Another factor pointed out by the President is the continuing scientific revolution. McCord expressed concern over a negative reaction against science and intellectualism when he stated, "That anti-intellectualism, which is abroad in our land, has no place in the church."

Coupled with this is the growing threat to the personal in contemporary culture. "There is the danger," McCord went on, "of reducing the faith to the pragmatic role of the defender of the personal and by attempting to return to something approximating Schleiermacher's inwardness."

McCord then raised the question of how theological education can meet most forthrightly and most creatively the challenge which all this poses. In answer, he said, "Surely we must agree that it will involve nothing less than a basic rethinking of all our patterns . . . and a willingness to give up vested interests, no matter how dearly purchased; to achieve the best possible results."

The first task of the Seminary McCord called a philosophic one, "to think through and bring unity that will be reflected in the curriculum." "The second task is at the level of teaching, to gain maximum benefits of education." Characterizing intellectual innocence as not a Christian virtue, McCord called for "an atmosphere where ideas are debated, differences of opinion encouraged and theological discussion its daily bread." Two enemies of such an atmosphere are "inertia and mediocrity."

"A theology, to be useful, will inevitably speak to the situation. It is the obligation of the church to re-think its theology and restate it for each generation," he continued. Fearing that the church become "theology-less," McCord stated that "we find it safest to retain a traditional theological posture, while we leave our real theological task unperformed." Citing two examples of failure, McCord pointed to the basic doctrines of authority and the ministry.

McCord asked the question, "How long can the church let this situation continue, and survive?" In answer, he said, "We must begin now to find the resources and to secure the atmosphere that will free us to perform our theological task. This will involve money and courage," he said. McCord expressed his optimism that we will be successful in this task.

"Against the stream of withdrawal and introspection we should move out in the certainty of the objective givenness of Christ, revelation and gospel. It will not be easy. The prophetic role never is. But this is the task to which we are called."

INVOLVEMENT

(CONTINUED FROM PAGE ONE)

connotation cannot be 'Christian involvement.' It could much more profitably be characterized as the besetting sin of mankind against which the church does not possess the immunization. It is the sin which is as old as the "Garden of Eden," the attempt to be like God.

If we can recognize this, we are in a position to see some of the ramifications of our involvement. We are not in an isolated field when we deal with this term. We are part of the human situation. Any involvement about which we speak must take this into account. Any attempt to cut ourselves off from this situation is an attempt to cut ourselves off from God. I say this because it is only in the human situation that God finds us.

There are three things I would like to say about involvement in the human situation. The first is this: Involvement is something we cannot escape. I think this can be seen in its sharpest form in terms of birth. It is no exaggeration to say that man is born involved. To be born is to be set in a context which we did not create and for which we did not ask. This is indicated when we say, "A son is born to Mr. and Mrs. Smith." The implication is that no matter how hard we stretch our imagination, we cannot imagine someone who "just grew," like Topsy. The minute we enter the world, and before that, we are involved.

This leads to my second point: There are various spheres of involvement and each has its special claim. One is born into a family but the situation is more complicated than that. There are spheres reaching out from the family in concentric circles. Some circles are wider, some are given more or less attention at one time or another, but one thing is certain, each has its influence on us and require its due from us. It is this fact which brings us to a final statement.

Involvement entails guilt. Hegel, in his *Philosophy of History*, has this statement: "The brute alone is simply innocent." He says this when he talks about the possibility of human choice. Man can choose between good and evil, and, therefore, cannot get away from the possibility of guilt. I would put it a little differently. The claims of man's involvement require choice not only between good and evil, but also between conflicting goods. To act in this situation entails not only the possibility of being guilty but is also to become guilty.

If we conceive of guilt only as a function of our "becoming involved," we miss the whole point. We can then conceive of a safe place. We can remain innocent by "not getting involved." The choice would then be, get involved and run the risk of guilt, or do not get involved and remain innocent.

It is my contention that this is a false choice. The situation, as it stands with us is that we are involved. The diabolical

thing about guilt is not that we are unsuccessful in avoiding it, but that when we think we are avoiding guilt, we are usually most guilty. I say this because any attempt to avoid guilt is an attempt to get away from the fact that we are involved. It is in effect saying, "Stop the universe, I am getting off." Our sin, in the church is not that we have "dirty hands," but that we think we can have "clean hands."

Our message, therefore, should not be to become involved or to cultivate involvement. Our message is this: "We are involved!" There is no place where we can stand detached from the needs of the world. Any such place is an illusion. We are involved in the needs of our world. We are involved in the sin of the world. We are involved in the guilt of the world. The message to us in the church is the same as the message to the world. It is not "get involved." It is "Repent!"

In repentance, the ultimate involvement of man is made clear. Man stands in the human field but he also stands in front of the God who has something to do with him. Involvement without repentance is mere activism and grasping at straws. Repentance is the recognition of man's full involvement, not only in his world, but before God. Only in the light of repentance can the word involvement have any meaning. This is something of which we all must be reminded daily.

RUGBY

An item of interest to some of the seminary community is the forthcoming rugby match between Princeton and a combined Oxford-Cambridge team. Two men from the Seminary will be participating for the Princeton team and another has helped a great deal with the coaching.

The match will be played Tuesday, April 5 at University Field. The time is 2:30 p.m. Admission is free.

POLL RESULTS

Do you prefer:

1. Breakfast, lunch and dinner served at the tables by waiters? (61)
2. Breakfast and lunch cafeteria style and dinner served at the tables by waiters? (92)

NOTICE

Due to a lack of space in this issue, the report of H. Richard Niebuhr's address "The Seminary in the Ecumenical Age" will appear next week.

OFFICIAL ANNOUNCEMENT

• Housing blanks which all married students received should be filled out and returned to the Receptionist in the Administration building or mailed to Donald Purkey. The information is needed immediately by the Housing Office.

CAMPUS CALENDAR

Sunday, April 3

11:00 a.m. University Chapel: The Rev. Carl D. Reimers, Assistant Dean

Monday, April 4

7:00 p.m. Student Council, Student Council Room, Campus Center
7:45 p.m. The Warfield Lectures: "Life in Christ," Dr. John K. S. Reid, Professor of Theology, University of Leeds, Miller Chapel
9:00 p.m. Intramural Volley Ball: Alexander vs. Brown, Whiteley Gymnasium
10:00 p.m. Evening Prayer, Miller Chapel

Tuesday, April 5

9:00 a.m. Chapel Leader: Dr. Rogers
3:30 p.m. Theology Department, Dr. Dowey's Residence, 20 Alexander Street
4:40 p.m. Publications Committee, Board Room, Speer Library
7:45 p.m. The Warfield Lectures: Dr. Reid, Miller Chapel
10:00 p.m. Evening Prayer, Miller Chapel

Wednesday, April 6

9:00 a.m. Chapel Leaders: Messrs. John A. Sellick and George A. Sellick
12:30 p.m. Faculty Luncheon, Alumni Room
7:45 p.m. The Warfield Lectures: Dr. Reid, Miller Chapel
10:00 p.m. Evening Prayer, Miller Chapel

Thursday, April 7

9:00 a.m. Chapel Leader: Mr. Duba
10:30 a.m. Department of Practical Theology, Board Room, Speer Library
10:30 a.m. Convocation, Campus Center Auditorium
11:30 a.m. Student Association, Campus Center Auditorium
4:30 p.m. Intramural Volley Ball: Hodge vs. North-South, Whiteley Gymnasium
5:00 p.m. The Warfield Lectures: Dr. Reid, Miller Chapel
7:30 p.m. University Chapel: Lenten Service
7:45 p.m. The Warfield Lectures: Dr. Reid, Miller Chapel
10:00 p.m. Evening Prayer, Miller Chapel

Friday, April 8

9:00 a.m. Chapel Leaders: Messrs. Louis Sheldon and Ronald Sloan
3:00 p.m. Final Oral Examination of Mr. Walter Bonar Sidjabat, for the Th.D. Degree, Alexander Hall Lounge
7:45 p.m. The Warfield Lectures: Dr. Reid, Miller Chapel

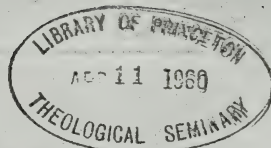
Sunday, April 10

11:00 a.m. PALM SUNDAY—University Chapel: The Rev. Franklin C. Fry, D.D.

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THE Seminarian

VOL. X, No. 24 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, APRIL 8, 1960

A LETTER

The Letter to Christian Students from the Central Committee, National Student Christian Federation was endorsed by the Mid-Atlantic Council of the Interseminary Movement meeting at Virginia Episcopal Seminary, Alexandria, March 31-April 2. The Princeton delegates were among those who voted affirmatively on the proposal. Following are excerpts from the letter.

We of the Central Committee of the National Student Christian Federation feel a deep concern for, and involvement in, the recently initiated and now widespread student demonstrations, which are seeking the end of discriminatory lunch-counter policies in stores and public buildings. We recognize that in a larger sense this is a symbolic demonstration against racial discrimination of any sort. Moreover, incidents growing out of these demonstrations have thrust before us, in some cases, violently, important considerations such as our relationship as Christians to law and the civil order, civil disobedience and passive resistance, and academic freedom and responsibility.

As Christian students, however, our response to these turbulent events, is founded in the Gospel of Jesus Christ — the knowledge that God has acted, and is acting, in the world. These events, and the situation which gave birth to them, surely stand as God's judgment upon us; we are humbled before him. In God's judgment upon us, we recognize, as well, his abundant mercy in Christ and his initiative in the ministry of reconciliation.

We are concerned with racial discrimination not alone because our Creator has endowed us with certain inalienable rights, but because Jesus Christ died to save all men. We, as Christian students, do not simply seek the realization of American democratic values; we witness to the fact that Christ died to reconcile all men to each other and to God. We rejoice in the knowledge that the living Christ is even now at work healing and reconciling where our efforts have fallen short. It is in the baptism in Christ that we have the ever-present sign that all men have been

(CONTINUED ON PAGE FOUR)

H A Y S T O S P E A K



The Hon. Brooks Hays

The Challenge to the Church lecture series will continue Tuesday night in the Campus Center auditorium with the Honorable Brooks Hays speaking at 7:45 p.m. on the theme, "Meditations of a Troubled Moderate."

TVA Appointment

Brooks Hays, a native of Arkansas, became a member of Tennessee Valley Authority's Board of Directors on July 1, 1959, following nomination by President Eisenhower and unanimous confirmation by the U. S. Senate. Prior to his appointment to the TVA Board, Mr. Hays had served as Representative of the Fifth Congressional District of Arkansas for eight years.

He was born on August 9, 1898, near Russellville, Arkansas, and attended the University of Arkansas. Later he was graduated from the George Washington University Law School in Washington and started his law practice in Russellville.

He then became assistant district attorney for Arkansas, serving for two years, and then returned to private law practice in Little Rock. Among the public service positions he held in the early part of his career were chairman and director of surveys for the Arkansas Rural Church Commission, the Pulaski County Hospital Commission, and president of the Arkansas Conference of Social Work. In 1924 he ran successfully for Congress.

Churchman

Mr. Hays has long fought for the extension of educational and economic opportunities for minorities and has taken an active interest in interracial matters. He is a well-known churchman and has received the Layman's Award from Washington ministers for outstanding service. He has served as chairman of the Christian Life Commission of the Southern Baptist Convention and in 1957 was elected president of the Convention, one of the few laymen to hold that post. In 1959 he was designated the Lay Churchman of the Year by the Religious Heritage Foundation.

The next lecture in this series will be given on May 3 by Will Herberg of Drew University on "The Contemporary Religious Revival as a Theological Problem."

ROBINSON PRIZES

Some years ago a Presbyterian layman, Mr. Samuel Robinson, donated a sum of money to Princeton Seminary to stimulate interest in the Westminster Shorter Catechism. Believing, upon the basis of his own personal experience, that there is no single statement of Christian doctrine more admirably suited to challenge the thought of young people upon the basic truths of the Christian religion, he set up the Samuel Robinson Foundation to be used for a number of prizes and a fellowship.

Forty Prizes

This year forty prizes of \$125.00 each are made available to students who show excellence in their knowledge of the Shorter Catechism.

Time and Place

The examination will be held April 20 at 7:30 p.m. in Room 205 of the Speer Library. Students wishing to compete may sign up on the bulletin board in Stuart Hall. The examinations will be oral and written and will be based upon the answers to the Catechism. Professor Macleod will be the examiner.

The Seminarian

Published every Friday afternoon during the Academic year by The Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, Walnut 1-3690. Editorial Board: Professors Blizzard, Brower, Homrighausen, Messers. Brixey (Chairman), Gibbs, Purkey, Williams. Administrative Advisor, Mr. Sanders. Staff: Donald M. Williams, Editor; Donald R. Purkey, Associate Editor; Craig Cashdollar, Assistant to the Editor; Nancy L. Harris, Secretary; Ron Rice, Photographer. The opinions expressed herein are those of the individual contributors and do not necessarily represent the views of the Seminary administration.

BEFORE CASTING YOUR STONE

"We have all been conscious of the increasing tension around the world over the race problem. Bloodshed has resulted in one nation, expulsion from a seminary in our own. The Lawson case at Vanderbilt has issued in a split between the faculty of the Divinity School and the trustees. Talk is cheap and we could easily launch into a tirade against Vanderbilt's action. But we are reminded that our own seminary hasn't done much in the way of practical expression of the oneness of Christ's body transcending race, in training Negro leadership for the church. Part of this may be due to academic standards, etc., but the fact remains. If we have a glass house we should be careful of the stones.

STRANGE RELIGION

Presbyterian Life (April 1) gives the results of a poll of 1500 college students conducted by the Danforth Foundation. Ninety percent claimed to believe in God, but eighty-six percent "think it is not necessary to attend church regularly to have an adequate religious life." Could this eighty-six percent be called Christian? Not in the Reformed understanding of the term. It is unthinkable to be a Christian and not be actively identified with the church. This means that only four percent have any real comprehension of the Christian faith at this point. Talk about frontiers! We wonder if a similar poll at our own University wouldn't turn out about the same. Do we have any responsibility here?

ISSUES FACED

Four students from Princeton were in attendance at the Regional Conference of the Interseminary Movement, meeting at Virginia Theological Seminary, March 31-April 2. The theme of the Conference was "The Christian in Conflict." Those who attended the meeting were Joan Chin, Judy Kingston, Robert Brodsky and Donald Purkey. Below is an article concerning this conference. (Ed.)

FROM ALEXANDRIA, VA.

By Robert Brodsky

Those who attended the Interseminary Movement Middle-Atlantic Regional Conference were addressed by three Christians who showed themselves to be blind to any real polarity between sacramental and ethical Christianity. None of the men were involved in each others' particular situation, but all were involved in the world, obedient to the gospel of Jesus Christ.

Dr. Langdon Gilkey, Professor of the History of Christian Doctrine at Vanderbilt Divinity School, has suddenly found himself immersed in a cauldron of White-Negro hostility. What he has known in Christ has led to deliver his verdict on the "sit-in" situation. As seen by the majority of Whites in this country (and this includes the majority of those who profess Jesus as Christ), his verdict is denounced as uncalled for, untenable, and disastrous. Dr. Gilkey and the Divinity School faculty have risen to denounce the

anti-social practices against Negroes; more specifically, they stand opposed to the inhumanities of commercially integrated and socially segregated life. In taking such a stand they are accused of agitating to obstruct trade, breaking the civil law, meddling in other peoples' rights, and splitting the church. Student assistant ministers from the Divinity School have been dismissed from their congregations for praying for the "sit-ins." The Divinity School itself is risking dissolution by its own trustees.

As a Christian, Dr. Gilkey is distressed at many points. Why is it that we refuse to admit that the plantation "darkie" is today a student critical of the cultural injustices to the colored? Why is it that to obey one's understanding of justice means that one must lose his church? Why is it that pastors all over the country are being told to "preach the Gospel" and leave the sociological problem to someone else? (Would Calvin have recognized a "sociological problem?") What is it that immobilizes the church in the face of the devotedly non-violent "sit-ins?"

On Friday an address was given by the Reverend Frederick Proelss, Chaplain at the Penitentiary of the City of New York. As a prison chaplain his work is with the out-casts of society. He finds that prisoners are not the spiritual giants often found in the prisons of the European novelists. They are for the most part not guilt ridden nor are they different from the pharisees that live outside prison walls. They experience and fear society's condemnation, but they know no inner guilt. Merely being an imprisoned social outcast doesn't make one a spiritual giant.

LETTER TO THE EDITOR

Your editorial "True Sons of Calvin," published April Fool's Day, was worthy of the strongest applause and appropriately contained several jokes. Perhaps you were offering a parody of the way we ought *not* to think theologically if we are to avoid naivete, uncritical attitudes and idolatry? Of course, you were not serious when you said: "They (the sons of Calvin) would be willing without dialectical gyrations to state that the Bible is the Word of God." You could, however, have introduced another figure to strengthen your parody and asked if anyone could affirm that Mary is the "Mother of God" "without dialectical gyrations." Both of these formulations are theological judgments although not unbiblical. But they do need a bit of interpretation, eh what?

The other joke is the "Sons of Calvin." This rhymes too easily with "Sons of Mary." This is the kind of "Catholicity" we long for!

W. A. Alexander

P. S. Next week is not April Fool's Day. I await my *Seminarian*, sans jokes.

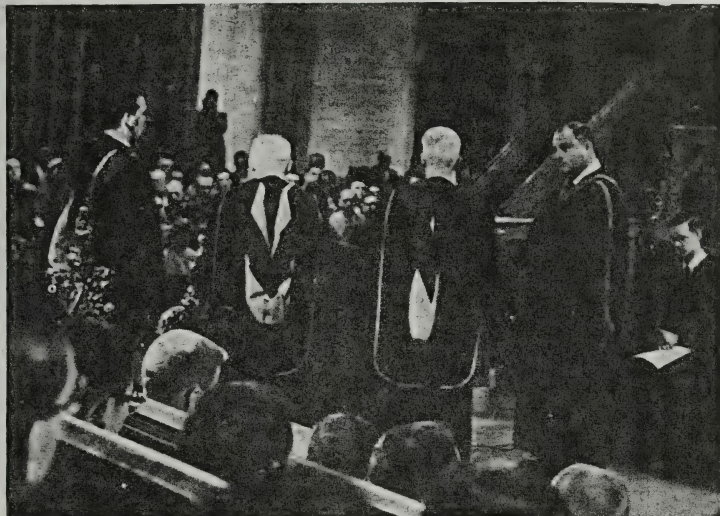
On the contrary, these men are driven by hostility. Proelss sees hostility as the arch-enemy of all human life. Crime is the manifestation and expression of hostility.

In these years the criminal is often treated as sick or as one unable to shoulder moral responsibility. Proelss disagrees with the former conclusion in substance and with the latter in measure. At one time Christians viewed the criminal as a morally immature person. For Proelss a stronger understanding is necessary. The criminal is one with a defect in the moral and ethical sphere. He is a *sociopathic* individual. He has no guilt because his conscience doesn't speak. He abandons himself to hostile, anti-social activity.

Conscience is primarily an acquired thing, culturally transmitted and personally inculcated. The lack of a conscience that is centrally responsive to Jesus Christ simultaneously as Lord of life and ethical behavior is a far more dangerous thing than psycho-neurotic aberrations. It is the difference between a seemingly taciturn man and a charming and intelligent fraud such as Alger Hiss. The sociopath lacks a spiritually oriented personality. One of the results of this is that he is "dis-social." The sociopath views others as insincere, as suckers, as phonies. Proelss estimates that perhaps 80% of the population acts as sociopaths. Only the less shrewd are imprisoned; the rest are among the highest to the lowest stations in our society, where they go about manipulating and exploiting others, playing upon their loyalties to bring about their great end, material success.

So far, all has been analysis. What is to be done in light of it? Beginning with ourselves, we shall find it hard, if not impossible, to uncover sociopathic trends

(CONTINUED ON PAGE FOUR)



Dr. Peter K. Emmons, President of the Board of Trustees, conducts the ceremony of Inauguration. From left to right, Dr. Charles Brubaker, Dr. Mackay, Dr. Emmons and President McCord.

ON SEMINARIES

Dr. H. Richard Niebuhr, Sterling Professor of Theology and Christian Ethics at the Yale Divinity School, spoke on "The Seminary in the Ecumenical Age." Introduced by President McCord as the man who came first to his mind for this occasion, Professor Niebuhr proceeded to outline the role theological seminaries have played in the rise of the Ecumenical Movement, and the new demands facing the Church today.

Distinctions

He made the distinction between the "visible ecumenical church" and the "invisible ecumenical church," describing the former as the "planetary parish" composed of a "double set of institutions." Seminaries have been neither the midwives nor the godfathers of this type of church, but the professors have been, said Dr. Niebuhr. What seminaries have contributed to is the invisible church, of which Jesus Christ is the head, and the only builder (man is not). This is the "Commonwealth of God."

New Structures

The search for a common Christian mind in our generation is the task with which the Church (and its seminaries) is preoccupied. Of great significance in this regard is the statement by Dr. Niebuhr that the Church ought to be seeking new institutions in which to express itself, rather than seeking new ways to express itself in existing institutions. The common Christian mind toward which we are moving is due largely to the Church's sense of new demands, for which more than reconciliation is needed.

"Be reconciled to God" is primary in

the Christian proclamation, Dr. Niebuhr observed, with the emphasis on God. The Church must go into all the world to say these words in the best way in which it can. The expansion of the "existential Church" into the *oikumene* is gradually overcoming provincialism, all because of what God has wrought.

What is needed beyond reconciliation? Dr. Niebuhr answered by saying that the unreconciled world into which the Church is moving is a world of enmity, despair, the "ethics of survival." Therefore, our

(CONTINUED ON PAGE FOUR)



The new President enjoys a Slater lunch along with hundreds of Seminary students, faculty and guests.

BOOK OF THE WEEK

There's a new German name for the "Theolog" who is really in the know! The name is Helmut Thielicke, and two recently translated books, *THE WAITING FATHER*, and *BETWEEN GOD AND SATAN* are being featured in your Book Agency as the new **BOOKS OF THE WEEK**. The former is a collection of sermons on the parables of Jesus which our own Dr. Macleod considers the finest book of sermons to be published this year. *BETWEEN GOD AND SATAN* is the third edition of a forceful study of the temptation of Jesus, just recently available in English. The usual 30% discount applies, and when you drop around, browse through the clearance table of "overstocked items" that are yours at cost.



Two generations of Presidents prepare for the Processional march into the University Chapel.

FROM ALEXANDRIA, VA.

(CONTINUED FROM PAGE TWO)

in our own characters, for we lack conscience, there also we lack vision. Direction comes from God's revelation. The Christian can proclaim what is more sound than hostility — the power of love and grace. But with pointed finger and stern eye, Proells warned that the words "grace" and "love" should not be too freely used. He spoke as a man who knew that in the experience of grace the judgment is preventive. "Do not be too fast in preaching grace. First preach moral responsibility and moral judgment . . . methinks the time has come for an enlightened Puritanism."

The last speaker was William Stringfellow, an attorney in New York. On sight he appears as a Madison Avenue man; he is Harvard-trained. Yet his work is from, in, and through the noisy air of Harlem and for Jesus Christ. Mr. Stringfellow spent two hours attempting to make one point, which at conclusion was not universally grasped. It was Paul's great point that to be a Christian is to be "in Christ." Stringfellow presented a long list of contrasting terms, such as orthodox and liberal, ethical and evangelical, etc., which are frequently put forth to mark poles within Christianity. Straightway he denied the validity of such views. One doesn't have to clean a man's house before bringing him the Gospel. Nor must a man leave his workbench to participate in a sacramental experience. This is not to debunk services of worship or social missions, but it is to deny the separation between confessional theology and moral theology, between sacrament and ethics. A prejudice on one side or the other reveals a preservation of self-interest in the name of God. Why are Christians concerned to integrate dining places and passive to church integration? If, when we are pressed by the crisis, we return to the social gospel, then we are not returning to the faith. In such biased insistence we approach sociopathic exploitation of other people in the name of Christ. In this we are completely unlovable, yet Christ died for all such unlovable ones.

ON SEMINARIES

(CONTINUED FROM PAGE THREE)

ministry of reconciliation must always say "Be reconciled to God . . . for God is Love." In the seminars ("seed-beds of pastors and reconciliation")) there is going on the mental and spiritual struggle necessary for this kind of ministry.

COMMENCEMENT INVITATIONS

Every student, undergraduate and graduate, who will receive a degree in June is entitled to 5 Commencement invitations without charge. Additional invitations may be obtained for 10 cents each, payable upon delivery.

Orders must be placed by Friday, April 15, in Room 15 of the Administration Building.

A LETTER

(CONTINUED FROM PAGE ONE)

made one. Our actions as Christian students, "living in the last days," grow out of this faith, and we must not be surprised if among the participants in the demonstrations there are also non-Christian brothers who are pursuing a course of action similar to ours, nor should we fear to join with them in such action — always remembering to give God the glory . . .

Above all else, one implication stands out in the demonstrations: we all stand under God's judgment, and in need of God's grace as we act, for act we must in the coming days. Those of us in the Christian church must face with new concern and courage our own often racially divided churches. Those of us taking part in the demonstrations must recognize that not only might this mean breaking the law but also it might involve consequences beyond either our imagination or our choosing. Those of us who resist the demonstrations must be given eyes to see the civil order which we seek to maintain in the light of God's act of reconciliation in Christ. And those of us who deny any responsibility for this human alienation must realize that our very denial or our lack of concern is a contribution to the situation which gives rise to the demonstrations. We must at all times remember that just as Christ reconciles the Negro and the white, so he reconciles the demonstrators and those against whom the demonstration is being made.

JUNIOR SHOW
GATHERS STEAM

The Junior Show for 1960, "The Other-side Story," began rehearsals on March 28th, preparing for the performance to be given on Tuesday Evening, April 26th. The script is by Yerkes and Fiske, the music by McClure and Bustard.

DR. JONES HONORED

A surprise celebration banquet in honor of Dr. David Hugh Jones was held Thursday night, March 31, in the main dining hall of the Campus Center. Approximately 130 alumni and wives from the first touring choir to the present one were on hand as President James I. McCord received for the Seminary a donation of \$550 from choir members, to be used for "The David Hugh Jones Prize in Church Music." Dr. Jones received an inscribed silver tray commemorating his twenty-five years of service as the director of The Princeton Theological Seminary Touring Choir, and nearly 200 congratulatory letters from alumni.

Program highlights included remarks by President McCord and colored slides from last summer's choir tour in North-eastern United States and Canada, edited and narrated by Jim McDonald. Among the honored guests was Dr. Henry S. Brown, former Vice-President of the Semi-

CAMPUS CALENDAR

Sunday, April 10

11:00 a.m. Palm Sunday
University Chapel: The Rev. Franklin C. Fry, President
United Lutheran Church
in America.

Monday, April 11

6:00 p.m. Student Council, Small Dining Room, Campus Center
9:00 p.m. Intramural Volley Ball: Brown vs. Hodge, Whiteley Gymnasium
10:00 p.m. Evening Prayer, Miller Chapel

Tuesday, April 12

9:00 a.m. Chapel Leader: Dr. MacCarroll
4:40 p.m. Final Oral Examination of Mr. Donald C. Ziemke, for the Th.D. degree, Alexander Hall Lounge
7:45 p.m. CHALLENGE TO THE CHURCH: "Meditations of a Troubled Moderate," Honorable Brooks Hays, Campus Center Auditorium
10:00 p.m. Evening Prayer, Miller Chapel

Wednesday, April 13

9:00 a.m. Chapel Leader: Dr. Frank Young, Professor of New Testament, Department of Religion, University
12:30 p.m. Faculty Luncheon, Alumni Room
10:00 p.m. Evening Prayer, Miller Chapel

Thursday, April 14

9:00 a.m. Chapel Leaders: Messrs. Douglas M. Smith and Charles A. Sommers
10:30 a.m. Committee on School of Christian Education, Room 222, Speer Library
11:00 a.m. Intramural Volley Ball: Off-Campus vs. Brown, Whiteley Gymnasium
4:00 p.m. Intramural Volley Ball: North-South vs. Alexander, Whiteley Gymnasium
4:30 p.m. EASTER RECESS BEGINS
7:30 p.m. University Chapel: Lenten Service, Holy Communion

Friday, April 15

Good Friday

Sunday, April 17

11:00 a.m. Easter Sunday
University Chapel: Dean Gordon

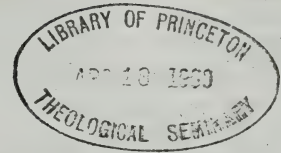
Tuesday, April 19

8:00 a.m. EASTER RECESS ENDS

nary who retired in 1946. Dr. Brown was instrumental in original efforts to provide engagements and support for the choirs under Dr. Jones. Arrangements for this year's choir banquet were in the hands of a committee headed by John M. Salmon.



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THE *Seminarian*

VOL. X, No. 25 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, APRIL 15, 1960

THE EASTER FAITH

By George S. Hendry

One of the most charming stories in the Gospel is that of the two disciples on the road to Emmaus (Lk.24:13-35). This is partly due to its setting; for what could be more delightful than a walk in the country on Easter Sunday afternoon? There are two things to gladden anybody on such a walk; there are the signs of returning spring, and there is the message of the resurrection. Yet those two disciples were not glad; they were sad, so sad that the mysterious stranger who joined them sensed it immediately and remarked on it (v.17). And this is strange, because they had those two things to gladden them. The fig tree was in leaf the previous week (Mk.11:13). And they knew about the resurrection. It has sometimes been thought that they disbelieved in the resurrection; but this is surely to do them an injustice. They had been told about the resurrection by some of their closest friends, and it is gratuitous to suppose that they did not believe what they had been told, however strange it sounded to them (vv.22-24). Yet even their belief in the resurrection failed to dispel their sadness.

We have to wait for the end of the story for their sadness to be changed to gladness — and such gladness that it made their hearts glow and sent them hastening back to Jerusalem. What happened in between to effect this dramatic change? The decisive thing was, obviously, that the stranger who had joined them in their walk became known to them. But how had they ever failed to know him? This is surely the strangest thing in the story. And yet it can happen. Men can believe in the resurrection, and not know the risen Lord.

What does it mean to believe in the resurrection? It does not mean that we add the resurrection as one more item to our stock of beliefs. If we do that, we may only be building an extra brick into the belief-world we have constructed for ourselves. But that will not bring us gladness; it can easily do the opposite. Belief in the resurrection ("the bodily resurrection of Jesus Christ") can be made into one of a series of beliefs which must be bound on men's backs to complete the

(CONTINUED ON PAGE FOUR)

ALL-STUDENT RETREAT

Recently attention has been drawn to the influence of culture upon higher education. To paraphrase one writer, the students of today are said to be the children of the "New America," the first generation to grow up in the midst of opulence and affluence, a society characterized by unprecedented abundance and leisure; they do not remember the depression.

Is a seminary campus free from the effects of a "gadget-filled paradise suspended in a hell of international insecurity?" The last student retreat of this academic year has been planned around the theme *Secularism and Seminary Life* to explore this and other questions suggested by the interaction of American and campus cultures. Dr. George D. Kelsey, visiting professor in Christian Ethics and Professor Fritsch will lead the discussions centered on this theme. The retreat is open to all students of the seminary and will be held at Wainwright House, New York, April 29-30. Total cost is \$4.00 per person. Students will leave at 3:45 on Friday and return to the campus after dinner on Saturday. Registration may be made by signing the sheet on the Stuart Hall bulletin board. Reservations are limited to fifteen.

ELECTION SLATED

Middler class elections will be held on April 21 at 10:30 a.m. in Room 6 of Stuart Hall to elect next year's Senior officers.

KANDLE PRESIDENT

In heavy voting Tuesday, the following officers were elected to Student Council: George Kandle, President, Jim MacDonald, Vice President, Judy Kingston, Secretary, and George Johnson, Treasurer.

ASSOCIATION MEETS

Candidates for Student Council offices were presented to the student body at the annual Student Association meeting on April 7. Brief speeches were delivered by George Kandle and Jim MacDonald, candidates for President of the Association. Others introduced: Dolores Press and

(CONTINUED ON PAGE FOUR)

CAMPUS ISSUES

On April 7, President McCord addressed the Seminary and answered questions from the audience at the second convocation sponsored by Student Council this academic year. The President recalled that he had addressed a similar gathering in December, when he spoke on the relationship of the Seminary to the Church and University, as well as his concern for problems of local expansion. Then he turned to campus conditions and what is being done to improve them.

"Commuters' Campus"?

Aware that recent trends away from the Campus Center may lead to two campuses instead of the desirable one campus, Dr. McCord emphasized the importance of "library, refectory, and chapel — the centers of Seminary life." The marriage rate is on the increase locally, he noted, and we must somehow "make the best of" this situation. One source of help will be the fifty new units approximately one mile from campus. These should be ready in 1961, he said, for some younger faculty members, graduate students, and B.D. candidates who are married.

Dining Hall

Related to the marriage increase is the decline in the number of students eating in the dining hall of Campus Center. Both single and married students should be eating there regularly, said President McCord, in keeping with the idea of one campus. During the question period, Bob Finertie, a senior married student in the off-campus group, suggested that the integration of on- and off-campus could come about if students from both areas donated their time in the dining hall, thereby lowering the cost of meals for all. Don Purkey added that such a system is in effect at Alexandria Seminary, Virginia. President McCord promised to give further study to the matter.

Other Questions

The President came to the heart of a variety of questions, from "multiple ministries" to the low attendance at the Warfield Lectures. A question on our ministry to the University drew from him the observation that not one, but two committed communities are involved in this concern. He urged Seminarians to keep in

(CONTINUED ON PAGE FOUR)

The Seminarian

Published every Friday afternoon during the Academic year by The Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, Walnut 1-8690. Editorial Board: Professors Blizzard, Brower, Homrighausen, Messers, Brixey (Chairman), Gibbs, Purkey, Williams. Administrative Advisor, Mr. Sanders. Staff: Donald M. Williams, Editor; Donald R. Purkey, Associate Editor; Craig Cashdollar, Assistant to the Editor; Nancy L. Harris, Secretary; Ron Rice, Photographer. The opinions expressed herein are those of the individual contributors and do not necessarily represent the views of the Seminary administration.

WERE YOU THERE?

We are indebted to Professor Reid for focusing our attention afresh upon the significant thrusts and issues in contemporary theological thought. One lecture was devoted to the Atonement and in this Passion Week it is well for us collectively and individually to contemplate the saving work of our God completed in the cross.

The Warfield lecturer discussed various "theories" of the atonement and as theologians all, we must study and understand these interpretations. True, we cannot leap 1900 years and study doctrine apart from its historical development. Yet, we are not bound by history and can attain fresh insight through critical study of both scripture and traditions.

The word that Professor Reid found best to represent an adequate understanding of Atonement was "participation" and this takes us to the heart of Holy Week. Working out a satisfactory comprehension of Christ's work is necessary but it is not sufficient in itself. The gospels contain hints as to the meaning of the cross, for example, in the Lord's Supper, but a theology is not really worked out therein. We would suggest that this is all to the good, for it forces us as we read to participate in the events rather than speculate about them.

To read the Passion narratives means that we too must go with Jesus through the last night; we too must wait in the garden; we too must endure the trial; we too must walk the Via Dolorosa; we too must ascend Golgotha. The very nature of the gospels forces this upon us if we dare expose ourselves to them and be exposed by them.

Before the crucifixion our theories must become our transformation, or they are for naught. This is "participation" captured in the haunting question of the Negro spiritual, "Were You There When They Crucified My Lord?"

Apart from an affirmative answer, the Easter dawn will be at worst a hoax and at most sentimental nonsense, but with it, all of life holds the possibility of becoming new.

SATURDAY CONFERENCES

The members of the Evangelistic Fellowship are looking forward again to their annual Spring Conferences. Young people representing approximately 75 eastern churches from five states will gather on the Seminary campus on April 23, May 7 and May 14. The Fellowship will conduct a full day's program from 10:00 a.m. until 7:15 p.m. It will include chapel services, discussion groups, tours, recreation, counseling and many other activities. About 300 youth are expected on each date.

Dr. Robert Munger of Berkeley, California, is scheduled to speak at the first conference on April 23. His general topic will be "God and You." This will be developed in three messages, beginning with "God's Purpose for your Life" at the 11:00 a.m. chapel service. "God's Plan for your Life" will be the discussion group challenge given outdoors at 1:40 p.m. The day will conclude with the 6:15 p.m. chapel service where Dr. Munger will speak on "God's Power for your Life."

Much in demand as a conference speaker, Dr. Munger is noted for his message to youth. Since 1945 about 150 people have gone into church vocations from the First Presbyterian Church in Berkeley. Some 30 are in training at the present time, twelve of them here at Princeton.

The Rev. Richard Gilbert, Secretary for Youth Evangelism with the Board of National Missions will be the speaker on May 7. On May 14, the Rev. Bruce Kurlle of Compton, California is the

COUPLES TO MEET

The Student Wives Fellowship "Mr. and Mrs." Meeting will be held Thursday, April 21 at 8:00 p.m. in Tennent Hall. The speaker will be Dr. Richard C. Halverson of the Fourth Presbyterian Church in Washington, D. C. Dr. Halverson has been on the staff of the Hollywood Presbyterian Church and also director of International Christian Leadership.

SPRING PLAY TRYOUTS

Merlin Theater announces its spring production: a dramatic reading of Barrie Stavis's historical play, "Lamp at Midnight." This production, involving a cast of eleven men and one woman, will be under the direction of Mr. Brower; and try-outs will be held on Tuesday and Wednesday, April 19 and 20, at 7:00 p.m. in the Campus Center Auditorium. There will be a total of eight rehearsals. The dates of production are May 12 and 13.

scheduled speaker. More about them will appear in subsequent articles.

President McCord will open the conferences each Saturday by welcoming the young people to the seminary campus. Other faculty members participating are Professor Martin, Messrs. Hoag and Bachtell, and Miss Prichard.

The Evangelistic Fellowship extends an invitation to all those seminarians who are assistants or student ministers to bring their high school age youth groups to the conferences.

LETTERS TO THE EDITOR

In response and not retort to Mr. Alexander's rough derring-do and double-dares: MARY IS THE MOTHER OF GOD. No gyrations, no piqueettes, scarcely even a pas-de-deux; but a toeing of St. Matthew's line, first chapter, especially the twenty-third verse.

Chuck Yerkes

I was somewhat embarrassed that in the article on Dr. Jones' surprise anniversary celebration, carried in last week's *Seminarian*, only my name as chairman of the preparations committee was mentioned.

Please let me take advantage of the letters column to acknowledge the work of the rest of the committee: Jim McDonald (who was mentioned as editing and narrating the slides), Bob Blackstone, Henry Bucher, George Hollingshead, Donald Lundgren, and Larry Wickett. They deserve at least as much credit as the chairman.

John Salmon

BOOKS OF THE WEEK

Once in awhile the Book Agency gets relevant as all get out. For instance, the new Book of the Week is "B.B."

1. Barth's *The Humanity of God* is recommended by President McCord. This recently translated work by Dr. Barth contains three essays. President McCord asserts: "If one has read only the earlier writings of Barth, these essays will give an entirely new picture of his theology. In short compass Barth is seen here as the historian, theologian, and ethicist."

2. Benson's *The Hymnody of the Christian Church* is recommended to you by Professor Jones. "This is a series of lectures given here at Princeton in the 1920's that was reprinted recently by popular request of members of the Hymn Society of America. Tell that what's-his-name, Don Williams, about it, will you?"

Our fifty copies of Professor Hendry's new *The Westminster Confession for Today* evaporated like that new Slater cafeteria system. We've ordered another gross for the rest of you. In the meantime, the Seniors might want to practice sprinting for the annual Book Agency sale which begins 1:00 p.m., the day of your manager's birthday. (All accounts will be closed May 6; all sales will be cash, pliz.)

MUNGER TO SPEAK

Dr. Robert Boyd Munger (Princeton Seminary, '36), the pastor of the First Presbyterian Church of Berkeley, California, is scheduled to speak to the World Mission Fellowship and interested members of the Seminary on the state of the church in Latin America, Thursday, April 21, at 6:45 p.m. in Stevenson Lounge.

Last December and January, he visited the Latin America countries of Mexico, Guatemala, Costa Rica, Panama, Colombia, Ecuador, and Peru and was invited to address their missionaries.

RETREAT REVIEWS

By Jim Wallace

In September, 1958 a "new" retreat program was initiated by the faculty into the life of Princeton Seminary. This program was "new" in that each retreat would be open to all students regardless of class; all retreats would be held off-campus; each retreat would be limited in number of students; and several retreats would be offered during the school year. What has happened during these two years under the new program? Is there any warrant for continuing it?

One student, when asked to consider going to a retreat, decried that a retreat was where a "group got together in a circle on their knees and prayed," and that wasn't for him. This student had not attended any of the seminary retreats during the past two years and so his judgment was based on other than actual experience. The picture he has painted is not that of the current retreat program. Of course there are occasions for prayer, both as a group and individually and these have been times of deep communion within the group, at which there has been felt the presence of God. As students we seem to be afraid of prayer and tend to belittle it, perhaps because we do not understand prayer.

At the other extreme, it must also be said that the retreats have not been "skylarks" to "get away from it all" — a little frolic and detour from the grind of seminary life. Each retreat has had a purpose and those who attended brought definite expectations with them. This does not mean that the retreat atmosphere has been like that intenseness which pervades the library just before finals. Rather, the retreats have been characterized by a relaxed earnestness of those seeking to discover new depths in their lives.

In planning the retreats the attempt has been made to deal with areas of concern that seem to be expressed on the campus. Necessarily therefore, a particular retreat will touch only those who are sufficiently concerned at the time about the retreat theme. Such areas as the image of the parish minister, the devotional life, the wholeness of life, the shepherd image of the minister, and the manse and the church have been retreat topics. Each has brought forth a response from the students sufficient to fill the available reservations. The common purpose of those attending has served to bring them together as a group for the weekend. In the pursuance of their common task these students have experienced in various extents a deepening communion with God, with the other persons at the retreat, and with themselves.

It is at this level that the retreats have been most significant. The one comment which has been most frequently expressed is of the wonder, amazement and joy in "getting-to-know-you." Barriers of indifference that permeate dorm life, walls of "eat and get out" that restrict the Campus Center mealtimes, and the lec-

turer-student chasm which separates professor and student disappear in the retreat atmosphere. Students discover how human they and their professors are and how much professors long to be human to their students. Each becomes a person and not a mere label.

The campus is marked by a restlessness which hangs limp between the demands of scholarship and devotion and the twain somehow do not meet. Too often the cry for fellowship is heard; the campus becomes like a "prison" to those confined within its walls; the schedules of the counsellors for students are filled with appointments. There is a need to realize Christian community in this academic community. It is in this area of need that the retreats have made a contribution to campus life, and offer unique possibilities. At a retreat

(CONTINUED ON PAGE FOUR)

SHOWBOAT COMING

The fifth of the Friday Film Series will be shown Friday night, April 22 starting at 7:30 in the Campus Center Auditorium. It is the immortal musical *SHOWBOAT*, starring Ava Gardner, Kathryn Grayson, Howard Keel and William Warfield. Taken from the novel by Edna Ferber, book and music by Jerome Kern, it includes such songs as "Make Believe," "Old Man River."

JR. SHOW PROGRESS

"The Otherside Story," this year's Junior Show, has just logged its third week of rehearsals in preparation for the big night, April 26. Newsleaks from smoke-filled rehearsal studios say that the 1960 election year is the production's theme. One spokesman said, "We were billed as the Junior Party this year, so we went them one better. We're going to give them the United Eucumenical Party in the United States of America." The "Otherside Story" title is drawn from the big metropolitan church where the new party movement gets its nation-sweeping start.

Live-wire music sung and shouted by cast of thousands has been promised as the church-spoofing political Cain-raising gets into swing on Junior Party night.

BOARD SPONSORS CONTEST

The Board of Trustees of the Seminary at their recent meeting expressed the desire to revise the Seminary Seal for use on promotional and other Seminary materials. To arouse interest in such a project the Trustees suggested a campus-wide contest. It is open to anyone enrolled in the Seminary and a prize of \$25 will be awarded to the person whose seal is adjudged best.

The entry should include the name of the Seminary and may possibly include a Greek or Latin motto and symbols relevant to the Reformed faith and to the Seminary.

Students interested in particulars of the contest are asked to contact Mr. Sanders, Room 10, Administration Building.

CIVILIZATION

"ON THE BEACH"

By John Boice

In the March 18 editorial, "Beyond the Ivy Covered Walls," we read: "After reading or seeing *On The Beach* one could not help but feel the need for every sane and Christian individual to speak out on nuclear warfare."

I would like to note that *On The Beach* carries a deeper message as well. It confronts the "post-Christian West" with the logical and inevitable fruits of its own philosophy.

On The Beach makes sensitive people cry. What tears them apart is not the prospect of individual death. Death has always been here. It's no worse to die from radiation or a suicide pill than by having your skull crushed by a stone hatchet — or a steel dashboard. In *On The Beach* what concerns those who think is not individual death but the death of all meaning.

It is the end of meaning because many of the intellectuals of our century have rejected historic Christianity with its personal and infinite God who is really there. They may speak highly of religion; but their interest is what helps man face life rather than in objective truth (e.g. Jung). Religion is functional — a great aspirin pill. Or they speak of a god; but it is not one God of the Bible, but some impersonal principal in the universe (e.g. Einstein recently, or the Hindu philosophers for 3000 years). So the universe is ultimately impersonal. There's no one home.

If you believe this, then all meaning in life has to be found in the human race: the children who will live in the culture you build, the later generations who will read your books. There's nothing else.

Of course, every secular scientist tells you it will all end someday, but that is thousands of years off and you don't have to think about it. For now there is enough meaning to live by. Only the existentialists and the Teddy boys question it.

But *On The Beach* smashes all this. All life's meaning hangs by the thread of the human race and all of a sudden the thread is cut. The end of the human race is no longer in the indefinite future but right on top of you, and you have to face it. In a year humanity could be gone. Everything would be rocks and gasses again — and for awhile big cars sitting empty and newspapers blowing in the streets. There is no meaning then. It's all gone. No one will ever know. This is what is so terrible about *On The Beach*; it faces modern man with the implications of his own God-less philosophy.

The Christian position gives all the opposite answers, of course. Meaning does not depend on the frail little human race. The universe is not empty; it is personal, for there is a personal God who made it and governs it. Moreover, all will not end meaninglessly — either with a bang or a whimper. If God has spoken in the Bible,

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OFFICIAL ANNOUNCEMENTS

- Senior and Graduate students will be measured for their caps and gowns on Wednesday, April 20, beginning at 1:00 p.m. in the Campus Center Auditorium.
- Dr. Piper's talks at the first term retreat are now available in mimeographed form. The topic is "The Wholeness of Life." The supply is limited. Telephone WA-4-0714 (Tom Phillips) or go to 214 Brown.
- Vacation library hours are Saturday 9-12 and Monday 9-5.

ASSOCIATION MEETS

(CONTINUED FROM PAGE ONE)

Nancy Harris, candidates for Secretary; George Johnson and Skip Lantz, candidates for Treasurer. Judy Kingston was nominated from the floor for the office of Secretary.

Lengthy discussion followed concerning the dismissal of Mr. Jim Lawson, Negro senior, from the Vanderbilt University Divinity School. A motion by Don Purkey to bring Dr. Langdon Gilkey, faculty member at Vanderbilt Divinity, to the Seminary this month to discuss race relations, carried. However, it was learned early this week that Dr. Gilkey will not come to the campus, due to circumstances favorable to the re-admission of Mr. Lawson. Other motions pertaining to the Lawson case await the action of Student Council.

THE EASTER FAITH

(CONTINUED FROM PAGE ONE)

equation of faith with intellectual masochism. But the resurrection is not an extension to our belief-world. It introduces us to a new world and completely alters the character of our belief.

This is what happened to those two on the road to Emmaus. They believed in the resurrection. But they did not know the risen Lord. The reason is that they had taken him unto their belief-world: "we trusted that it had been he which should . . ." (v.21). Complete the sentence any way you like, this is how many believe; they trust it is "he which should . . ."; they have a prefabricated frame for their belief; and the end is sadness. They have to learn, as we all do, that he can only be known to us as he comes to us in his own frame, which is the exegesis of his mission in Scripture. (Students may note, for their encouragement, that it was a course in Old Testament exegesis that set these two disciples' hearts on fire, v.32). The climax came when they sat down to eat at table. It was here that their belief in the resurrection was transformed into knowledge of the risen Lord, as he, whom they had thought to entertain as their guest, was suddenly revealed as their host in the act of dispensing his bounty to them. And it is to this knowledge we all must come; for in his grace he comes to us and seeks admission as our guest, yet no matter how hospitably we receive him, we never know him, until our eyes are opened to see that he is the host and we can never be anything but

KOINONIA

Mr. Arlo Duba of the Practical Department will read a paper at KOINONIA on Wednesday evening, April 20. 7:30, in Stevenson Lounge. "The Implications of a Theory of Symbolism (such as that of Horace Bushnell and Paul Tillich) for Christian Education" will be the topic for Mr. Duba's paper. Mr. Duba is a candidate for the Doctorate at the Seminary this spring, and will join the faculty of Westminster Choir College next fall.

Members of KOINONIA are encouraged to bring guests.

RETREAT REVIEW

(CONTINUED FROM PAGE THREE)

there is the opportunity for communion — community — within the atmosphere of academic life. By its nature the retreat takes the student away from the demands of daily campus life and enables him to devote a short, concentrated period of time to this communion in the broad context of seminary life.

It is not claimed that the retreat is the only answer which meets the need for community; but the experience of these past two years indicates that the retreat is part of the answer. Great demands are placed upon those who are responsible for planning and leadership. Mistakes have been made, and they will continue to be made. It will be necessary to seek ever new understanding of the nature and purpose of retreats by cooperative efforts of students, faculty and administration. The potential is great. It is hoped that it will be realized.

CIVILIZATION

(CONTINUED FROM PAGE THREE)

the play of history will not end with the players evaporating to leave nothing but an empty stage. To borrow C. S. Lewis' words, the play of history will end when "the Author walks on the stage," not before, and not otherwise.

But from the non-Christian's presuppositions *On The Beach* is not false. It is appallingly true — and likely. It only faces him right now with what was always the logical conclusion of his position. And if non-Christian friend says that this prospect of an empty universe and an ultimately meaningless life tears him apart inside, then the Christian will want to say to him, "Of course it does, for you were made for something else."

CAMPUS ISSUES

(CONTINUED FROM PAGE TWO)

mind two principles in relating to University students and faculty: (1) Be faithful to our own task and willing to be judged as they are judged; (2) Remember that we are a part of the Church, whose task it is to communicate the Gospel in such a way that all men understand it to mean wholeness of life for life in totality.

his guests and receive of his fullness, grace upon grace.

CAMPUS CALENDAR

Sunday, April 17

Easter Sunday

- 8:30 a.m. Holy Communion, Westminster Foundation, First Presbyterian Church Chapel
- 11:00 a.m. University Chapel, Dean Gordon

Tuesday, April 19

- 8:00 a.m. EASTER RECESS ENDS
- 9:00 a.m. Chapel Leader: Dr. Fritsch
- 4:40 p.m. Campus Life Committee, Conference Room, Administration Building

Wednesday, April 20

- 7:30 a.m. Holy Communion, Westminster Foundation, First Presbyterian Church Chapel
- 9:00 a.m. Chapel Leaders: Messrs. John R. Springer and Donald W. Stake

- 1:00 p.m. Senior and Graduate Students, Measurements for Caps and Gowns, Campus Center Auditorium

- 4:30 p.m. Intramural Soft Ball: Scholars vs. North-South

- 4:40 p.m. Graduate Study Committee, Conference Room, Administration Building

- 7:30 p.m. Examination on the Shorter Catechism, Room 205, Speer Library

- 10:00 p.m. Evening Prayer, Miller Chapel

Thursday, April 21

- 9:30 a.m. Chapel Leader: Dr. Paul Ramsey, Professor of Religion, University.

- 10:30 a.m. Faculty Meeting, Board Room, Speer Library

- 10:45 a.m. Intramural Soft Ball: Scholars vs. North-South

- 11:00 a.m. Intramural Volley Ball: Off-Campus vs. North-South, Whiteley Gymnasium

- 4:00 p.m. Intramural Soft Ball: Off-Campus vs. Alexander

- 6:45 p.m. Social Committee Meeting, Stevenson Lounge, Campus Center

- 7:30 p.m. KOINONIA, "Paul Tillich and Communication," Mr. Duba, Stevenson Lounge, Campus Center

- 8:00 p.m. Students' Wives Fellowship, Tennent Hall Lounge

- 10:00 p.m. Evening Prayer

Friday, April 22

- 9:00 a.m. Chapel Leaders: Messrs. Harold J. Stanton and William C. Starr

- 6:00 p.m. Off-Campus Pot Luck Supper, Stuart Hall Lounge

- 7:30 p.m. Friday Film Series, "Show Boat," Campus Center Auditorium

Saturday, April 23

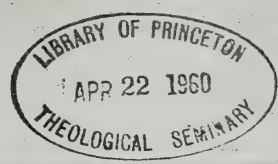
- 10:00 a.m. Evangelistic Fellowship Spring Conference

Sunday, April 24

- 11:00 a.m. University Chapel: The Rev. Robert J. McCracken.



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THE Seminarian

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DID THE APOSTLE THOMAS VISIT INDIA?

By Athialy Philip Saphir

(This article is dedicated, with love and all good wishes, to the ten members of our Seminary community, who will be in India in 1960-61 on some study programs.)

The scope of this article does not allow any adequate treatment of this much discussed problem. The question becomes more complex when we deal specifically with the south Indian apostolate of St. Thomas, as claimed by the St. Thomas Christians of South India. It is the purpose of this study to investigate whether there are any evidences to substantiate the commonly accepted tradition of the east as well as of the west which connect the apostle Thomas with India.

Indian Tradition

This tradition comes from three independent local versions of the commonly believed visit of Thomas, the one held by the Christians of Malabar, S.W. India, another by the Hindus of the same area, and a third by the people of the east coast where the apostle is said to have been killed. The existing written versions are of late origin. To look for ancient documents in this area is futile because in the damp air and heavy monsoons no paper or codex could be long preserved. Moreover the Roman priests, the Portuguese, in 1599 made a complete destruction of all the then existing documents and literature.

The south Indian tradition is that St. Thomas landed in Cranganore (a S.W. port of India) around A.D. 52. He was successful in winning many converts mostly from the Brahmins of the priestly families. He established churches in seven different places and ordained presbyters from four leading families (the lineage of which has continued even to today). Then he went to the east coast of India where a king and many of his subjects embraced Christian faith. The Brahmins became jealous of the sweeping progress of the new religion and they stirred up a

(CONTINUED ON PAGE THREE)

CONVOCATION DAY WEDNESDAY



William H. Cohea, Jr.

CABAL EXPOSED

A list of over thirty-five prominent Junior classmen, found hidden in the middle of a drama script, has exposed the Princetonians implicated in a national political maneuver. The political bomb is expected to go off at 7:45 p.m., April 26, Campus Center Auditorium. Higher-ups were shocked this week to discover that Gary Gruber, Peggy Kim, Ed Sprague and Mary Lou McClure had signed on to the local coup. More cause for reeling: also involved are Carl Lusk, Terry Fouse, Bill Cunningham, Bo Harris and militant auxiliaries Sarah Stevens, Martha Kay Lomika, Lois Montelius and Pat Davies.

Purpose of the rumpus apparently has been to push the favorite-son candidacy of a well-known local institutional president. No initials, but the seminary is warned it will recognize him when his hat goes into the 1960 presidential campaign. Angel of the movement has been spotted as producer Pete Macky, and little doubt remains that Edward "Ted" Fiske has taken over as national director with Chuck Yerkes ghostwriting the demagoguery. Lists of campaign songs meant to incite, lull and deceive have appeared over the names of music makers George Bustard and Mary Lou McClure and arrangers Ted Schweiter and Dave Kamin-

Under the theme "The Role of the Laity in the Ministry of the Church," Convocation Day will be held on April 27. Among topics covered will be the relation of clergy and laity, the theology of the laity, the doctrine of the church, and the true meaning of Christian vocation.

Featured speakers are Dr. John Casteel, Professor of Practical Theology at Union Theological Seminary, New York City, The Rev. William Cohea, Dean of the Layman's Academy, Rahway, New Jersey, and a well-known layman, Mr. C. A. Setterstrom, executive of the AviSun Corporation, Philadelphia.

From 9:30 to 10:15 in the Campus Center Auditorium, Dr. John Casteel will deliver his address from the point of view of one who has traveled widely throughout the world evaluating the progress of the movements of the laity.

At 10:15-10:45 there will be a coffee hour in the foyer of the Campus Center. This will be a time of informal discussion. Also, there will be books on display which are relevant to the subject.

From 10:45 to 11:30, The Rev. William Cohea will speak from the point of view of one who is actually involved in experiment with laymen.

After a five minute intermission, Mr. C. A. Setterstrom will speak from 11:30 to 12:20 from the point of view of a layman.

In the afternoon from 1:45 to 2:45 there will be three workshops, each led by one of the three main speakers. This will afford an opportunity to raise questions concerning the subject and to discuss the major issues involved.

Beginning at 3:15 until 4:30 there will be a panel discussion at which time there will be an opportunity for questions from the floor.

sky.
The cabal is known to include McQuoid, Freebairn, Stuart, Schweiter, Schabert, Johnson, Whitlock, Fouse, Hugg, Dunnavan, Kenney, Wilson, McAdam, Weinkich, Holmes and Pugsley. The stage is being set by Rims Barber, Montelius, Al Wilson and Perry Wooten.

The Seminarian

Published every Friday afternoon during the Academic year by The Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, Walnut 1-8690. Editorial Board: Professors Blizzard, Brower, Homrighausen, Messers, Brixey (Chairman), Gibbs, Purkey, Williams. Administrative Advisor, Mr. Sanders. Staff: Donald M. Williams, Editor; Donald R. Purkey, Associate Editor; Craig Cashdollar, Assistant to the Editor; Nancy L. Harris, Secretary; Ron Rice, Photographer. The opinions expressed herein are those of the individual contributors and do not necessarily represent the views of the Seminary administration.

"HELP, PLEASE"

The modern seminarian is faced with a variety of concepts relating to the church which produce little more than confusion. Who knows what the relation is between "The Body of Christ," "denominational," "inter-denominational," "non- or un-denominational," etc? We are well aware of groups which exist independently of the organized churches and claim the name Christian. Yet we are in a muddle as to know theologically whether they can be called a part of the Church and what our position should be concerning them.

A partial list might include publications from *Christian Century* to *Christianity Today*, seminaries from Union Seminary (New York) to Fuller Seminary, evangelistic and social groups from the YMCA to the Fellowship of Christian Athletes and Young Life, propaganda organizations from the American Bible Society to the American Tract Society, "faith" mission boards from Latin American Mission to China Inland Mission, *ad infinitum*.

Some of these groups are closely identified with the church such as the American Bible Society and American Tract Society listed in the *Plan Book*. Some have been informally commended by the church such as the Fellowship of Christian Athletes (*Presbyterian Life*, August 15, 1959). Some see a prophetic role often over against the organized church such as *Christian Century*. Some are seeking to minister to the church; some are competing with the church; some are self-consciously seeking to make up deficiencies within the church.

The question of non- or inter-denominational seminaries is to our mind a particularly hard one.

In the pastorate we will have to face these groups. What should be our relationship to them? Do we have a theology toward them? Do we adequately understand them? To faculty and students — "Help, please!"

MODERATION BY HAYS

Addressing the third Challenge to the Church audience in the spirit of Philipians 4:5, the Honorable Brooks Hays of Arkansas last Tuesday spoke on the racial issue from the standpoint of a "troubled moderate." The former Congressman and President of the Southern Baptist Convention of 1957 used a proper blend of humor and gravity to appeal for justice in the earth.

Reflecting upon the Arkansas campaign of 1958, in which he met political defeat, Mr. Hays called upon two figures from past centuries to explain his present thinking. The eighteenth-century British statesman Edmund Burke once said, "The representative owes you his interest and his judgment," and the nineteenth-century English novelist George Eliot demonstrated in her psychological-sociological writings that men must be sensitized to the aspirations of all. Sensitivity to human aspirations means that the majority must never be permitted to impose its will dictatorially upon the rest, said Mr. Hays. He implied that Arkansas Governor Faubus misused his authority in the Little Rock crisis of 1957-58 because the Governor was insensitive to the Negroes. His opposition to Faubus spelled defeat for Mr. Hays.

What Christians must be sensitive to in the pervasive realm of politics, said Mr. Hays, is the "spiritual concept of man's capacity to govern himself . . . the basis

of American Government." He applied this principle specifically to the Negro problem, in answer to the self-addressed question, "Should one from the Deep South be articulate on such issues?" He expressed his feeling that the manipulation of ballots is an evil against which ministers of the Gospel can and must preach. The Church and the states often have failed to establish justice for the minority, he said, so the Government has gone ahead, sometimes appearing more Christian than the Church itself.

Four principles suggested by Mr. Hays to fellow Baptists seem relevant to all Christians, regardless of color or locale: (1) Practice non-violence; (2) Let preachers speak out; (3) Do justice in specific situations; and (4) Oppose discrimination. In the writings of Pascal and Milton he finds awareness of the pressures to do things, plus a calmness and assurance that God will not rest until justice reigns.

In reply to questions, Mr. Hays set forth several pertinent facts: (1) We tend to forget that the Negro community often can assist the white community; (2) the American Negro is enjoying much greater economic advantages than he did ten years ago; (3) there is more sympathy for the Negro in Southern pews than outside of them; and (4) the Church's greatest effectiveness lies in its education of whites with the urgency of the problem, followed up by specifics like supporting Negro seminaries and an expanded home missions program.

LETTERS TO THE EDITOR

Thank you for your editorial in *The Seminarian*, Friday, April 8, concerning the Vanderbilt case. During the two years I have spent at Princeton Seminary I have known only three Negro students. Knowing both the position of the Seminary on integration, and the unquestionable integrity of our staff, I believe this fact to be circumstantial. But it is none the less a stumbling block in the path of those whom the Seminary and the Presbyterian church would lead to integration.

I sincerely hope the Seminary will gain and express the fullest possible understanding of the real difficulties of integration and itself integrate in the brotherhood of Christ. Only then can it truly lead the way.

Pierre Burns

Mr. Burns is an interne in Isom, Kentucky, having completed his middler year here. (Ed.)

In a letter published in your April 8th issue, the Central Committee of the National Student Christian Federation went on record as believing that "... our Creator has endowed us with certain inalienable rights." While I am in sympathy with the main theme of their letter, which concerns segregation, I cannot allow this particular statement to pass unchallenged. If a man is a sinner, utterly condemned before God and in need of a Saviour, how can he claim any "rights?" Salvation has been accomplished in Christ: but again, how does that give us any "rights," alienable or otherwise? The statement appears to me to read back the American Constitution into the realm of theology. Personally, I cannot find that I have any "rights" other than legal ones. These are quite patently "alienable."

John Miller

BOOK OF THE WEEK

For a Book of the Week, Dr. Hendry suggests *The Structure of Christian Ethics* by Joseph Sittler. The author is a member of the Federated Theological Faculty at the University of Chicago; for 13 years he was a minister in Cleveland Heights, Ohio. Of this work, Dr. Hendry says: "Not so technical as the title makes it sound, this book is a highly literate and suggestive approach to the problems that lie at the basis of Christian ethics." Price this week, \$1.75.

INSTITUTION TEAM

The Seminary Institution team, ministering in reform schools, prisons, and hospitals for the mentally ill, will present their experiences before the Evangelistic Fellowship, Friday, April 29 at 4:00 p.m. in Stevenson Lounge. Participating in the team which was organized this year are George Kandle, captain; John Ash, Robin Roberts, Don Spencer, and Otto Zingg. Mr. William Bodamer has served as the team's faculty supervisor.

ELSON TO FOLLOW STEWART on NAT'L PRES.

Dr. Edward L. R. Elson, minister of the National Presbyterian Church in Washington, D. C., will speak to the student body on the National Presbyterian Church Center on Thursday, April 28 at 11:00 a.m. in the Campus Center auditorium.

This will follow up an address by James Stewart, motion picture star and Brigadier General in the United States Air Force, who spoke briefly to an informal gathering of students April 8 on the same subject.

Mr. Stewart, attending a meeting of the Trustees of the University, accepted an invitation from Seminary students to stop on the campus to speak to them concerning his part in the proposed project. A member of the Beverly Hills Presbyterian Church, he is responsible for setting up a fund-raising drive in California for the building of the national edifice, particularly in the Los Angeles area.

According to Stewart, it is hoped that such a church would become a symbol in Washington of Presbyterianism, and more importantly, of the Reformed faith as a whole.



GEORGE KANDLE

Newly-elected President of the Student Association, George Clinton Kandle will assume his duties officially the first week in May, following the annual joint meeting of Student and Faculty Councils. Born in Hot Springs, New Mexico (now Truth or Consequences, N. M.) and a graduate of the College of Wooster, George is a conscientious young man who aims to do his utmost for the Seminary in his new capacity. "Looking forward to the important responsibilities which the coming year promises," he says, "I would like to express my confidence in the several people with whom I will be working. It is especially satisfying to have Jim MacDonald as a co-worker and to see that Don Purkey will again be involved with the *Seminarian* and in Student Council."

George and his wife Beverly live at 31 Poe Road, Princeton.

DID THE APOSTLE THOMAS VISIT INDIA?

(CONTINUED FROM PAGE ONE)

riot in which the apostle was pierced, with a lance. (The traditions slightly vary as to the nature of his death.)

Non-Indian Testimonies

The earliest non-Indian tradition as found in the writings of the early fathers, Syrian, Greek or Latin, also associate St. Thomas with India, naturally not making a distinction between the south and the north, which was not of importance to them.

"The Doctrine of the Apostles," a Syriac document of about 200 A.D. reports, "India and all its own countries and those bordering on it even to the furthest sea received the apostle's hand of priesthood from Judas Thomas who was guide and ruler in the Church which he built there."

"The Acts of Judas Thomas," an apocryphal book written in Edessa between 200 and 250 A.D. deals wholly with the work of Thomas in India.

Dorotheos, Bishop of Tyre, (254-313) says that St. Thomas "suffered martyrdom at Calamina, a town in India."

St. Ephraem Syrus (d. 373) in one of his famous hymns said, "Lo, in India are thy miracles, O Thomas; the sunburnt India thou hast purified."

Gregory Nazianzus (d. 389), "What, were not the apostles strangers? What had Paul in common with the Gentiles, John with Ephesus and Thomas with India?"

Ambrose (d. 397), "Even those kingdoms shut out by rugged mountains became accessible to them, as India to Thomas and Persia to Matthew."

Jerome (d. 420), "He (the Son of God) was present in all places, with Thomas in India, with Peter in Rome." Again Gaudentius of Brescia (425), Theodore (430), Paulinus of Nola (431), Gregory of Tours (c.540) are some of the several fathers who have expressly stated that Thomas was the Apostle to the Indian.

Which India?

The question arises, what do these writers mean by "India." (There is no question as to whom they mean by "Thomas".) Some writers, especially of the pre-Christian time, had mistaken Persia, Arabia or even Ethiopia for India. The usage of the Hebrew word "Hodu" for India as found in Esther 7:1 and 8:9, is obscure. Still more difficult is the mention of the word in I Macc. 6:37 and 8:8. Probably even the classical historians did not have any accurate knowledge of the location of India until the time of Alexander, the Great, who extended his empire to the river Indus. As long as there was no distinct term to express the idea of India proper, we must see whether it is likely that the fathers with whom we are concerned, correctly understood the term.

The Syrian writers lived on the bank of Euphrates and Tigris on the overland trade route to India and it is very improbable that they did not know where India was. Several early writings on geography and trade, like Pliny's *Natural History* (c. 65 AD), *Periplus* (c. 60 AD) and Ptolemy's *Geography* (c. 150 AD), describe India as located in the east of river Indus with the oceans as boundaries; and we have no evidential reason to assume that the Greek fathers, unlike their secular predecessors and contemporaries, were mistaken in their idea of India. Again, it is going too far to deny a correct use of the word to the writers from Persia itself, of the third and fourth centuries (e.g. Bishop Dudi and Metropolitan John). Even from the time of the Ptolemies there was constant trade connections between the Middle East and India, numerous Roman coins, for example, have been collected from all over South India, and India was not so obscure a country to the Romans, the Greeks and the Syrians as we would often suppose it to be. The phrases such as "Sunburnt India," "Brahmins, Buddha and hermits," "even to the furthest sea," "a land of people dark," "where pepper grows," etc. in the writings of the above mentioned people, and their mention of the journey to India by sea, and of India along with the names of other south eastern countries, can speak of no other place than the India we know today.

India or Parthia?

It is very significant that the only other tradition or record about the work of Thomas, is that he went to Parthia. It was Origen (185-254), who first said in his Commentary on Genesis that the apostle worked in Parthia. This tradition was quoted or supported by "Clementine Recognitions," Eusebius (265-340), Rufinus (4th cen.), and Socrates (5th cen.). Is this a counter tradition? Very unlikely so.

From the very ancient time the name for India was "Bharata" or "Bharatiya," a name which is commonly used in all India today. Could it be possible that Origen's spelling for "Bharatiya" was what we today read, "Parthia," or that he mistook the former for the latter, and that some of the fathers who followed quoted him? Again, through the excavations of Sir John Marshall, a few decades ago, of North West India we know that in the first century A.D. the Indo-Parthian kingdom of Gondapharus (Gudnaphar) included large portions of north India, and that his capital was Taxila on the Indus valley. Thus Origen and others should be justified in using the term "Parthia" even if they meant to speak of north west India. To see the connection with Thomas and Gondapharus we would later turn to the "Acts of Judas Thomas."

Whatever may be the sense in which the pre-Nicaean western fathers used the word "Parthia," after the Council every Western writer, Greek or Latin, all litur-

(CONTINUED ON PAGE FOUR)

OFFICIAL ANNOUNCEMENTS

• Registration for courses for the year 1960-61 will take place during the month of May. All students, undergraduate and graduate, who expect to return in September will be requested to indicate their selections before the end of the present term. Within the next few days copies of next years' class schedules will be distributed to facilitate program planning. Members of the faculty will be happy to consult with students desiring assistance in selecting their courses.

• Applications are now being received by Herb Hodgson for the remunerative position of Director of Physical Education of the Seminary for the 1960-61 year. The deadline is May 6th.

• All persons interested in participating in a badminton tournament, please sign up on the bulletin board in Stuart Hall.

• Miss Dolores Press will give an illustrated talk on the Jewish Passover April 27 from 7:00-7:20 in Stevenson Lounge. Special emphasis will be given to the Christian gospel in the feast as well as the Jewish customs in its celebration.

• A piano recital will be given Tuesday, May 10, at 7:45 p.m. by Mr. Richard Foulkes in the Campus Center Auditorium.

• Applications for summer life guard positions at the Seminary pool are now being received. Please submit all resumes to Mr. Beeners.

APOSTLE THOMAS

(CONTINUED FROM PAGE THREE)

gies and martyrologies, with the exception of two, Rufinus and Socrates, invariably say that Thomas went to India. This changed conviction of the West can be explained only as the correction, or the clarification, of the western tradition by the representatives in the Council from the East, and in particular by Aitalaha of Edessa, Jacob of Nisibis and John who subscribed his name, "the Metropolitan of all Persia and Great India." Noteworthy, also, is the fact that there is no scrap of evidence found in Parthia itself of any tradition of Thomas' visit there.

Nestorian Origin?

Some critics have attributed the origin of Christianity in India to the Persian colonization of the area beginning from about 345 A.D. with the persecution of Christians by Sapor II. But do we have any evidences to believe that there was an established Christian community in India before the Nestorian period? If so, how would we explain their existence, if we do not take seriously their most ancient tradition about their origin?

Pantaenus, the Head of the Catechetical School of Alexandria, and the master of Clement of Alexandria, is said to have visited India in 189 A.D. The mention is made by Eusebius, "the father of Church History." Pantaenus came to India by request of the Christians there, and he found a Hebrew copy of the gospel of Matthew with them which he took back. But it is often held that the "India"

referred to is some part of Arabia. If such is not the case, and the burden of proof lies with the critics, this is earliest mention of the Indian Christians.

Mani, the founder of Manichaeism, in 215 AD, visited India to spread his creed, but he met with very little success because of the established faith of the native Christians.

During the Patriarchate of Papa (295-300) it is recorded that a certain Dudi (David), bishop of Basara of the Persian Gulf, left his own See and went to India. This is the first Bishop of India mentioned by name in history. We have already noted that in the Council of Nicaea one of the Bishops from the East signed his name, "John, the Metropolitan of all Persia and Great India." These two Persian Bishops exercised their jurisdiction over the Indian Church much before the first Nestorian migration is said to have taken place.

In the year 354 Emperor Constantine sent Theophilus to the Christians in India, and he "reformed many things which were not rightly done among them: for, they heard the reading of the gospel in a sitting posture, and did many other things which were repugnant to the divine law, and having reformed everything according to the holy usage, he also confirmed the dogma of the Church." Thus at least by the beginning of the Nestorian expansion, there was in India an already resident congregation of Christians, regular worship services where the gospel was read, and consequently a ministering clergy.

We may add some evidences of a negative nature to support the argument. We have no trace of any Nestorian community claiming the honor of being called the "Mother-Church" of the Indian group. In India, itself, as far as we know, there never existed a tradition of Nestorian origin. On the other hand, the later Nestorian immigrants remained as a distinct group. It is hard to conceive that the Nestorians had any reason to give a complete credit of their great work in India to an apostle. Thomas' tradition was not something they could not help, if they wanted to, because they had complete control of the church affairs in India, for a few centuries, beginning from the latter part of the fourth century.

It is logically impossible that the Indian Christians of the second and third centuries within a period of three generations could lose all trace of the founder of their community. Could they along with the Nestorian immigrants who settled in different parts of India, unanimously agree to a fraud of apostolic origin? Could such an unfounded claim of the Indian Christians go unchallenged through all the controversies of the different groups within the Church and all through the centuries to the present, even to our own day of the sudden emergence of a few enlightened, better-informed egg heads?

(TO BE CONCLUDED NEXT WEEK)

CAMPUS CALENDAR

Sunday, April 24

11:00 a.m. University Chapel: Dr. Robert J. McCracken, Riverside Church, New York

Monday, April 25

Annual Meeting of the Board of Trustees

4:00 p.m. Intramural Softball: Alexander vs. Hodge

10:00 p.m. Evening Prayer, Miller Chapel

Tuesday, April 26

Annual Meeting of the Board of Trustees

9:00 a.m. Chapel Leader: Dr. Allen Frew, First Presbyterian Church, Detroit

3:30 p.m. Department of Theology Meeting, Board Room, Speer Library

7:45 p.m. Junior Party, Campus Center Auditorium

10:00 p.m. Evening Prayer, Miller Chapel

Wednesday, April 27

Convocation Day. No Classes

7:30 a.m. Holy Communion, Westminster Foundation, First Presbyterian Church Chapel

10:00 p.m. Evening Prayer, Miller Chapel

Thursday, April 28

9:00 a.m. Chapel Leader: Mr. Dohrenberg

10:30 a.m. Book Agency Committee, Board Room, Speer Library

10:45 a.m. Intramural Softball: Off-Campus vs. Brown

11:00 a.m. Dr. E. L. Elson, National Presbyterian Church, Campus Center Auditorium

4:00 p.m. Faculty Wives' Tea, "Springdale"

10:00 p.m. Evening Prayer, Miller Chapel

Friday, April 29

9:00 a.m. Chapel Leaders: Messrs. Richard H. Stearns and Alfred W. Stone

3:00 p.m. Intramural Softball: Off-Campus vs. North-South

3:45 p.m. All-Student Retreat, Wainwright House, Rye, New York

6:00 p.m. Church Vocations Conference for College Men and Women, Campus Center

7:45 p.m. Community Artists Series, Mathilde McKinney, Pianist, Campus Center Auditorium

Saturday, April 30

8:00 a.m. Church Vocations Conference, Campus Center


Sunday, May 1

8:00 a.m. Church Vocations Conference, Campus Center

11:00 a.m. University Chapel: Dean Gordon

NOTICE

An essay on the Atonement by Douglas Bax has been removed from the basement of Stuart. Please return it immediately to the boxes or 417 Brown.



THE Seminarian

VOL. X, No. 27 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, APRIL 29, 1960

ON ECCLESIASTICAL CALLING

By Otto A. Piper

The increasing organization of the Protestant denominations has brought with it a broad differentiation of ecclesiastical offices. The religious editor, the religious journalist, the technician in charge of religious radio and film, or the doctor engaged in hospital work on the mission field, to mention only a few of the more recent ecclesiastical vocations, are as indispensable as the pastor for the life of the modern church. Rightly, therefore, do we draw the attention of our young people in high school and college to the numerous vocational openings in the service of the church that are waiting on them.

It seems, however, that we are still far from having fully understood that these are not just paid for by the church, but rather diversifications of the ministry of the church. Nobody should be advised to engage in this kind of work who is not certain that he has been called into it by Christ himself. Unfortunately, the past century has seen a gradual degradation of the dignity of the ecclesiastical ministry. One reason is probably that the ministry is held to be but a special aspect of the universal priesthood of the believers. Yet, whereas the term "royal priesthood" designates the privileges which the believers share with their heavenly head, the ecclesiastical ministry is a special task assigned to certain members of the church by Christ himself. Both the nature and dignity of the ecclesiastical ministry are intimidated by the fact that the New Testament term 'minister' (*diakonos*, servant) has become the title of the highest official of a sovereign. Those in the ecclesiastical ministry are people chosen by the Lord himself to serve as his "cabinet," i.e., as his intimate collaborators in the execution of his redemptive work here on earth. The primary responsibility for the progress of the church has been laid upon the shoulders of these men and women.

For that reason, nobody has a right to enter the ministry unless he is certain that he received his call from Christ him-

(CONTINUED ON PAGE FOUR)

HERBERG GIVES LECTURE



Professor Will Herberg

Speaking on the topic "Religious Revival and the Moral Crisis," Professor Will Herberg will conclude the Challenge to the Church lecture series Tuesday night at 7:45 in the Campus Center Auditorium.

Dr. Herberg is Graduate Professor of Judaic Studies and Social Philosophy at Drew University and was formerly on the staff of the Washington School of Psychiatry. He is well known for his work in two fields — social research and theology. For many years he served as research analyst for a large AFL labor union. More recently, his major concern has been theology and social philosophy.

Lecturer

He has lectured and conducted seminars at leading academic institutions, including Columbia, Chicago, Cornell, Stanford, McGill, Princeton, Harvard, Yale, Notre Dame, Northwestern, Georgetown, Woodstock College, Union Theological Seminary, Jewish Theological Seminary, and Garrett Biblical Institute.

Author

Having written widely on social, political, and religious questions, his book, *Judaism and Modern Man: An Interpretation of Jewish Religion* (Farrar, Straus, 1951; Meridan, 1959), was hailed by Reinhold Niebuhr as "a milestone in American religious thought." His more recent work, *Protestant-Catholic-Jew: An Essay in American Religious Sociology* (Doubleday, 1958; rev. ed., Doubleday-Anchor, 1960) has met with wide acclaim. Also he has edited *The Writings of Martin Buber* (Meridan, 1956) and *Four Existential Theologians* (Doubleday-Anchor, 1958), and he is at present working on a book on religion and education in America. Dr. Herberg received his degrees (B.A., MA, Ph. D.) from Columbia University.

NOTICE

All foreign students who are studying in Princeton Seminary under a Type "F" (student) visa are reminded that they must check with the registrar before leaving the country or otherwise terminating their study in the Seminary.

VOCATIONS CONFERENCE

The Princeton Conference on Church Vocations for College Men and Women, on the Seminary campus from Friday, April 29 to Sunday, May 1, begins today with registration in the foyer of Campus Center, 4-6:30 p.m. Dean Elmer G. Hornrighausen will preside at the 6:30 dinner, following which "The Parsons" Quartet will entertain with a variety of favorites. Highlight of the evening will be an address by Dr. Eugene Carson Blake, Stated Clerk of General Assembly. His topic will be "The Church: Dynamic Force or Outmoded Institution?"

Between 65 and 70 delegates from colleges and universities within a 500-mile radius of Princeton will attend the Conference. It will be conducted primarily for college men and women who are undecided about their life's vocation, and who wish to gain insights into the work of the parish ministry and other vocational opportunities in the church. Insight will also be gained into seminary life, as the delegates meet and talk with Princeton Seminary faculty and students. Delegates are the guests of the Seminary for

(CONTINUED ON PAGE THREE)

The Seminarian

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WELCOME

May we take this opportunity to welcome students, visitors and distinguished guests to Princeton Seminary for the Conference On Church Vocations. The occasion of your coming is significant both for the church and the Seminary. In these times of chaos and indecision it is imperative for the church to be supplied with an intelligent, well-trained, committed ministry. This training must begin in college. Three seminary years are too short to cover all the needs: The better the preparation, the better the product. To this end this conference meets, and we extend a warm greeting to you all.

THANKS

May we express our deep satisfaction with the relocation of the parking lot entrance. For the last few years there have been nothing but complaints and apathy over the old set-up. Many a student council meeting centered in a discussion of "that big tree which blocks our view." Now, at last, we can enter and leave the lot without risking our fenders. Closing off the street entrance also will add to the safety factor of the area and keep Cadillac golfers from filling spaces needed by students.

To the Board of Trustees, Administration, and Tom Brian and his crew may we offer our sincere thanks.

RACIAL ISSUES

Calling himself a "pinch-hitter" for Langdon Gilkey, the Reverend Benjamin J. Anderson, minister of Witherspoon Presbyterian Church, spoke to students and faculty on "Race Relations and Racial Tensions," Tuesday, April 19 in the Campus Center Auditorium.

Interested in what kind of role the church will play when faced with crucial issues, Anderson spelled out the three foremost ones today. They are racial tension, population explosion, and the threat of nuclear warfare.

Concerning the racial problem Anderson said one of the most striking notes is the "great cry of freedom today." He warned that we not go off half-cocked about freedom, but must keep it in relationship with Christian responsibility. Stating that he was not interested in bringing a partisan view of race relations, Anderson said that his purpose was to ask the questions "What are we going to do with people?" and "Can the gospel transcend inequalities?"

Commenting on the gospel he said "that it is not comfortable when in ease." If Jesus were living today the champions of orthodoxy would call him communist. Wondering if the church had "sold its birthright for a mess of pottage" he warned the audience against any group or individual who would tread with careful steps for fear of upsetting the *status quo*. "The man of God has a tremendous stake in matters of racial concern." He continued that "the minister has 80% of the responsibility in the racial matters and that the minister cannot lead unless he has prior convictions in the matter." These must include "a deep conviction that segregation in the church is wrong, and then the commitment to a positive goal of desegregation." Also he must

maintain a Christian sensitivity to other people and keep alert and conversant with the issues.

To facilitate the breakdown of racial prejudice, Anderson called for us to get to know the Negro as a *person*. Recounting his own experiences he said, "Everything in my upbringing attempted to brand me as second class . . . It was therefore impossible for me to know my white brother." He continued, "As I accepted others I accepted myself and moved out of the realm of second-rate." Saying that "this is an experience men must have," he urged everyone to cultivate the ability to be at ease with all people.

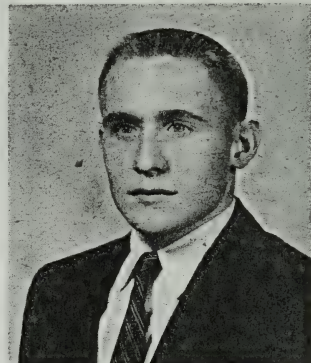
This includes, he said, "the prejudiced brother . . . They are also God's children and they belong in the church where they can be taught."

The most valuable weapon the minister has in facilitating integration in the church "is the way he goes about his normal ministry." Adding that a man who takes such a stand needs some close friends to discuss the matter, he warned against a "Messiah complex."

Viewing the community as the setting for integration, Anderson called the community the key factor in this movement. "Integration in the neighborhoods is necessary before natural integration can take place in the schools and churches."

The Seminary should be the area where these issues are raised, Anderson continued, for here are possibilities for creativity, and academic and Christian freedom.

In closing, Anderson said that what we need now is not necessarily a majority feeling on the issue but a creative minority. Recalling the "saw" that has been used by segregationists against integration, "We must wait until the time is right," Anderson concluded, "If we wait for time to be ripe it may be rotten."



FISKE EDITOR

Edward "Ted" Fiske has been elected to the position of Editor-in-Chief of *The Seminarian* for 1960-61. Fiske has been active in the Evangelistic Fellowship this year and was director of the Junior Show.

Planning to attend the clinical training program in Louisville this summer, he will work with the Westminster Foundation at the University in the fall.

A native Philadelphian, Fiske edited his college newspaper, *The Argus*, at Connecticut Wesleyan. He majored in English and was graduated with High Honors, and *Phi Beta Kappa*, receiving as well the Wesleyan Memorial Prize for being "outstanding in qualities of character, leadership and scholarship."

Fiske was Vice-President and Secretary of his fraternity, *Psi Upsilon*, sang in the Glee Club, played soccer, squash and rugby, and was active in campus religious life. He has a brother, Dave, who is now a sophomore at Connecticut Wesleyan.

Don Purkey has been re-elected Associate Editor and Perry Wooten Assistant Editor for next year.

BOOK OF THE WEEK

For the *Book of the Week*, Dr. Hick suggests *The Doctrine of the Trinity* by Cyril C. Richardson. Dr. Richardson is professor of Church History at Union Seminary in New York and is an outstanding historian of the early church, the period during which the doctrine of the Trinity was first formulated. Of this book, Dr. Hick writes: "He questions the conception of God's three-fold being, whilst affirming the religious realities of which it is, in his view, an unsuccessful expression. His book opens up the doctrine of the Trinity in a fundamental and exciting way." Regularly \$3.00, yours for \$2.00 this week.

Reminder: All accounts will be closed May 6 and must be paid in full before purchases may be made at the annual Spring Sale. All of the new books, as well as textbooks for next year's courses will be available at 30% reductions.

ARTICLE REVIEW

"The Princeton Constellation"

Carlos Baker

The Woodrow Wilson Professor of Literature at the University has written an article on the town of Princeton which appeared first in *Horizon* and was later reprinted in *The Princeton Alumni Weekly* (February 12, 1960).

Noting that the traveler along Route One may think that Princeton is "an oasis of shadowy peace and quiet," Baker rejects this as an illusion and goes on in search of a metaphor to "define the uniqueness of the Princeton phenomenon." The author finally decides for "a constellation" which holds a variety of stars, each "goldenly winking with its own special light."

Outwardly the growth of Princeton can be computed by the sociologist in the increase of building, which Baker calls Princeton's "Battle of the Bulge," or the fact that 14,000 cars pass on Nassau Street every twenty-four hours.

But Baker goes on to define Princeton's own uniqueness as "having brought together . . . three elements that in earlier times rarely met and intermixed." First there is the academic community rapidly reaching out from behind ivied walls; next there is a whole glass-house test-tube and business machines world of applied corporate research; and finally, there is a whole new nexus of government sponsored study, some of it secret and much of it bearing intimately on national defense. This, it seems to the reviewer, means that our theological education is going on in an extremely challenging place geographically, and raises questions, not easily answered, of our relationship to this "constellation."

Baker continues, "The oldest stars in the constellation are the schools. Princeton literally teems with educational institutions. Besides the University, now well into its third century, there is the distinguished Theological Seminary (Presbyterian, founded 1811), (and) The Institute for Advanced Study. It has been held, justly no doubt, that if every word uttered or sung weekly in Princeton classrooms were a drop of water, the whole of Southern New Jersey would soon be flooded to the depth of six inches. Since members of the Big Three are all devoted to teaching and research, common ties are strong among the University, the Seminary and the Institute. Faculties use one another's excellent libraries, lecture on one another's campuses, and are constantly exchanging ideas and information. . . . In all three one increasingly observes a congregation of brains and creative talents whose impact upon the national life, while not invariably spectacular, is also in multiple ways undeniable."

Baker goes on to mention other stars such as the Gallup Poll, Educational Testing Service, and R.C.A.'s David Sarnoff Research Center. The author attributes to World War II the place of catalyst

PIPER HONORED

The German Federated Republic honored Professor Otto Piper on Tuesday for his many years of service to expellees and refugees in Germany.

He received the Cross of the First Class of the German Order of Merit in the office of the consul-general in New York City at 4:00 in the afternoon.

Professor Piper who left Germany in 1933 at the time of the rise of the Nazi regime, was vice-president, from 1946 to 1957, of the American Relief for Central Europe, an organization composed principally of Americans of German descent, which sent clothing, medicine and food to refugees in Germany. He has also been, since 1946, president of Emergency Relief for German Protestants, of New York City, which endeavors to further personal contact between congregations of Germany and the United States.

OPEN DANCE MEETING

On May 11, the Liturgical Dance Group will hold an open class in order to share with the community its experience in the dance dimension of worship. Those who come will see a typical class and learn how each member works out, first individually and then in groups, the dance possibilities of a religious theme, and how the group as a whole composes a dance.

The dance groups, made up of students and student wives, has been working together for two hours each Wednesday evening since January. The last two months they have been working on the theme of Christian joy and at the end of the class they will share with their visitors a dance done to clap accompaniment based on Isaiah 55:12.

All members of the Seminary community are invited. The class will be held from 7:30 to 9:30 in Stuart Hall Lounge.

in the Princeton changeover to a technological center. Modern warfare needs scientists and engineers. The building of the Forrestal Research Center is a result of this need. At the center, Project Matterhorn is seeking to produce and maintain a controlled thermonuclear reaction. Also under construction there is the three-billion electron-volt Synchrotron, "a more powerful experimental accelerator than has ever before been built."

Baker reminds us of the older starts in the Constellation, the retired professors, "which gleam like Mars with yellow light." To this group he adds authors such as John O'Hara, T. S. Eliot, William Faulkner, James Gould Cozzens and Budd Schulberg who can often be spotted in Firestone Library or a University office. Also George Kennan and J. Robert Oppenheimer fill out the Princeton picture.

Baker's Princeton, well expounded in fine style, is an exciting place for our theological studies and it is good to stop occasionally and reflect upon where we are. Reviewed by Donald M. Williams.

PROPOSED REVISION

"The Editorial Board of *The Seminarian* shall consist of three students appointed by the President of the Student Council and three faculty members appointed by the President of the Seminary. The Editorial Board shall elect a chairman from among its members. The editorial staff shall be advisory to the Board without vote."

A public meeting for a discussion of this proposed revision of the constitution of the Student Association will be held Tuesday, May 3 at 11:00 p.m. in the Campus Center Auditorium. Balloting will be held Thursday, May 5, in Stuart Hall between the hours of 9:30 a.m. and 4:00 p.m.

KOINONIA

"The Nature and Destiny of Koinonia" will be the topic of a panel presentation on Wednesday evening, May 4, 6:00 p.m. The meeting, the last of the academic year, will be conducted in the Small Dining Room of the Campus Center. Dinner at \$1.50 per plate will be followed by the panel presentation and open discussion, the election of Departmental representatives for next year, and the election of the Secretary for next year.

VOCATIONS CONFERENCE

(CONTINUED FROM PAGE ONE)

the weekend, and are being housed in campus dormitories.

Saturday's Highlights

Saturday will be crowded with important events. At 9:00 a.m., a service of worship will be held in Miller Chapel. William C. Starr and P. William Hutchinson will lead in worship. Delegates will then move to the Campus Center Auditorium for a panel discussion at 9:30, in which the following will participate. Robert G. Foulkes, Chaplain at Presbyterian Hospital, Philadelphia; Henry B. Kuizenga, Minister of First Presbyterian Church, Ann Arbor, Michigan; Robert P. Montgomery, Director of Westminster Foundation, University; F. Bruce Morgan, Jr., Professor of Ethics, Syracuse University; and Mary R. Schmoeller, Director of Religious Education, Northminster Presbyterian Church, Evanston, Illinois. At 2 p.m., Dr. George F. Hendry will speak on "The Pattern of Theological Education," in the Main Lounge of Campus Center. A tea for women delegates will be held in the Tennent Hall Lounge at 4:00. Our guests will witness a special performance of "Christ in the Concrete City," at 7:30 in Miller Chapel.

At 9:45 on Sunday morning, Seminary students will lead the delegates on a tour of Princeton. Morning worship will be in the Princeton University Chapel at 11:00 a.m. President McCord will speak to the delegates following Sunday dinner, on the topic, "A Life Unto God." The Conference will conclude at 2:00 p.m.

SPRING SOFTBALL

Emerging from unknown corners of the seminary last week came some relatively rare birds in this habitat — Scholars. Although "mating season" was first suspected as the cause for the strange collective behavior of this nearly extinct variety, it was soon discovered that the cause was a much more common activity — softball. Last Wednesday, April 20th, the graduate students, headed by Dan Brown and trailed by Jim Martin (the latter appeared to be an equally rare cross-breed), made a fine show of their colors but apparently weren't used to being out in the light for long periods of time. North-South, a little weak in the knees themselves, had trouble getting their hands on the ball but they did get the bat on it enough to squeeze out an 11 to 9 victory over the weary but wise ones. Henderson went the route for the scholars, showing fine potential, and Hoag entered the game in the third to squelch any scholarly hopes.

The next morning, April 21st, a crack Hodge club met an equally cracked Off

ECCLESIASTICAL CALLING

(CONTINUED FROM PAGE ONE)

self, and obviously nobody should be appointed to an ecclesiastical office implying ministerial responsibility, who, in spite of his professional qualifications, shows no signs of the awareness of a vocation. However, equally important is a right understanding of Christ's call. When Paul states that all ecclesiastical ministrations go back to spiritual charismas, he is not to be misunderstood as teaching that such a fact should manifest itself in a special experience of a super-subjective urge or a special enthusiasm for church activities. Rather, I can be sure of my vocation, if I am willing to assume responsibility for a perishing world in Christ's name, that is to say, in following his teaching and example and in trusting in the efficiency of his work.

Such assurance is evidence of his Spirit's work in me. I am thereby called into the ministry of his church. This may in most instances mean into the service of my denomination, but his church is wider than my denomination; it may mean in agreement with any of the types of theology taught in my seminary, but his gospel has room for new theologies too. But it means a full recognition of his kingship, that is to say, readiness to serve those to whom he sends me. The work I perform in his name I can hardly take seriously enough, but for that reason I must not take myself too seriously. What I consider professional success may be irrelevant in his eyes, while I can rely on his call when I blunder and fail in spite of my determination to serve him. He who has called me knows me better than I do myself, and he obviously considered my qualifications sufficient. His will be the victory and the glory, mine must be the willingness to be a faithful servant.

Campus Senior outfit and managed to outlast them for seven innings, 9 to 5. The seniors looked tough at the start with "Jowls" Johnson at the hot corner and Selleck, on leave from the Celtics, at short. Davis turned in a consistent pitching job for the losers. Hodge's infield was better than the usual fare, Kandle pulling them together at short as well as settling any disputes that arose. Thigpen was miraculous in the outfield, that is, it was miraculous that he was there. He did make one going-away catch on the dead run that amazed the fans in the bleachers (3). Turner showed good control and managed to mix his pitches for seven innings for the winners. Spencer, catching for Hodge, emerged from the game with a fat lip. Hause, catching for the Seniors, emerged fat.

Alex, striving for their first victory of the year, brought up a pitcher from the Piedmont league, but it was not enough to overcome the big sticks of the Brown club who clubbed their way to a 9 to 4 victory. Alex as usual showed much potential but were hurting without the services of ailing Walker. They achieved an early 4 to 1 lead but Brown soon caught on to straight ball pitching of Hodgson and began consistently to drop them over the right field fence. Roberts and Grunhoyd were outstanding at the plate. Brubaker showed good control on the mound as he mastered the Alex club. Scott for Alex and Bachtell for Brown looked like the best catchers in the league.

OFFICIAL ANNOUNCEMENTS

- Applications are now being received by George Johnson, 413 Hodge Hall, for the remunerative position of Assistant Editor of the Seminary Handbook for the 1960-61 year. The deadline is May 6th.
- A message by Dr. Robert Boyd Munger, "The Personal Devotional Life of the Pastor," recorded from a series of lectures to theological students in 1957 will be played by tape in Stevenson Lounge, Thursday, May 5 at 10:30 a.m. Running time approximately 35 minutes.

Friday, May 6

- 9:00 a.m. Chapel Leaders: Messrs. Frank D. Van Aalst and Kenneth A. Wells
- 3:00 p.m. Dr. Eugene C. Blake, National Presbyterian Church Project, Campus Center Auditorium
- 4:00 p.m. Academic Standing Committee, Dean's Office, Administration Building
- 6:00 p.m. Off-Campus Pot Luck Supper, Stuart Hall Lounge

Saturday, May 7

Evangelistic Fellowship Conference

Sunday, May 8

- 11:00 a.m. University Chapel: Dean Gordon

CAMPUS CALENDAR

Sunday, May 1

- 11:00 a.m. University Chapel: Dean Gordon

Monday, May 2

- 4:00 p.m. Intramural Softball: Alexander vs. "Scholars"
- 4:40 p.m. Faculty Council, Board Room, Speer Library
- 6:00 p.m. Student Council, Small Dining Room, Campus Center
- 10:00 p.m. Evening Prayer, Miller Chapel

Tuesday, May 3

- 9:00 a.m. Chapel Leader: Dr. James Smylie
- 1:30 p.m. Th.D. Preliminary Examinations, Theology, Room 201, Speer Library
- 3:40 p.m. Department of Biblical Studies, Conference Room, Administration Building
- 4:40 p.m. Curriculum Committee, Conference Room, Administration Building
- 7:45 p.m. CHALLENGE TO THE CHURCH: Professor Will Herberg, "Religious Revival and the Moral Crisis," Campus Center Auditorium
- 10:00 p.m. Evening Prayer, Miller Chapel

Wednesday, May 4

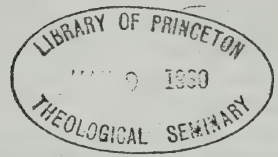
- 9:00 a.m. Chapel Leaders: Messrs. Donald F. Sturm and Eli Takessian
- 2:00 p.m. Scholarship Committee, Conference Room, Administration Building
- 2:30 p.m. Th.D. Preliminary Examinations, Hebrew and Greek, Room 4, Stuart Hall
- 4:00 p.m. Intramural Softball: Brown vs. Off-Campus II
- 5:00 p.m. A program of readings, Mr. Bussis, Speech Studios
- 6:00 p.m. KOINONIA, Small Dining Room, Campus Center
- 10:00 p.m. Evening Prayer, Miller Chapel

Thursday, May 5

- 9:00 a.m. Chapel Leader: Mr. Belote
- 9:30 a.m. Th.D. Preliminary Examinations, French, Graduate Study Room, Speer Library
- 10:30 a.m. Graduate Study Committee, Conference Room, Administration Building
- 10:45 a.m. Intramural Softball: Off-Campus I vs. Alexander
- 2:00 p.m. Th.D. Preliminary Examinations, German, Graduate Study Room, Speer Library
- 4:00 p.m. Intramural Softball: Hodge vs. North-South
- 4:30 p.m. Joint Conference Campus Life Committee and Student Council, Stevenson Lounge, Campus Center
- 10:00 p.m. Evening Prayer, Miller Chapel



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THE Seminarian

VOL. X, No. 28 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, MAY 6, 1960

CADBURY TO VISIT

On Wednesday, May 11, at 7:45 in the Campus Center Auditorium, Dr. Henry J. Cadbury, Dr. Ramsey of the University, and Dean Homrighausen will discuss issues involving the use of nuclear weapons in war. Dr. Cadbury has recently retired from the Chairmanship of the Friends' Service Committee. He has also held a chair at Harvard in New Testament. Dr. Ramsey is a member of the Dept. of Religion at the University. Seniors especially will remember him for his book, *Basic Christian Ethics*.

In answer to *Christianity Today's* question, "What is the most vital issue facing contemporary Christianity?", Karl Barth replied, "How do you explain the fact that the large Christian bodies cannot pronounce a definite 'yes' or 'no' on the matter of atom warfare? What significance has this fact: (a) in regard to the Church's own message; (b) in regard to the world around her (the Church)?" Wednesday's discussion will attempt to present several such answers to the issue of atom warfare. Seen *On The Beach*?

YOUTH CONSULTATION

In redesigning the youth program of the United Presbyterian Church, the Board of Christian Education has asked several of the Seminaries to hold consultations dealing with various aspects of the youth problem. Faculty members, selected students, outside specialists, and others, are being invited. Similar consultations are planned for McCormick, San Francisco, Austin, and other seminaries.

The purpose of the consultation is to explore the question, "How can the church minister most effectively to youth (12 to 18 years of age) and aid them in their ministry?" The question is intended to indicate a re-examination of our whole approach to youth—organizations, materials, educational philosophy, understanding of the psychology of the age group and the cultural situation in which they live.

Princeton Seminary will be host to approximately 35 delegates during Friday and Saturday, May 13 and 14. Several of our students have been invited to participate in this significant consultation.

MERLIN THEATER OFFERS TRIP

The Merlin Theater invites you on an adventurous journey next Thursday evening at 7:45 in the Campus Center Auditorium. They plan to carry you back to the early seventeenth century in Italy. They will show you Galileo Galilei, astronomer and citizen of Florence, struggling to make his discoveries acceptable to the Church of Rome. Ultimately they will even make it possible for you to watch the most secret phases of Galileo's inquisition by Father Vincenzo Firenzuola in June, 1633.

This journey will be accomplished through the medium of a concert reading. A cast directed by Professor Brower and headed by Arvo Vaurio, William Hutchinson and Trevor Wagg will read Barrie Stavis' "Lamp at Midnight." All who plan to attend are asked to provide, through their own lively imaginations, scenery and costumes appropriate to the places and time represented. The Merlin Theater will try to do the rest. The play may fairly be called a "free translation" of history. However, lovers of apocryphal stories are hereby warned that the famous exclamation *eppur si muove!* will not be heard. As Emile Namer says in his biography of Galileo, "If he had dared utter such words, he would never have been seen again."

JUNIOR SHOW REVIEW

By Fred Gibbs

"If I swore, I'd swear" the 1960 Junior Show was a successful production. Again, another Junior class came through with satire salted with cynicism and peppered with puns. I praise the efforts, creatively, and direction of the Messrs. Fiske, Yerkes and Vaughn.

Special acknowledgments go to two cast members who tied the show together with outstanding performances — "Pooch" Sprague and "Agatha" McClure, together making a performance as delightful as Popeye and Olive.

In spite of the overall production, the frequency of puns (that base form of humor) fell to misuse, while the subtlety (CONTINUED ON PAGE FOUR)

PIANO RECITAL



The Rev. Richard Foulkes will present a piano recital on Tuesday, May 10 at 7:45 p.m. in the Campus Center Auditorium. Foulkes is a graduate of the Juilliard School of Music and Fuller Theological Seminary. Included in the program are works by Scialatti, Liszt, Bach, Debussy, Ravel and Chopin.

Foulkes has played recitals in the major cities of the United States as well as in all the capitals of the Caribbean countries where he is a missionary with the Latin American Mission. Currently a Th.M. candidate, he is a professor in The Bible Seminary in Costa Rica and was heard with the National Symphony of that country in Rachmaninoff's Second Piano Concerto. He plans to return to Costa Rica in August.

BOOK STORE GIFT

Through the generosity of a Presbyterian layman, free copies of the Samuel Bagster family devotional, *Daily Light on the Daily Path*, are available at the Book Agency. They are the gift of Mr. William H. Barnhardt of Charlotte, North Carolina, and each student may obtain a copy of this special edition.

May we remind all Seniors who are bemoaning the state of the Book Agency's "Mother Hubbard shelves" that the services of the Agency are available to them as alumni of the Seminary at the usual discounts.

The Seminarian

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A DISQUIETING BOOSTER SHOT

Last week another Convocation Day came and went. Attendance was rather poor but sometimes it looks like we are educating a "remnant" here anyway.

We have had on this campus those occasional blasts of fresh air which have forced us to re-evaluate, become dissatisfied and rekindle hope. Shaull has done this in the past, Casteel, Cohea and Setterstrom did it last week.

The Junior Show and Convocation Day speakers agreed that "yesterday's mistake is today's tradition." Cohea's plea was that the minister finds his own identity and be willing to break the cultural standard which has placed clergymen in bondage. He himself said that he saw his ministry as a "coach for the lay ministry."

We were deeply impressed with Mr. Setterstrom's candor, honesty and ability to raise questions for which there are no pat answers. His appeal for our sympathy for the "man caught in the middle" of moral dilemmas was well taken. His call for "deep surgery" rather than eyewash from the pulpit for men broken and bloody hit home. If there is any time we need to hear this it is in seminary where our image of the ministry is being molded.

A NEW VENTURE

By Harriet C. Prichard

The "observation team" idea grew out of an incipient need. The faculty in Christian Education was concerned because B.D. students entering the Middler required course in Christian Education seemed to have had little or no practical experience in Christian education. For the vast majority of students, there was no composite experience of good practice in Christian education upon which the course could build, and often the objectives and theory of the course seemed irrelevant. For this reason, the faculty in Christian Education decided to provide an adequate experience in Christian education for B.D. students through carefully supervised observation. Thus, the B.D. "observation team" plan was born.

The experimental plan that was developed in 1958, in close cooperation with the First Presbyterian Church of Englewood, was designed to give four Junior B.D.'s a whole view of one church and its philosophy and program of Christian education in four weeks. Through directed observation (planned so that the student received a "cradle to the grave" look) and through intensive interviews with the church staff (including the minister, the director of Christian education, the minister of music etc.) students, previously given training in the art of the observer, began to evaluate the curriculum in use, the methodology and leadership problems observed and their own image of the ministry, along with other relevant concerns. Since 1958 and the initial team experiment at Englewood, three other teams have been sponsored by the Seminary. These teams observed the programs of two additional churches including the suburban program at the First Presbyterian Church of Wayne, Pennsylvania and the inner-city, multi-cultural program of the Riverside Church in New York.

In order to provide a true educational experience for each team member, each participant was required to complete regular observation reports, peruse selected readings, attend an orientation meeting and a final evaluation session. On each full-day visit at the church, the faculty in Christian education together with the educational staff of the cooperating church carefully supervised the team and were on hand to discuss at length with the students the relevant problems encountered on the scene. Every attempt was made to structure a learning experience in which students were engaged objectively in the life and work of the church as it was integrally related to an educational ministry.

Though the faculty in Christian Education does not claim any spectacular success for this experimental project, it nonetheless is encouraged in this program. Twenty students have participated on observation teams to date and many of this group are beginning to ask penetrating questions as a result of their observation, questions that relate of their importance of the role of the minister in education. As the following statements indicate, written in evaluation of the latest team experience held at the Riverside Church during the first four weeks of this term, the B.D. "observation team" plan has stimulate at least some primary interest in Christian education on our campus and even though the beginning may seem insignificant, a little student interest could leaven the whole lump!

OBSERVATION REACTIONS

"It is from Riverside's emphasis on the vitality and flexibility of their program and on the maintaining of a continual dialectic between the complex needs to which the church school ministers and the program built to meet those needs, that we saw the necessity for definite direction

(CONTINUED ON PAGE FOUR)

LETTER TO THE EDITOR

The Administration's plan to bring college students to the campus for a vocational conference was admirable. Their concern to impress these potential students is shared by much of the student body. One aspect of the pitch, however, was a gross misrepresentation. That was the supplying of cigarettes on the Friday dinner tables. Fortunately, they were removed. Someone realized that the ideal Princeton Seminarian is a pipe-smoker!

Frank van Aalst

They reappeared Saturday. New ideal.
(Ed.)

REFLECTIONS ON A STORMY NIGHT, OR THE DEVIL LAUGHED BEST

By Glennwood Cronin

I was much impressed with the scene before me; yet, somehow I was left aghast. There were men and women in the Garden playing with all sorts of Trinkets, Trinkets that literally glowed, not because they were Trinkets, for it was their Essence that glowed. There was an empty Cross there, upon which men whittled, almost as if to sharpen their blades or barbs, as the case may be. At first, the Tree sounded hollow, but then I realized it was the empty humming of the men at work on the Cross. One man carved his initials into it.

Another team was gaily tossing a big, round Doctrine back and forth, volley-ball fashion. Their laughter, though continuous, sounded hollow also. There were children there as well, in this Eden-like Garden. They sat by themselves and pulled small, over-stuffed toys of Purpose apart. The stuffing scattered and became lost in the dust kicked up by the volley ball game.

Amidst all this noise, I was able to detect a muffled sound — someone was calling, pleading for help, or so I thought. It came from one corner of the Garden, it came from the Tomb. Someone was pleading to be released so that He (or we, I'm not sure which) might live. But blocking His exit was a large man's Heart, as hard as stone.

Trying to find some meaning to this whole experience, I looked up and saw not a sky, but a ceiling, not landscape, but walls. The walls which had been first whitewashed were then painted with Garden Scenes.

I listened more intently to the Pleading Voice, and it was not crying to be let out, but to be let in. In horror, I spun around, with my back against the stone cold heart of man, to re-face the goings on and saw that we were in the Tomb. He was surely living outside and beseeching us to join His Cause. Over the din of man's prattle, He was not heard.

Just then, after the fourth or fifth curtain call and song, the lights came on and everyone remarked what a wonderful show it was.

DID THE APOSTLE THOMAS VISIT INDIA?

(CONTINUED FROM APRIL 22)

By Athialy Philip Saphir

We have already seen that the whole Eastern Church, from earliest times, consistently held that Thomas was the evangelist to India, and that after the Nicæan Council the Western Church, too, held the same opinion. We have seen, also, that the Parthian tradition, which is the only other tradition about the work of the apostle, may be either another version, a supplement (if, coming to India, he passed through Parthia) or a misrepresentation. We have looked at various possible evidences to make us reasonably sure that there was an established Christian community in India before the rise of the Nestorians.

There is nothing extraordinary or surprising about the account of a journey to India from the Mediterranean coasts in the first century A.D. From a long time before Christ there were well developed trade relations between these two areas. "The ivory, apes and peacocks" which Solomon imported into Palestine might have come from south India. Their Hebrew names (I K. 10:22) seem to have been derived from Sanskrit and ancient Tamil. The Greeks had greatly developed their trade with the East under the Ptolemies. Pliny points out that there were frequent sailings between the two areas. Both Strabo and Pliny say that Pandian, a king of south India, and the King of Ceylon sent their ambassadors to Rome in the first century. A Greek captain named Hippalos is said to have utilised the monsoon winds to reach the west coast of India in A. D. 45. The Roman coins excavated in abundance in south India, also, show us that there was a close relation with the Mediterranean areas at the time of St. Thomas. To say this is just to point out that there is nothing more extraordinary or adventurous about Thomas going to India than Paul going to Rome.

"Acts Of Judas Thomas"

One of the earliest documents regarding the activities of the apostle is the apocryphal book, *Acts of Judas Thomas*, written around 200 A.D. in Edessa of Mesopotamia. According to the book, Haban, a trade agent of Gondapharus, an Indo-Parthian king bought Thomas as a carpenter-slave and brought him by sea to India, to the court of the king. Eventually the king and his brother, Gad, became Christians. Thereafter Thomas went to another kingdom in India where after a period of ministry he was killed by the order of the local king.

The book is very largely a fiction written in imitation of the life of Christ. But with the new knowledge we have of the history of North West India in the first century A. D., on the basis of Sir John Marshall's excavations a few decades ago, the kernel of the story is seen to be founded on historical fact. The three major characters of the book are historical per-



One of the earliest crosses found in India, belonging to the Nestorian period.

sons. Its chronology is quite possible, and many details fit the circumstances of the time perfectly as we know today. It has been established that Gondapharus was an Indo-Parthian king who ruled around the middle of the first century A. D. (Peshawar stele) with his capital at Texla on the bank of river Indus, and that he was a Christian. Amidst the remains of his palace was found, in 1935, a small cross which is now in Texla museum. The descriptions of his palace found in *The Acts* are corroborated by the study of its remains.

The empire of Gondapharus was overthrown by the Kushans, a people of the Chinese race, around 50 A.D. The destruction was so complete that until the recent archaeological diggings we knew nothing about the king or his dynasty except through this Edessan book which was generally considered to be mythical. The utter destruction of the empire before a Church of any size could be formed would explain why we have no trace of Thomas' work in north India.

As we noted, the second part of *The Acts* deals with the apostle's activities and martyrdom in "another kingdom" in India. So, it seems that Thomas, who came to north India, went to Socorta because of the fall of Gondapharus. This island has an ancient tradition of the apostle's visit. From there he came to South India. The long standing tradition for his arrival in South India, about 52 A.D., and the recently established date of the fall of Gondapharus's kingdom around 50 A.D., fit perfectly, leaving a short period of about two years for Thomas's Socorta ministry.

Tomb Of Thomas

According to tradition the apostle was buried at Mylapore in South East India, and today there is a tomb venerated as his. Some critics have considered this tomb to be a Portuguese fraud because they renovated it and built a church in the 16th century. Yet pre-Portuguese references to this tomb are not few. To note some of them starting from the latest: J. Marignoli

(1350), F. Odoric (1325) and Marco Polo (1292), visited the tomb and the monastery near by. Amr, a Christian Arab historian (1340), says, "His (Thomas') tomb is in the island of Mylapore in India at the right hand side of the altar, in his Monastery." Certain Muslim travellers of the 9th century who called it "Bethuma," or House of Thomas, have left us their testimony. According to the Anglo-Saxon chronicles King Alfred in 883 A.D. sent offerings to St. Thomas in India.

Gregory of Tours (d.594) records the work of one monk, Theodorus, in the St. Thomas Monastery in India. Several other evidences of the tomb and the Monastery come to us from a Syrian work about 390 A.D., called "Life of Hermit Yohann." This work is by Zadoe who calls himself "priest, monk and archimandrite of the monastery of St. Thomas in India." Mar Yohann who is described as having visited the tomb and monastery was killed in 350 A.D. If this work has any historical value, and the details have to be ruled out, it is one of the weightiest evidences for Thomas' mission to the Indians. Thus, we may say that the tomb of Thomas in India was recognized by the whole church at least by the fourth century so that J. Chrysostom (347-407), could say, "The tomb of St. Thomas was as much venerated in the East as that of St. Peter at Rome." We should note, also, that no other place at any time claimed to have his tomb.

The church in Edessa always stood in a particular relation to apostle Thomas because they believed, according to the "Doctrine of Addai", that Addai, the founder of their church was sent to them by him. But as far as the apostle himself is concerned, all the earliest Edessan literature hold that he laboured and died in India. Some time in the late second century or early third, Edessan merchants came to India, stole away the relics of Thomas and brought them to Edessa. *The Acts* tells us, also, of this story. Again, Ephraem Syrus in 370 says, "Thomas, whence thy lineage, that so illustrious thou shouldst become? A merchant thy bones convey; A Pontiff assigns thee a feast."

The South Indian tradition shows signs of being exceedingly primitive. Different versions of it have been handed down through poems and lyrics. A striking characteristic is that it does not show any influence of the Edessan or Persian writings about the work of Thomas in India, though these works were well known there from the 5th century. The tradition must have been well established in India before the beginning of any foreign influence. It was never questioned, and on the other hand was supported by the later foreign Christian immigrants and the local Hindus. Even in recent times no single proof has been given by the critics to discredit the belief in question. Maybe four decades ago the tradition could not have been positively defended. But we suggest that today, on the basis of new light, especially the general historicity of *The Acts*, the balance of probability is distinctly on

(CONTINUED ON PAGE FOUR)

SPRING SPORTS

Softball opened on Wednesday last week on a treacherously muddy field. Alex, brimming with confidence after a smashing Junior Show, overcame Hodge in a close one, 8 to 5. Alex bunched their hits, making the most of them, while Hodge spread their out and left many men stranded. Brown continued to be tough as they walloped Off-Campus I, 15 to 7. Davis, pitching for O-C, tired after a few innings and his performance was weakened by a number of infield errors by a usually sharp infield. Brubaker turned in a fine job on the mound for Brown although he let Sloan pitch the last inning, a move which accounted for most of O-C's runs. The Scholars, capitalizing on the infield errors and erratic pitching of Spencer, outscored Hodge in a late-starting game, 13 to 8. Turner relieved Spencer and quieted things down. Off-Campus II made a poor showing for their first game of the season as five men were on hand to do battle with North-South. Larson loosened his arm up and exhibited some potential for Carrington's O-C II club but the lack of a team proved to be a detriment. It is hoped that these Off-Campus underclassmen can show the same spirit as their Senior counterparts. Brown and North-South continue undefeated as the league moves into the third week of action.

DID THE APOSTLE THOMAS VISIT INDIA?

(CONTINUED FROM PAGE THREE)

the side of the tradition. One wonders, how many events of the first century A.D. are attested more than Thomas's mission to India.

Selected Bibliography

Farquhar, "Apostle Thomas", John Ryl. Lib. X:80 ff., XI:20 ff.
Medlycott, *India and the Apostle Thomas*
Tisserant, *Eastern Christianity in India*
(with good bibliography)
Vaeth, *Der hl. Thomas der Apostel Indiens*

OFFICIAL ANNOUNCEMENT

• Just a reminder - The Liturgical Dance Group will hold an open class on May 11 at 7:30 in the Stuart Hall Lounge. All members of the Seminary community are welcome.

JUNIOR SHOW REVIEW

(CONTINUED FROM PAGE ONE)

of many lines drifted over the audience and lay buried beyond. Perhaps preceptorials should have been arranged afterwards for explanations. A further defect was obvious in the lack of Junior Class participation. I'm sure the class would have benefited more by pooling its resources.

BRODSKY AND HARRIS LEAD CLASSES

Elected to the post of Senior Class President recently was Robert Brodsky, a graduate of the University and native of New Jersey. Larry Trogen is Vice-President, Dolores Press, Secretary, and Fred Elder, Treasurer.

Heading the Middler Class is Rupert B. Harris, a graduate of Lehigh University and native of Pennsylvania. Terry Fouse is Vice-President, Barbara Larsen, Secretary, and William Eichelberger, Treasurer.

OFFICERS ELECTED

The Evangelistic Fellowship recently elected new officers for next year. President is Larry Selig, a native of New York and graduate of Dartmouth College. Vice-President is Jim Murray, Secretary is George Bustard and Treasurer, Jim Eller.

OBSERVATION REACTIONS

(CONTINUED FROM PAGE ONE)

or purpose in an education program."

Mary Lou McClure, Junior

"I consider this a valuable experience in my Junior year just prior to my selection of the type of in-service training that I'll have during the remainder of my seminary course." Tom MacAdam, Junior

"I think that it would be very wise for Princeton Seminary to have more of the supervised, planned group field observation teams." Bill Riek, Senior

"I would hope that the experience of seeing a Christian education department in action would awaken budding pastors to an appreciation of its importance, to the fact that it must be an integral part of the whole church, and that it may lead to a better evaluation of the minister's role in relation to it." Judy Kingston, Middler

"This sort of dialogue is a valuable means of seeing how classroom theories and ideas can or cannot be applied and the close faculty supervision helps to maintain a strong link with the Seminary classroom experiences." Bill Dodge, Junior

"All was not observation. Invaluable time was spent in conferences each Sunday afternoon with Dr. Gordon Chamberlain, the staff minister responsible for the overall Christian education program, and the respective department or group leaders. Here we had the chance to delve more deeply into the thinking which was behind the classroom activity." Brian Hislop, Senior.

"Because of the interdenominational character of the church, and because of the tremendous resources that are available, the church is able to experiment with its curriculum in a way that is not possible in other churches, but nonetheless, the efforts being made suggest many things that could be applied to any church situation." Tom Trutner, Middler

"Naturally this new type of fieldwork

CAMPUS CALENDAR

Sunday, May 8

11:00 a.m. University Chapel: Dr. William H. Hudnut, Jr. Minister, Third Presbyterian Church, Rochester, New York

Monday, May 9

3:30 p.m. Department of Theology, Room 222, Speer Library
4:00 p.m. Intramural Softball: Brown vs. Hodge
6:00 p.m. Faculty Seminar, Small Dining Room, Campus Center
10:00 p.m. Evening Prayer, Miller Chapel

Tuesday, May 10

4:40 p.m. Graduate Study Committee, Conference Room, Administration Building
7:45 p.m. Piano Recital, Richard Foulkes, Campus Center Auditorium
10:00 p.m. Evening Prayer, Miller Chapel

Wednesday, May 11

7:30 a.m. Holy Communion, Westminster Foundation, First Presbyterian Church Chapel
9:00 a.m. Chapel Leaders: Messrs. Paul C. Varki and John C. Vaughn
4:00 p.m. Intramural Softball: North-South vs. Off-Campus I
7:30 p.m. Liturgical Dance Group Open Class, Stuart Hall Basement
10:00 p.m. Evening Prayer, Miller Chapel

Thursday, May 12

9:00 a.m. Chapel Leader: Mr. Hoag
10:30 a.m. Department of Practical Theology, Board Room, Speer Library
10:45 a.m. Intramural Softball: Alexander vs. Off-Campus II
11:30 a.m. Campus Life Committee, Board Room, Speer Library
4:00 p.m. Intramural Softball: "Scholars" vs. Brown
4:40 p.m. Faculty Seminar Committee, Dean's Office, Administration Building
4:40 p.m. Faculty Committee on By-Laws, Room 222, Speer Library
7:45 p.m. Merlin Theatre, "Lamp at Midnight," Campus Center Auditorium
10:00 p.m. Evening Prayer, Miller Chapel

Friday, May 13

9:00 a.m. Chapel Leaders: Messrs. Dewey D. Wallace and James E. Wallace
4:00 p.m. Committee on the Ministry, Board Room, Speer Library

Saturday, May 14

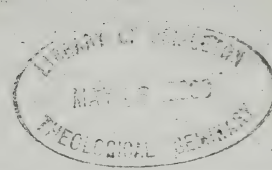
11:00 a.m. Evangelistic Fellowship Conference

Sunday, May 15

11:00 a.m. University Chapel: Dean Gordon

would not automatically eliminate this unfortunate situation of having to sit under a negative instructor, but hopefully the choices of the observation targets would be challenging." Perry Wooten, Junior

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THE Seminarian

VOL. X, No. 29 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, MAY 13, 1960

A ROMAN CATHOLIC AND THE PRESIDENCY

By James H. Smylie

Catholic historian John Tracy Ellis has reminded Americans that Roman Catholics are here to stay. Protestants had better get used to it. This is a sound and sober reminder which should inform every discussion during this election year in which Americans may nominate and may have to decide whether to elect a Roman Catholic to the Presidency. Of course, anything may happen in American politics. Moreover, while discussion of the problem of the relationship between the Church and the State should not be precluded, preoccupation with it should not blind us to the almost overwhelming national and international problems with which we are confronted.

Why should there be such a stir? Why should such leaders as Eugene Carson Blake and G. Bromley Oxnam be "uneasy" about a Catholic candidate?

The problem is basically theological. It arises in the political arena out of the definition of ecclesiastical power, and the exercise of that power. It should not be considered in terms which include only Roman Catholic, to the exclusion of other, e. g., Protestant ecclesiastical authority and energy. The current election, however, focuses attention upon the place of the Roman Catholic Church in American life. The Roman Catholic Church, because of theological presuppositions, defines ecclesiastical power in such a way as to make its interpretation of the will of God binding on its constituency, with a force which is more than "ministerial and declarative." In this definition it sees the proper relationship between the Church and the State as one of cooperation. In fact the realization of this cooperation is necessary to the *plene esse* and the *bene esse* of the two orders. Conflict between the two may arise over the control of the "twilight zone," as James Cardinal Gibbons called it. In this zone the Church and the State exercise joint jurisdiction over the same subject; but in it the Church claims final authority over, for example, the flow of ideas, the direction of the family, and the education of the young. A Catholic

(CONTINUED ON PAGE FOUR)

IN MEMORIAM

Charles R. Erdman

The *Seminarian* notes with sorrow the passing of Dr. Charles R. Erdman, Professor Emeritus of Practical Theology. Dr. Erdman began his teaching on the faculty of Princeton Seminary in 1906 and served as minister of the First Presbyterian Church of Princeton from 1924-1934. He was moderator of the General Assembly in 1925. Following his retirement in 1936 from the Seminary, he was professor of English Bible at Westminster Choir College. Widely traveled, Dr. Erdman represented the Presbyterian Church as a delegate to the World Missionary Conference in Edinburgh and the National Christian Council in Shanghai. He held honorary degrees from Wooster and Davidson Colleges and the University. Also he wrote a popular, devotional series of commentaries on both the Old and New Testaments.

Noted for his conservative theology and warm ecumenical spirit he was a leader in the broadening of both the Seminary and the church at large. For many years after his retirement students continued to gather in his home for informal discussion. His gracious and gentlemanly presence will be deeply missed on these grounds. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. Wherefore, comfort one another with these words." I Thess. 4

JUNIOR CLASS DINNER

All members of the Junior Class and their wives are invited to attend the Junior Class Dinner which will be held on the Veranda of the Campus Center at 5:30 P. M., May 20, 1960. The activities, under the direction of Junior Class President Perry Wooten, will include entertainment by members of the Touring Choir, "Farewells" to Juniors who will not be returning next year and some presently "unrevealed" happenings which will take place. The cost for members who do not pay board will be \$1.35 per person. The program will conclude by 7:00 P.M. Non-bearers, please make reservations by signing up on the list in Stuart Hall.

ALL-SEMINARY LAWN PARTY

The final social event of the year is scheduled for Tuesday, May 17. All students, members of the faculty and administration and their families are invited to the lawn supper which will be held at the rear of the Campus Center starting at 5:30 p.m. The dress will be informal and entertainment will feature the University band, the Parsons quartet, and group singing.

The price will be 50¢ per person for non-boarders. Children under 3 are welcomed free of charge. The Social Committee, Roy Pfautch, chairman, is in charge of arrangements.

"CITIZEN KANE"

The final Friday night Film Series offering, *Citizen Kane*, will be shown in the Campus Center auditorium May 20th at 7:30 p.m. Starring Orson Welles, Joseph Cotton and Agnes Moorhead, it has recently been voted one of the ten outstanding films of the last twenty years. It will be followed by refreshments and the usual group singing.

McCORD'S SUMMER PLANS

President McCord will spend a busy summer in both this country and Europe. After attending a meeting of the American Association of Theological Schools in Richmond in June, he will go to Dubuque, Iowa for a joint Presbyterian seminary faculty meeting. The President will deliver two lectures during the Princeton Institute of Theology, and fly to Paris at the end of July for a joint meeting with representatives of the International Congregational Council and the World Presbyterian Alliance.

Following the Paris meeting, McCord will meet with the publishers of Calvin's sermons in Germany, and attend the Executive Committee of the World Presbyterian Alliance in Geneva. He will return to Princeton near the end of August.

NOTICE

• Try-outs for next year's Drama Team will be held May 17, 18, from 7:00 - 8:00 p.m. in Stevenson Lounge.

The Seminarian

Published every Friday afternoon during the Academic year by The Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, Walnut 1-8690. Editorial Board: Professors Blizzard, Brower, Homrighausen, Messers. Brixey (Chairman), Gibbs, Purkey, Williams. Administrative Advisor, Mr. Sanders. Staff: Donald M. Williams, Editor; Donald R. Purkey, Associate Editor; Craig Cashdollar, Assistant to the Editor; Nancy L. Harris, Secretary; Ron Rice, Photographer. The opinions expressed herein are those of the individual contributors and do not necessarily represent the views of the Seminary administration.

A QUESTION OF MATHEMATICS

We all anticipated the Book Agency sale. Thousands of dollars of books have been sold this week. Yet we feel we must protest the false advertising which has promised 30% off the list price. All books have been marked down 20% to begin with. This means that a \$1.00 book sells regularly for 80¢. At the sale another 10% is taken off, not the original \$1.00 price, but the 80¢ price. This means we end up paying 72¢. This is not 30% off which would be 70¢. Now this is only 2¢ on the dollar lost, or 28%, but it just isn't 30%. On a hundred dollar purchase this is a deficit of \$2.00 which is a bit significant. Next year we hope the Book Agency will recheck fifth grade arithmetic and correct its claims.

FOR PRESIDENT

Democratic

As the time for the national political convention draws nearer, Seminararians join their fellow men and turn from local power-struggles to those raging in the two major parties in our land. One figure who has not yet come into the full national prominence that seems destined for him, is now in the thick of the national Derby. His name: Chester Bowles, an active participant in Democratic party affairs for the past twenty years, and the man whom this writer proposes for the Democratic candidacy for President, and election in November.

Born in Massachusetts 59 years ago and a graduate of Yale University, Mr. Bowles first stepped into national politics in 1943, when he began a three-year term as the Roosevelt-appointed Administrator of the Office of Price Administration. He was a member of the War Production Board during the same period. In 1946 and 1947 he served in various capacities in the United Nations. Further executive experience was gained as Governor of Connecticut (1948-51).

From 1951-53 he was the American Ambassador to India, and the first American Ambassador to Nepal. Of Mr. Bowles' character and abilities, Athialy P. Saphir (India) says, "His sincere love for India and respect for each Indian was the single feature that struck me as a college student, when I had the privilege of meeting with him in a group. As a great administrator, and as a true friend of the common man, Mr. Bowles was one of the most loved ambassadors to come to India. We were sorry to see him leave."

Since leaving Asia, Mr. Bowles has written five books on national and international affairs and lectured in many leading American universities. In 1958 he was elected to Congress from Connecticut's Second District. He is now a member of the House Foreign Affairs Committee and the Democratic Advisory Council on Foreign Policy. Recently he was named Chairman of the Democratic Platform Committee. In his latest book, *The Coming Breakthrough* (Harper, 1959), he makes this bold statement in summing up the opportunity of the Democratic party: "American voters have been fed a diet of expediency, timidity and courtship politics, with a barrage of slogans thrown in, to becloud the challenge we face. They are now ready and waiting for a direct, straight-from-the-shoulder discussion of what needs to be done and how we can best proceed to do it." From here it looks like all Mr. Bowles needs to win the nomination is a gentle shove. — C. C.

Republican

For the Republican nomination for the Presidency of the United States the *Seminarian* endorses Nelson A. Rockefeller. As Governor of New York, Rockefeller has demonstrated his administrative ability and his legislation has indicated a liberal and sane political attitude. Opposed by some of the more conservative members of his own party, Rockefeller has stood on principles and relegated personality to its proper position in politics. He appears much more interested in conviction than in political expediency.

Not only would Rockefeller bring to the Presidency administrative experience from the largest state in the Union, but he has served well as an appointee of both Democratic and Republican administrations. His governmental preparation has been varied and intense which gives him credentials necessary for the Presidency.

An expert in matters concerning North and South American relations, "Rocky" is sympathetic and understanding of the problems which are at stake in the area of America's diplomacy. Because this is one of the key fields which could affect the United States' position in world affairs, and more particularly the cold war, a man of Rockefeller's knowledge is needed now.

Of wealthy circumstances, Rockefeller, like a few others, has transcended his heritage and stands with some of the great humanitarians. He has caught the idea of the nature of the human being as few have done recently in either political camp.

Not hiding behind catchy slogans, cliches and pat answers, Rockefeller is courageous, creative and articulate in his proposals and programs. Fitting the "egghead" category

LETTERS TO THE EDITOR

The interesting and highly informative article by Athialy P. Saphir, "Did the Apostle Thomas Visit India?" might have strengthened its case for early sea communications with India by a more accurate dating of Hippalus. The date A.D. 45 in Mr. Saphir's article is correct for the approximate time when the sea trade with India was becoming important. But the Alexandrian captain who discovered the monsoons lived in the first century B.C. The discovery of the south-west monsoon, which greatly facilitated sea trade with India may have been as early as 120 B.C. by a certain Eudoxus in the employ of Ptolemy Euergetes II. That sea relations had been established even a century earlier is suggested by the Heliopolis romance of Iambulus, whose utopia has been identified by some with Ceylon.

J. S. Kennard, Jr.

Would you please send me a copy of April 29 issue of *The Seminarian* containing the second installment of the article by A. P. Saphir: "Did the Apostle Thomas Visit India?"

Dr. Winburn Thomas of Chicago sent me a copy of April 22 issue in answer to my inquiry to him concerning the work of our church in the State of Kerala, India.

For about two years I have written and sent magazines and newspapers to a young man in Kerala, who is a Christian — Cherian V. Elenjical of Puthenvelikara. This place is only a few miles from Cranganore where St. Thomas is supposed to have landed circa 50 A.D.

In case any of the 10 who are to go to India this fall on study programs should be in the districts of Trichur or Ernakulam or the city of Cochín, I am sure they would receive a hearty welcome from his family.

We became acquainted through a letter of his to the Editor of Time Magazine, and he writes that he is in charge of "the agricultural enterprise" of his family.

Lester W. Livingston
Shady Lane Farm, Straughn, Indiana

Student Council wishes to commend you and your staff for the fine work done this year on *The Seminarian*. The campus community has grown to depend upon it for its reflection of student opinion as well as the weekly calendar. We appreciate the long hours your staff has contributed in order to produce a campus paper of such consistently high quality.

Grace Hodgson, Secretary
Student Council

REACTIONS WANTED

A suggestion has been made that the Campus Center dining hall be closed on Sunday next year. Many seminarists follow this plan. The board price would not be appreciably changed, but it would give the staff some time off. Do you have any opinions on the matter?

WIVES TO MEET

Thursday, May 19th a panel of three missionary wives will speak to the Wives meeting at Tennent Hall. The Mesdames Marie Rayburn, Elaine Emery and Fern Wilson will discuss ways in which those of us "at home" can get involved in the mission program.

Following the meeting, Mrs. McCord will have a reception for the group at "Springdale."

OPEN HOUSE

The Reigner Reading Room will hold Open House every afternoon and evening next week, May 16-20. The hours are 1:30-5:30 and 7:00-10:00 p.m.

Duplicate copies of pamphlets, books, pictures and other Christian education materials will be on sale. Many items will be free of charge, others will be priced below cost.

There will be several attractive displays on Creative Activities and Vacation Church Schools, of special interest to all who will be involved in Vacation Church Schools during the summer.

The Education Reading Room is located in the Education Building at 100 Stockton Street.

A VOW BROKEN

A custom of the "old" *Seminarian* was to fill blank column space with sermons. Upon assuming Editorship, we vowed to discontinue this practice. Now the vow is broken.

Herein is our first sermon of the year. A modern need, we are told, is to bridge the gulf between the 20th century and the biblical world. Many have attempted this, but often with the sad result of losing the New Testament gospel. Princeton men will serve the church and truly witness to the world if they can remain faithful to the Word of God and yet be heard by our "existential" generation. It seems to us that Mr. Yerkes has made an extremely creative approach to this. The author is president of The Theological Society for next year. (Ed.)

THE TEMPTATIONS OF JESUS

Matthew 4:1-11

By Charles Yerkes

There is a rusty and irreligious old joke that says when a certain Roman Catholic reached heaven, he went first to see the Virgin Mary. He expected a queen robed in blue, but instead he found a middle-aged Jewish mother sitting in a rocking chair. Undaunted, he said, "Our Lady, you're the first person I wanted to see up here. I want to tell you in the name of all the Catholics on earth how proud we think you can be of your Son."

"So I've heard," she said. "Personally, we kind of hoped he'd turn out to be a lawyer."

Now maybe instead of thinking of this

joke as irreverent, we can let it point up that Jesus of Nazareth could have become other than he was. For, in fact, we know of at least one moment in his life when he had, to all appearances, the choice of becoming just another man, of putting to nought, apparently, a miracle of God already underway, and of plunging himself into the darkest insignificance. This was the moment of his "Temptations;" and if there is much else we can also say about that time, this surely was the gist of it.

Yes! Jesus could have been a carpenter's son, a little eccentric, despised by his brothers and a blank to us. Had this ever been so, we should be lost, confounded, damned and absurd, but the paradox of our knowing this by hindsight for a certainty comes only as the fruit of his making not the wrong but the right choice — and that in pain and perhaps by a hairs-breadth.

For one thing, Jesus could certainly have chosen to return to the everydayness of every day. Was he not over his head in absurdities ever since John the Baptist had immersed in the Jordan; mentally a-wash with a Jewish mystique about that river, perhaps, and adrift on a rattling hallucination about a voice from heaven, and a Spirit that was a bird, and a call? That upsetting day at the Jordan had driven him into the back-country over the river, where he would think about it. There he cut off normal relationships and deprived himself of food as well, and must have been beside himself with loneliness and hunger. And then, he tells us, three times he was tempted to rid himself of the idea that his call — his hallucination — could have had an authentic source in a paternal God. Three times he was enticed to act in such a way that, heads or tails, common sense would be the winner and God the loser, if God there be!

For if a poor, deluded young rabbi could try miracles and work them, it was reasonable to suppose the power was in himself: an occult, oriental display of the power of faith in faith. But if he had tried them and failed — and surely this is what common sense would expect — the whole hallucination would be demolished and everydayness vindicated. God discounted or disproved.

Three times Jesus was offered the opportunity. The devil, did he say? Why not just common sense, common sense that would have sent him off back down the hill a carpenter, a little wiser for the wear and tear. Jesus had that choice to make, alone and exhausted in the wilderness. Why didn't he make it?

Jesus of Nazareth surely saw his option differently. For it is plain that he looked out on the wilderness, and the Jordan, and Galilee, and himself, and his walk, and his God from a different perspective than that which concerns you and me, driving us to see hallucinations and freaks in that Jordan event, and the bizarre in a desert escape, and the incredible in forty days of fasting, and the ridiculous in a hocus-pocus of devilry and angels. The Word of God! That

is the new perspective, the altogether different plane! Suddenly over the mere oddness of this adventure of pain and solitude there lies the frame of Truth.

"THOU ART MY SON . . ." the announcement — appointment, the words at Jordan. Here already is a new environment, that of the Second Psalm. "MY BELOVED, IN WHOM I AM WELL PLEASED . . ." "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. I have put my Spirit upon him: he shall bring forth judgment to the Gentiles." The words are those of Isaiah Forty-Two, the totally-other context through which Jesus already moves and into which we have insight from Jordan on.

The wilderness and Israel's forty years, Mount Sinai and Moses' forty days, aren't they the key to the place and the number? They are from Exodus.

And these: "Ye shall not tempt the Lord your God . . . Thou shalt fear the Lord thy God and serve him . . . Ye shall not go after other Gods." Are they Jesus' words? Yes and no: they are Deuteronomy's. And also this:

. . . thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no.

And he humbled thee, and suffered thee to hunger, and fed thee with manna . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the Lord doth man live . . .

Between this and the word of all the world lies Jesus' choice. It could not possibly have been easy.

Somehow, sometime, perhaps now, perhaps later, we have also to choose. We have seen two possible views of the world, one "everyday" so-called, natural, commonsensical; the other unique, stretched above our scope and pitched beyond our finest speculation. Set in the context of the first, we saw that the carpenter's son from Nazareth looked wild-eyed and ludicrous. Set in the context of the other, he had a chance to make sense.

But this, too, was his choice. Led by the Spirit, he will in some way have known it was so. We were in his hands, we stood or fell as the Word of God was lived, or failed to be lived, in a wilderness, before the common sense and nonsense of this world. Had Jesus given way once to the torment and the loneliness and backward call of his forty days, the landscape of Reality on which God's words are signposts would have gone unpeeped by this human race for want of the pioneer, for want of Jesus, for lack of the God who touched his own foot down upon this earth . . . and struggled.

He won the victory. That is plainly the only reason we know of him at all, or speak of him. We have the pioneer and the Word in human flesh. We have caught sight of the signposts and in Him, of the Way. And we have the choice through Him. We have the choice!

REPUBLICAN

(CONTINUED FROM PAGE TWO)

better than anyone within the Grand Old Party he is better equipped to be a "doer of the truth" than is his rival in the ranks, Richard M. Nixon.

As a liberal he stands as a bright light on the total political horizon, and the only hope for a liberated Republican Party. In contrast to Nixon he seems to this editor to be forceful while Nixon is calculating. A man of conviction while his opponent appears a man of expediency, and a potential leader of a bipartisan nation while Nixon's potential seems limited to the leadership of the conservative and nearsighted ranks of a minority party.

It is for these reasons the editor of the *Seminarian* support Nelson A. Rockefeller as the Presidential candidate of the Republican Party. D. P.

A ROMAN CATHOLIC AND THE PRESIDENCY

(CONTINUED FROM PAGE ONE)

may adjust and adapt himself to circumstances in which this ecclesiastical power may not be realized. To ask a Catholic to deny this power would be to ask him to cease to be a Catholic. And a candidate should not protest his independence too much.

What has this to do with the Presidency? Does this not involve more than an individual Catholic? Yes. And Americans concerned about this problem cannot establish a second class citizenship by denying the right of a person who possesses the proper qualifications to become the President of the United States. Why, then, should non-Catholics be so agitated about a Roman Catholic candidate, in view of the fact that his co-religionists may occupy every other office in local, state and federal government?

The Presidency is the highest office in the land. It is full of magisterial prestige and administrative influence. When a candidate is considered for this position the phrase of the Constitution which forbids any religious test for federal office must be interpreted with an understanding of his view toward the rest of the Constitution, including the First Amendment. The examination on this matter should apply political, not religious, criteria. Consequently, to elect a Roman Catholic to the office would be to elevate conspicuously in his person those religious pre-suppositions which are theoretically antithetical to the pluralism of American society. It may be argued that Catholics are divided and are debating among themselves this very issue. Non-Catholics, however sympathetic, cannot be expected to hold their breath while the contestants make up their minds as to the winner of this internal struggle. To elect a Roman Catholic to this office would be to surrender a final check to the encroachments on the religious and civil liberties of Americans to a member of a Church body which denies, in theory, at least, the existence of these liberties. It has been suggested that

for political reasons a Protestant President would be more susceptible to Roman Catholic pressure than a Catholic chief-executive. Such a suggestion only underscores the problem, and confirms the fact that an ecclesiastical body exerts covert and overt pressure at every level of American life in support of its own vested interests. This is all the more disturbing since the Church says in effect — to adapt Charles Wilson's famous phrase about General Motors: What is good for the Roman Catholic Church is good for the country.

These words should not be taken as a justification for denying the Presidency to a Roman Catholic. The problem of the relationship between the Church and the State cannot be so voted and whisked away. It is too old and too deep. These words may be a partial explanation of the current concern over this matter throughout the country.

Madison wrote that "power is of an encroaching nature." This is as true of ecclesiastical powers as it is of any other form. Protestants and others must remind Roman Catholics, with kindness and firmness, that we hope to be around for some time too. Always trying to be aware of our own presuppositions and pretension, we should work at this problem among ourselves and in conversation with Roman Catholics. We should try to develop an American consensus as well as strengthen those constitutional safeguards by which all inordinate ecclesiastical power, including our own, may be checked. Discussion of the basic problem should not be stopped because of charges of bigotry which may be levelled to curb legitimate debate.

In the meantime Paul Tillich has written about our dilemma in the face of Roman Catholic power: "It is the principle of tolerance which makes this power possible, and it is one of the paradoxes of Protestantism in this country that it must be tolerant towards those who by their very nature must destroy tolerance at the moment when the tolerant processes of democracy have brought them into power."

OFFICIAL ANNOUNCEMENTS

- In addition to the courses listed for the Second Term (1960-61), 2575-The Modern Missionary Movement will also be offered: Mondays, 1:40-3:30 (3 hours credit).
- The Senior Class Banquet will be held at the Sportsmens' Club on Tuesday, May 24 at 6:45 p.m. Will all seniors who have not yet paid for their dinner tickets, please do so at once by contacting Ron Sloan or any member of the banquet committee.

CAMPUS CALENDAR

Sunday, May 15

11:00 a.m. University Chapel: Dean Gordon

Monday, May 16

1:30 p.m. Reigner Reading Room, Open House, Education Building
4:00 p.m. Intramural Softball: Alexander vs. North-South
7:00 p.m. Reigner Reading Room, Open House

10:00 p.m. Evening Prayer, Miller Chapel

Tuesday, May 17

9:00 a.m. Chapel Leader: Mr. Sanders
1:30 p.m. Reigner Reading Room, Open House
5:30 p.m. Lawn Supper, Rear Lawn, Campus Center
7:00 p.m. Reigner Reading Room, Open House

10:00 p.m. Evening Prayer, Miller Chapel

Wednesday, May 18

9:00 a.m. Chapel Leaders: Messrs. Duncan S. Watson and Bernard Weiss
1:30 p.m. Reigner Reading Room, Open House
4:00 p.m. Department of Biblical Studies, Conference Room, Administration Building
6:00 p.m. World Mission Fellowship, Small Dining Room, Campus Center
7:00 p.m. Reigner Reading Room, Open House
8:00 p.m. Students Wives' Officers, Stevenson Lounge, Campus Center

10:00 p.m. Evening Prayer, Miller Chapel

Thursday, May 19

9:00 a.m. Chapel Leader: The Rev. K. S. Dannenhauer, Calvary Baptist Church, Princeton
10:30 a.m. Library Committee, Board Room, Speer Library
10:45 a.m. Intramural Softball: Off-Campus I vs. "Scholars"
11:30 a.m. Committee on the Ministry, Speer Library
1:30 p.m. Reigner Reading Room, Open House

4:00 p.m. Intramural Softball: Brown vs. North-South

7:00 p.m. Reigner Reading Room, Open House

8:00 p.m. Students Wives' Fellowship, Tennent Hall Lounge

10:00 p.m. Evening Prayer, Miller Chapel

Friday, May 20

9:00 a.m. Chapel Leaders: Messrs. Peter S. Wendell and John E. Wilcox
1:30 p.m. Reigner Reading Room, Open House

3:00 p.m. Final Public Oral Examination of Mr. Arlo D. Duba for the Th.D. degree, Alexander Hall Lounge

3:00 p.m. Intramural Softball: Off-Campus II vs. Off-Campus I

5:30 p.m. Junior Class Dinner, Campus Center Veranda

6:00 p.m. Off-Campus Pot Luck Supper, Stuart Lounge

7:00 p.m. Reigner Reading Room, Open House

7:30 p.m. Film Club: "Citizen Kane," Campus Center Auditorium

Saturday, May 21

10:00 a.m. Evangelistic Fellowship Conference

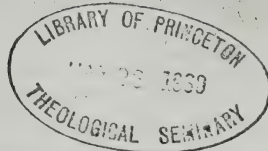
Sunday, May 22

11:00 a.m. University Chapel: The Rev. Irving Maurice Levey, Ph.D., Jewish Chapel, Princeton Hillel Foundation



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v. 10:30



THE *Seminarian*

VOL. X, No. 30 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, MAY 20, 1960

THE BOMB & CHRISTIAN ACTION

By Otto A. Piper

Sincere thanks are due to Professor Hick and to the SEA Committee for giving the Seminary community an opportunity to air the problem of the Bomb. While the panel discussion did not answer all the questions, it helped at least to make everybody aware of the complexity of the situation and the difficulties confronting an effective Christian reaction.

The Discussion

Professor Henry J. Cadbury of Haverford, Pa., reminded us that the basic problem facing the Christian is how to work for peace in a world bent on warfare. The enormous destructiveness of the modern weapons serves to underline the urgency of Christian efforts to be peacemakers but does not introduce an entirely new moral issue. Dean Homfrighausen very emphatically expressed his conviction that waging war is contrary to God's will and that the use of atomic weapons, threatening the destruction of mankind, is evidence of modern man's hybris, who assumes to himself the right to destroy God's creation. The Dean also pointed out, however, that in the present world situation, dominated by the East-West tension, every political action would imply guilt against some group of people. Finally, Dr. Paul Ramsey of the Department of Religion at the University, made a passionate plea for a return to the basic moral principles of Natural Law, in particular to the clear distinction between combatants and non-combatants.

Basic Principles

The discussion — unfortunately far too short — brought to light a few basic principles. First of all, Christians are not called upon to bring about a perfect world order; they have to leave that to their Master, to whom all power in heaven and on earth is given. The Christian who sets out with a blueprint of utopia, of which he is anxious to realize at least the first degree, is rightly criticized for lack of realism. However, the critic, who for that reason despairs of the Christian's ability to influence the course of history, falls under the

(CONTINUED ON PAGE FOUR)

SENIOR BANQUET WED.

The graduating seniors and the faculty will meet May 25, 6:45 at the Sportsmen's Club for the traditional Senior Banquet.

President Theodore Gill of San Francisco Theological Seminary will be the featured speaker. President McCord will give opening remarks and Don Hauck, class president, will be Toastmaster.

Ron Sloan and Mary Ellen Bollinger are co-chairmen for the event.

HERBERG LECTURE

Observing that "religious revival tends to promote moral decay" in American culture, Professor Will Herberg of Drew University challenged the Church to do something about this paradox. With penetrating frankness, Prof. Herberg presented an astute analysis of "religion-as-belonging," of the religious movement which quests for meaning in life, and of the apparent synthesis, religion as morality transcended by love.

The Problem

At the same time that Americans are expressing their faith in the Bible as "the inspired Word of God," there is a lack of interest in the content of the Bible. Expressions of our moral confusion, said Prof. Herberg, are juvenile delinquency and scandals in public life. This, in brief, is the crisis. How are we to bring the two paradoxical sides (religion and morality) into coherence?

Contemporary Answers

"Religion-as-belonging," or the sociological idea with which the "tripartite religions" (Protestant, Catholic, Jewish) are identified, lacks content, yet it is a mass phenomenon which finds quick acceptance in American society. "Togetherness" and "compulsive conformity" are the chief aspects of this type of religion. Its devotees are prone to label as "neurotic" anyone who practices the honor-duty-virtue ethic. Or is the answer in that brand of religion loosely called existentialism? This depth-movement regards conformity and adjustment as the deepest threats to the Self. Such a religion looks upon morality as though it were custom: there-

(CONTINUED ON PAGE THREE)

ELIJAH MONDAY

Selections from *Elijah*, an oratorio by Felix Mendelssohn, will be presented Monday night, May 23, in Miller Chapel. Under the direction of Professor David Hugh Jones both choral and solo parts will be featured. Omitted sections will be narrated to maintain the continuity of the lyrics, taken directly from I Kings. James McKeever, Bass; Dean Gilliland, Tenor; Janice Harsanyi, Soprano; and Mrs. Samuel Blizzard, Alto, are soloists for the evening.

REVIEW OF FOULKES' RECITAL

By Frederick Prayer Gibbs

The May 10th piano recital by Richard Foulkes was the most impressive musical performance I have yet attended at the Seminary. The combination of keyboard technique and perfect interpretation proved the exquisite talent of the pianist who knew both piano as instrument and piano as repertoire. When a virtuoso covers three centuries of music at one sitting, and demonstrates his understanding and mastery of each equally well, an outstanding performance is inevitable.

The religious motifs in the Busoni transpositions of two Bach organ chorale — preludes were well conveyed. "I Call on Thee Lord Jesus Christ" received every element to render it a supplication in musical humility. A brilliant sense of rhythm and fingering dexterity did not betray the title, "Rejoice, Beloved Christians."

We were fortunate that Mr. Foulkes chose two works by the often-neglected Domenico Scarlatti. The C and A Major Sonatas were appropriately played in a strict mechanical style that gave the listener a sense of perfect clockwork in which ten fingers are wound up and then left to unwind smoothly over a keyboard.

At the heart of the recital charged the "war horse" of the pianists, Liszt's B-Minor Sonata, an 1854 composition written to break the bonds of sonata form, but unable to produce a progeny. (Liszt's position on the program is significant, because the only man who probably rivaled this

(CONTINUED ON PAGE FOUR)

The Seminarian

Published every Friday afternoon during the Academic year by The Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, Walnut 1-8690. Editorial Board: Professors Blizzard, Brower, Homrighausen, Messers. Brixy (Chairman), Gibbs, Purkey, Williams. Administrative Advisor, Mr. Sanders. Staff: Donald M. Williams, Editor; Donald R. Purkey, Associate Editor; Craig Cashdollar, Assistant to the Editor; Nancy L. Harris, Secretary; Ron Rice, Photographer. The opinions expressed herein are those of the individual contributors and do not necessarily represent the views of the Seminary administration.

UPON GRADUATION

"The call of God is not a one-way street to bigger and better pulpits. The call of God often compels his ablest and most seasoned veterans to labor where the salients of evil are deeply entrenched and where the secular rewards are few. But surely God is as wise in the deployment of his forces to win eternal victories as is a sales executive to increase his profits or a general to win a battle!

"It is undoubtedly proper for people in the secular professions to make advancement to bigger and better posts the criterion of worth. But God has not called us to preach as though preaching were but a waystop on a highway to riches, renown, and recognition. He has called us, instead, to the service of his kingdom and the leadership of men and women who can see that kingdom.

"The best that he (a minister) can be is a redeemed sinner. It is only through the minister's recognition of this need for forgiveness and divine assistance that he is compassionate enough to lead the people." James H. Robinson, *Adventurous Preaching*, Channel Press, Great Neck, N. Y.

WHERE TO LIVE NEXT YEAR

Soon decisions as to where the unmarried upperclass students are to live next year will be made. This last year due to the migration to Brown Hall by most of the Middlers, Alexander Hall was left almost completely a Junior dorm. Word from many of the Juniors living there now indicates that the majority plan to stay in Alexander next year. This also presents a problem.

In order to better orient the Juniors to the campus and theological education it is desirable that all three classes be spread throughout all three dormitories. *The Seminarian* and the Student Council urge that you take this into consideration when you make your plans for accommodations next year.

NOAH SAYS...

By Bill Kennedy

Fundamentalist (pronounced most accurately with slightly curled lips: fun' da men' tal isst) or *Fundy* (fun' dee; used among the vulgar to express essentially the same sentiment as that conveyed by the longer scholarly word). Both are terms of opprobrium, accompanied by a negative cathexis, applicable to anyone to the theological right of the speaker and his audience, whoever they are. Both belong to that class of minority-group, scapegoat epithets in common parlance, such as hick, rube, dago, wap, kike, kraut, commie, red, moron, etc. Both are used defectively, (or is it deponently?), i.e., they occur only with the third person singular or plural, never in conjunction with the first or second person personal pronouns. Proper usage of the terms fundamentalist or fundy may be readily perceived by attention to the following sentence: "He (or she) is a dirty, stupid, bigotted, obnoxious, defensive, pharisaical, literalistic, neurotic, obscurant, anarchronistic, insecure, divisive, shallow, bibliolatrous, unscholarly, scholastic, pietistic, unlovely, loudmouthed, naive, subjectivistic, narrow, ridiculous fundamentalist (about whom I have certain misgivings)."

At the present hour vigorous controversy rages as to whether the fundamentalist is an historical or mythical (or supra-historical) phenomenon. Even beyond

the mid-century mark, reports continue to make their way to us that one has actually been found hidden away in some mountain fastness or forest home but careful investigation has failed as yet to substantiate these dispatches. Nevertheless the S.P.C.F. has been gaining strength in certain backward areas long noted for their credulity and superstition; but there is no sign that any reputable persons have been caught up in this movement. A few antiquarians have proposed that, although it is unlikely in the extreme that the fundamentalist has any more historical existence than the Tibetan snowman or the Martian flying saucer, if one should be discovered, it should be turned over to the Smithsonian Institute for preservation. A small cell of pacifist mythos may serve as an international symbol of evil (much as the devil used to), upon which the world's collective aggressive tendencies and hostility feelings may be freely be vented, thus taking a long stride toward perpetual peaceful co-existence; the proper U.N. agencies have been notified and are giving this serious study. It is only fair to point out, however, that the successful operation of this sterling suggestion is dependent upon the assumption (probable enough) that the fundamentalist is a purely non-historical personality.

Reflecting upon all of the presently available data and scholarly work concerning this momentous and difficult ques-

(CONTINUED ON PAGE THREE)

LETTER TO THE EDITOR

Editor "D.P.'s" endorsement of Governor Rockefeller as an admirable person is understandable, nevertheless the fact is that "Rocky" is the "rival in the ranks," not Richard Nixon who is Vice-President of the United States (one whom many feel is one of the better VP's in our recorded history.) Mr. Nixon's ability in high office has been tested and not found wanting, his poise and courage have been proven, and his experience cannot be minimized whatever bias one may have.

The "catchy slogans," "cliches" and "pat answers" which "D.P." mentions are a recognized part of American political jousting. The backers of any nominee selected by a national political convention are certain to come up with slogans and pat answers of their own.

Jacqueline F. Rogers

A LETTER FROM PRISON TO THE CHOIR

Dear Mr. Jones and Students:

As I sit here in my cell I decided to attempt to get a few words off to you gentlemen, even if the act is a feeble one it's the only one under the circumstances. I am writing for all of us convicts as a whole to express our depth of gratitude for appearing inside these walls to give us the emotional inspiration (an understatement) which we certainly received.

We are aware that most if not all of these engagements are conducted on your own time, at a personal sacrifice individually. Your acts have won our respect. We admire all of you with a personal desire to be in your place.

You are the strong links that replace us weak links which keep our democracy potent.

All of you men are great as a choir and likewise as ministers, we're certain. Speaking as an individual; any hard spots I may have had, you men softened with your superb music.

I see in you all what I might have been: a college student with a name instead of a --- number; but the picket fence in our environment had a loose picket and because of a weakness we strayed in the opposite direction from your side of the fence. As a boy I wanted to be a doctor but — if it wasn't for the loose picket fence I would have made it. I have only an eighth grade education. Since the age of 17 I had 9 years in the U. S. Navy, since my discharge my ship (daily life) has floundered the sea until it reached the reefs (prison).

The reason the attendance here was few for the choir is because many were unaware. Sure we had a bulletin posted but a lot of these guys don't know what day it is; because of your education an understanding is likely.

Thanks again for your entertainment, such is a rarity at these confines. God bless you all and the best of luck.

NUCLEAR DISCUSSION

By Donald Purkey

Henry J. Cadbury, a Quaker theologian, Paul Ramsey, chairman of the Department of Religion at the University and Dean Homrighausen participated as members of a panel on "Christianity and Nuclear Warfare" last Wednesday evening in the Campus Center Auditorium. The panel was moderated by President McCord.

Stating that his conscience had been shaped by 300 years of Quaker tradition, i.e. pacifism, Cadbury asked the question as to the emergency we face calling for the adjustment of the Christian conscience. He said that he had maintained his position through several wars but that pacifists cannot ignore pressure to conform to majority opinion. Presenting his position as to what pacifists are not, Cadbury said, "Pacifists do not always stand in absolute renunciation of the use of force in any situation." Further, he said, "Pacifism is not the same as passiveness, not particularly a humanitarian concern, not a blindness to evils against which wars are waged, and not just optimism about human nature."

"Pacifism has more to do with methods of war than the ends of war," Cadbury stated affirmatively. He went on to say that there was very little connection between cause, principle and the results of war. To the pacifist wholesale and retail killing are in the same category and the question of the quantity of killing does not effect the pacifist position. He said, "however, the present situation raises the question of war again and allows us to reconsider."

Concluding, Cadbury said, "Pacifism is not negative, but a whole-hearted dedication to peace. The position of pacifism offers a Christian alternative to nuclear warfare and all warfare."

Dean Homrighausen began his presentation stating that the subject is vast. Calling himself a Biblical pacifist, Homrighausen said the position was not to be the second part of a Hegelian synthesis. Stating that the Christian conscience has said very little on nuclear warfare, he said, "The Christian faces a new era, the nuclear age of power." Maintaining that was was incompatible with the teachings of Jesus, Homrighausen said that we are up against a new kind of destruction that not only destroys but reverses creation.

Calling the East-West cold war a "balance of terror," he stated that the Christian must be aware of this. "As Christians in the world we are caught in this situation and we must understand as best we can the complex tension," the Dean continued. Presenting the dilemma, Homrighausen said further that "the Christian is responsible to maintain open society here and in the rest of the world." Pointing out again and again that there was no easy solution to this problem, he stated "that there was no absolute security in armament and that accident is a

dangerous factor in nuclear warfare." Despite this, "we need not give way to hopeless despair for the Christian believes in the providence of God even though faith has been shaken in this nuclear age." He gave the hope that small agreements may be cumulative.

Concluding, he said, "We must get rid of the virus of self-righteousness. Man must make hard, impure decisions knowing that any decision made must stand under the judgment and forgiveness of God."

Ramsey, concluding the discussion, said he had been called a "nuclear pacifist" but that he preferred to be in the camp that stood for nuclear disarmament. Stating that nuclear warfare goes further than any Christian should accept, he set forth the following thesis: "Modern Christian thinking is too closely allied with the forces which advocates the absolute abolition of war. We have forgotten about modern boundaries." Second, he said that "Christian ethics have been a theological ethic and too often a future-facing faith." Third, he said, "We have allowed refined distinctions in warfare to be evaded away in this present tension." Ramsey concluded that he "saw limited war as justified for preventing the devastation of nuclear warfare." The meeting closed with questions from the floor.

THE BOMB AND CHRISTIAN ACTION

(CONTINUED FROM PAGE ONE)

same verdict. We are destined to live in this world and to influence it effectively as its salt and its light. Secondly, law both on the domestic and international level, is man's attempt to create a voluntary order in an area of conflicting interests. That man should aim at such a goal is not only desirable but also willed by God, because mankind in its totality is destined to serve God's cause and thus is under obligation to cooperate. At present we live in a state of international anarchy and lawlessness, in which the big powers are determined to pursue their advantage irrespective of the interests of their neighbors, and if necessary by going to the brink of war. Yet such an attitude is both unrealistic and ultimately detrimental. It is sheer nonsense to say that the only choice left to the nations is that between cold war and hot war. The voluntary recognition of self-imposed limitations, and in particular the conclusion of international treaties has always paid high dividends to the nations concerned.

Finally, the specifically Christian contribution to international relations must be an indirect one. There is a serious danger that as Christians we should treat the Bomb exclusively as a problem of international law. For it is discord, envy, contemptuousness and hatred in private relations that engenders that spirit by which nations are induced to wage war against their neighbors. While we may lack expert knowledge in the realm of politics, and while our power may be in-

sufficient to make a noticeable impact on international relations, all Christians are capable of overcoming in their hearts the lack of love which prevents constructive attitudes toward others. Emphasizing the need for positive relations in the private sphere is by no means a withdrawal from the urgent problems of social and international life. Rather it creates that atmosphere of public life in which a profitable approach to them can be made. The smallness of the original success will hardly serve to refute this view in the eyes of those who have learned from Jesus the mystery of seminal power. History bears witness to the effectiveness of such an attitude. No wonder, because it is the way by which the victorious power of the risen Lord enters into human hearts and relations.

HERBERG LECTURE

(CONTINUED FROM PAGE ONE)

fore morality and religion are compatible. This is not enough, said Prof. Herberg, for the ever-present danger of existentialism is that it will lead to skepticism, restlessness, and a distaste for the conventional system of values. This was illustrated by the case of one college student who became a Beatnik from reading Tillich; but by Divine grace "the boy turned out all right."

The rise of Relativism and Modern Technology has resulted in the elevation of Power to a place above Truth ("Knowledge is Power"), the glorification of Man, and homage to religion as of great value in undergirding "The American Way." Our standard of values is oriented to "the bitch-goddess of success." Is recovery possible? Prof. Herberg proposed that our standard of values be oriented to *agape* (Christian love), although he did not use that term. Religion and morality will be lifted from the grasp of paradox when the "community of love" replaces "togetherness"; when "neighbor-love" fulfills the "need to be liked"; when the ethic of "sociability" and "good fellow" gives way to morality transcended by love. Certainly there is a clue in this for Christians who must reply to modern critics who say that our message is one of "slave-morality."

NOAH SAYS . . .

(CONTINUED FROM PAGE TWO)

tion, we venture to convey our own tentative judgment in an adaptation of the poignant lines of the ancient bard (with humble apologies to the originally intended subject, historical or mythical):

I've never seen a fundy yet;
I never hope to see one.
But I can tell you on a bet,
I'd rather see than be one.

SEMINARY ADVANCES

Pittsburgh Theological Seminary is preparing for a multi-million dollar campaign as the first phase of a long-term expansion program. The campaign will be conducted within the area within two hundred miles of Pittsburgh. This includes 1,500

(CONTINUED ON PAGE FOUR)

ATHLETICS

May 2-6

Last week was Alex's week for two games and, following the tradition of Hodge, they split them. Meeting the Scholars on Monday, Alex played probably the best game of their season, defeating the wise ones, 12 to 3. Fielding on both sides was good but Alex proved to be the stronger squad at the plate as they managed to find the mark on Henderson's pitching consistently. On Thursday, although helped by the big bat of Walker, Alex could not stop the strong hitting of Off Campus I who racked up 8 runs in the first two innings. The game settled down somewhat but Alex could never make up the difference, losing finally, 13 to 8. Brown, the strong team in the league thus far, did not meet much of a challenge last Wednesday as Off-Campus II again failed to field a complete team.

Larson, who overworked his arm in the last game, was too sore to pitch again. We're hoping he didn't ruin it permanently. Hodge bounced back this week with a decisive win over North South, 8 to 4. Glaser assumed the mound for the losers and it took several innings before Hodge men caught on to his style. Turner continued to mix up his pitches for the winners, going all the way for the victory. Berryman has finally emerged the win-

May 9-13

Brown broke precedent last week as they won both games in their week to play two. On Monday they edged Hodge 7 to 2 and were probably as weak at the ner in the many-month old Handball Tournament.

REVIEW OF FOULKES' RECITAL

(CONTINUED FROM PAGE ONE)

Hungarian wizard at the keyboard was his evening's predecessor, Scarlatti himself.) With this Sonata Mr. Foulkes proved his virtuosity. In one proud passage of Romanticism he sank into the funereal gloom of the opening and final measures, soft-toned like the whispered lamentations of a weeping prophet, while he handled the developing themes of the middle section like a Liszt himself, fiery drunk with Hungarian fury.

With Debussy's "Reflets dans l'eau" and Ravel's "Ondine" Mr. Foulkes captured the very sense of pure Impressionism by a superbly artistic expression of images and emotions.

I very seldom commend anything Chopin, but the performance of the G-Minor Ballade, No. 1 was in every respect indelibly impressive.

SEMINARY ADVANCES

(CONTINUED FROM PAGE THREE)

churches with 550,000 members. Long term needs of the seminary by 1975 are set at \$13,500,000 with current needs estimated at approximately \$6,000,000, with about \$1,000,000 now available.

plate as they had been. Brubaker remained consistent on the mound for Brown and Turner, for the losers, was better than usual but his support from the field was weak. On Thursday, Brown squeezed past the Scholars 6 to 4 in a game rained out in the 6th inning. A close play in the first inning gave a break to Brown as a grand slam followed what should have been the third out (say the Scholars). But the game continued in the true spirit of sportsmanship. As some kind of gesture, Lusk was put on the mound for Brown and after a dazzling display of "dusters" he was replaced by Bullet Bachtell who finished out the game. Henderson went the route for the Scholars, taking well this heart-breaking loss. Off Campus I stretched their winning streak to two as the potentially strong club outlasted North-South, 11-9. Wilcox began the game for OC and Dawes finished it up with Hawes backing them both up behind the plate. Glaser handled the first five for the losers and Hoag came in for some reason to pitch the last two. Davis and Selleck were the powers at the plate for the winners, Fielding, being poor on both sides, had little to do with who won. Off Campus II rallied a full team for the first time this season and proved to be tough. Larson showed more style than any chucker in the league while the team's plate strength was exceptional. Alex, trying valiantly to keep their percentage above 500, could not find the mark on Larson's 57 varieties and went down in smoke, 15 to 8. Gray had a nearly perfect day at the plate for the winners while Dennis and Walker were noticeable for the losers.

OFFICIAL ANNOUNCEMENTS

- Students graduating in June may pick up their commencement invitations in Room 15 of the Administration Building.
- Each undergraduate student should get a blank at the Field Work Office and hand in a report of his third term field work and what he expects to do in the summer. This is required of every undergraduate student whether engaged in field work or not.
- A group photo will be taken of all the international students, missionaries and those planning to work abroad on Thursday, May 26, at 9:20 a.m. in front of Miller Chapel. Prints ordered should be paid for then at 75¢ apiece.
- The office of *Theology Today* would appreciate it if all subscribers would indicate any change of address early enough for mailing the July, 1960 issue. The office is Room 14, Administration Building.
- Students married or about to be married who desire apartments for next year and have not contacted Donald Purkey, do so soon. Anyone desiring house-sitting or employment for the summer is asked to register either with Jim MacDonald or Don Purkey, Room 201, 21 Dickinson Street, any afternoon from 3:00-4:30.

CAMPUS CALENDAR

Sunday, May 22

- 11:00 a.m. University Chapel: The Rev. Irving Maurice Levey, Ph.D., Jewish Chaplain, Hillel Foundation

Monday, May 23

- 4:00 p.m. Intramural Softball: Off Campus II vs. "Scholars"
7:45 p.m. Spring Musical, Miller Chapel
10:00 p.m. Evening Prayer, Miller Chapel

Tuesday, May 24

- 9:00 a.m. Chapel Leader: Miss Pichard
4:30 p.m. THIRD TERM CLASSES END
10:00 p.m. Evening Prayer, Miller Chapel

Wednesday, May 25

READING AND REVIEW PERIOD

- 7:30 a.m. Holy Communion, Westminster Foundation, First Presbyterian Church Chapel
9:00 a.m. Chapel Leaders: Messrs. Ronald E. Williams and Thomas D. Williams
9:30 a.m. Graduate Study Committee, Conference Room, Administration Building
12:30 p.m. Faculty Luncheon, Alumni Room
2:00 p.m. Final Public Oral Examination of Mr. Paul H. Gertmenian for the Th.D. degree, Alexander Hall Lounge
2:00 p.m. Department of Practical Theology, Board Room, Speer Library
4:40 p.m. Master Calendar Committee, Conference Room, Administration Building
6:00 p.m. World Mission Fellowship, Small Dining Room, Campus Center
6:45 p.m. Senior Banquet, The Sportsmen's Club
10:00 p.m. Evening Prayer, Miller Chapel

Thursday, May 26

READING AND REVIEW PERIOD

- 9:00 a.m. Chapel Leader: Mr. Bussis
9:30 a.m. Faculty Meeting, Board Room, Speer Library
11:30 a.m. Campus Life Committee, Board Room, Speer Library
10:00 p.m. Evening Prayer, Miller Chapel

Friday, May 27

- 9:00 a.m. Chapel Leaders: Messrs. S. Dunham Wilson and Kenneth B. Yerkes
9:30 a.m. THIRD TERM FINAL EXAMINATIONS BEGIN

Sunday, May 29

- 11:00 a.m. University Chapel: Dean Gordon, Holy Communion



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THEOLOGICAL SEMINARY

THE Seminararian

VOL. X, No. 31 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, MAY 27, 1960

THEODORUS VRIEZEN

Professor Vriezen was born in Holland in 1899. A minister of the Reformed Church, he studied at the universities of Utrecht and Leyden. In 1924 he went to Jerusalem in an expedition under the direction of Alt and Albright. In 1937 he received his Th.D. at Utrecht. In 1941 he became Professor in Old Testament at Groningen University, but in 1956 moved back to Utrecht. Last year he was in Palestine and visited Qumran several times as well as studying the Scrolls in Jerusalem. He has written *An Outline of Old Testament Theology*.

THE COMMUNITY IN THE DESERT

By T. C. Vriezen

The most obvious feature of the Qumran community site, which immediately strikes the eye, is its splendid isolation. This isolation was as good as complete because the abode of the group in the northwest corner of the Dead Sea shore, next to the rocky slopes of the Judean mountains — one might say on the outskirts of the Judean desert — was one of the most desolate places in ancient Palestine.

The site itself, together with its surroundings, impresses every visitor with a deep sense of inhospitableness. The Jordan valley, with the exception of some places in the neighborhood of Jericho and along the river itself, is practically one large desert, with fantastically formed barren, sandstone hills and arid plains. On both sides it is bordered by limestone mountains striking in their aridity and sallowness. Even the Dead Sea with its blue and glimmering surface cannot alter the impression of loneliness. No bird, no tree or plant is seen here, no fish lives in the water, no shell even is found on the shore. The only feeling the landscape evokes is a sense of complete deathliness. And of this deserted world, the northwest corner of the Dead Sea plain, where the Khirbet Qumran lies, seems the most forlorn spot of all.

It may be that in former times when the pious Essenes lived there and some of them cultivated a garden some miles

(CONTINUED ON PAGE THREE)

COMMENCEMENT JUNE 7



Dr. George A. Buttrick

BACCALAUREATE

Commencement activities will begin with the Baccalaureate Service in Miller Chapel, Sunday, June 5, 4:00 p.m. The Reverend Doctor John W. Meister, minister of the First Presbyterian Church, Fort Wayne, Indiana will deliver the sermon. The Sacrament of the Lord's Supper will be administered by President McCord.

Activities for Monday, June 6, include a reception at "Springdale" given by President and Mrs. McCord at 4:00 p.m. and the annual meeting of the Alumni Association and Banquet in the Campus Center at 6:15 p.m.

The commencement exercises on Tuesday, June 7 will conclude the graduation program.

DR. HOPPER RETIRES

Dr. Orion C. Hopper, Alumni Secretary and Director of the Placement Bureau at Princeton Theological Seminary since 1951, will retire from that position this June, thereby concluding almost 40 years of service to the Church. Retired officially on January 1, 1960, he has been serving the Seminary for the past five

(CONTINUED ON PAGE FOUR)

The Reverend Dr. George A. Buttrick, Preacher to the University and Plummer Professor of Christian Morals at Harvard University will deliver the commencement address at the one hundred and forty-eighth annual commencement of Princeton Seminary which will be held in the University Chapel, Tuesday, June 7 at 10:30 a.m.

Born and educated in England, all of Professor Buttrick's ministry has been in the United States. For 27 years he was minister of the Madison Avenue Presbyterian Church, New York. In 1955 he assumed his position at Harvard.

He has served as guest speaker at many seminaries, universities and colleges and holds honorary degrees from several institutions.

Noted Author

A prolific writer, some of his works include: *The Parables of Jesus*, *Jesus Came Preaching*, *The Christian Fact and Modern Doubt*, *Prayer*, *Christ and Man's Dilemma*, and *Faith and Education*. He served as general editor of the 12 volume *Interpreter's Bible*.

World Traveler

In 1951-52, he travelled around the world as a lecturer under the auspices of the Board of Foreign Missions of the Presbyterian Church, U.S.A. visiting the Philippines, Japan, Hong Kong, Thailand, Indonesia, India, Pakistan, the Near East and parts of Europe.

To Be Here Next Fall

Next fall, Buttrick will be at Union Seminary, New York, as the Harry Emerson Fosdick Visiting Professor. He will also be teaching here at Princeton as the visiting lecturer in Senior Homiletics.

SUMMER BOOK STORE

The Book Store will be open on June 6 and 7 from 1:00 p.m. to 4:00 p.m. It will then be closed until June 14, after which it will reopen for one hour per day during the summer language session. The store will provide its mail order service for students and alumni throughout the summer.

The Seminarian

Published every Friday afternoon during the Academic year by The Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, WALNUT 1-8690. Editorial Board: Professors Blizzard, Brower, Homrighausen, Messers, Brixey (Chairman), Gibbs, Purkey, Williams. Administrative Advisor, Mr. Sanders. Staff: Donald M. Williams, Editor; Donald R. Purkey, Associate Editor; Craig Cashdollar, Assistant to the Editor; Nancy L. Harris, Secretary; Ron Rice, Photographer. The opinions expressed herein are those of the individual contributors and do not necessarily represent the views of the Seminary administration.

TO THE SENIORS

We bid farewell to the Class of 1960 with mixed emotions. We are thankful for your friendship these past years; we appreciate the distinction you have attained scholastically and the ministries in which you have engaged on behalf of Christ and the church. Yet we are sad to see you leave, knowing that we will not see many of you here again. To all graduates we send our best wishes for broader fields of service and say "Godspeed."

THANKS

The "new" *Seminarian* completes its first year of weekly publication and as we lay aside the editorial pen, words of thanks are in order.

Thanks to our loyal readers who have faithfully read our copy, commented on the misprints, and have come back for more.

Thanks to the many faculty and students who have contributed articles, suggestions, news tips and what not.

Thanks to the Editorial Board who gave long hours of time to mold our policy and guide us through the year.

Thanks to the administration who gave us unlimited time and support in our efforts.

Thanks to individual contributors who went far beyond the call of duty: Fred Gibbs for his reviews of the Arts, Barbara Elder for her coverage of the Wives Fellowship and special events, Mel Henderson for news of Koinonia faithfully received and Dick Nygren for Book Store notices.

Thanks to a hard working staff for deadlines met in good order.

Thanks to Dick Westervelt and staff for a fine job of publication.

No traditions have been set this year to be rigorously carried out in the future. The *Seminarian* is an idea of communication and service and not a program of procedure. We look to its growth next year in all areas and finally, say a word of good luck to Ted Fiske and his crew who take over in the fall.

WIVES' FELLOWSHIP

The Wives Fellowship officers council has appointed the following students' wives to leadership positions in eight circles for next year: Circle leaders: Norma Brown, Diane Brodsky, Judy Cutting, Paula Mont, Betty Park, and Pat Vaughn; Program and Devotions Chairmen: Nancy Anderson, Carolyn Brown, Sandra Childers, Juynne Gunn, Carol Isley, Ruth Rounds and Kay Vaurio; Service Chairmen: Ginny Hanley, Betty McElroy, Nancy Purkey, Sarah Snively, Priscilla Vargas, Ann Wood and Pat Wooten; Fellowship Chairmen: June Bell, Shirley Cortelyou, Mary Eichelberger, Jean Kwik, Carol Matthews, Lu McHarg, Pat Rogers and Carol Spencer.

Organization of the circles and plans for the new program were begun at a meeting of the various leaders last week. The Wives Fellowship will undertake a social service project, serving the Trenton State Home for Girls in various ways throughout the next academic year. Other plans for the future include a registration procedure for each student's wife and a central telephone, WA 1-7910, for notifying the Fellowship Committee which will be of assistance to wives and their families during unforeseen events such as illness.

THROUGH BRITISH EYES

By Ian Bunting

There can be no doubt that the average American is interested in religion, but it has been said that the religion of America is American religion. On Sunday morning, after a program of light music, the radio will invite you to worship at the church of your choice, by courtesy of "Religion in American Life, Inc." The Saturday editions of the daily newspapers will fill many columns with church advertisements of Sunday's religious wares. And the parish Visitation Committee will not allow you to sleep in many Sunday mornings without noting the fact.

To English eyes the organization of the individual churches is often incredible. For instance in one of the leading conservative churches in this area there is an average total Sunday congregation of 800. The church has eight full time staff members. There are three ordained ministers, each with his own dictaphone, an organist and choir director, a Director of Christian Education and no less than three secretaries working full time. There is no Sunday evening service and perhaps fifty teenage young people are regular attenders at the youth meetings.

Almost every church that I have visited
(CONTINUED ON PAGE FOUR)

LETTER TO THE EDITOR

There was a young fellow named Gown,
Who was first at each fire in the town;
He repaired all the fixtures
And straightened the pictures—
It was neat—but the house still burned
down.

A modern man named Now N. Here
Would explain to all who came near:
"The problem of elephants
Just does not have relevance!"
But what does he never made clear.

Whenever the Kirk's problems grew,
John Cleric said "Here's what we'll do!"
So they formed a committee,
But it sure was a pity:
Real actions were woefully few.

Have a good summer!
SENECA

TO THE CLASS OF 1960

Classmates:

Though half-way around the world and under much different pressures of study and decision than you, our thoughts are with you much in these last days at Princeton Seminary. This year has taught us much and next year promises even bigger lessons; we hope more solutions and less problems. The sight of seemingly vain years by many well-intentioned missionaries who appear more dependent on a mission board which supports them than a living God who could sustain them has given rise to much quiet thought and searching prayer as well as tempered caution to what we might want to do as we look to our future service. We trust that as you pass on to less formal and academic training and service that your guide and guard, your strength and sustenance will not be man's institutions but God's power. With your graduation we send our hearty congratulations and earnest well-wishes.

Your ex-classmates,
Jim Bakeman and Dick Leon

CHOIR TOUR

The Princeton Seminary Choir of twenty voices, under the direction of David Hugh Jones, will leave Princeton, New Jersey, on Tuesday, June 7, for its fifteenth annual summer tour. About twenty-five days will be assigned to Colombia, South America, with possible stops at San Salvador, Managua, San Jose and Panama City in Central America.

The choir will fly from Miami to South America. En route to and from Miami it expects to schedule engagements in the following ten states: Virginia, West Virginia, North and South Carolina, Kentucky, Tennessee, Georgia, Florida, Alabama and Mississippi. As usual the group will sing at least twice each day during the week and three or four times on Sunday.

THE CLASS OF 1960



THE COMMUNITY IN THE DESERT

(CONTINUED FROM PAGE ONE)

to the south, near the Ain Feshka, the view was a little gayer, but this could not really have much altered the appearance of the area as a whole. Nevertheless, we may speak in a certain sense of a splendid isolation because these same surroundings were witnesses of the great history of Israel. Right across the northern part of the Dead Sea, on the other side of the valley, rises the mountain of Nebo, from which Moses saw the whole Promised Land. Not far from its foot the Israelites crossed the Jordan going to Gilgal, near the Jericho of old which they captured (both of these lay some miles north of Qumran). And other associations with the holy history of Israel also lived on in this region, for the appearance of Elijah and Elisha was connected with it.

The desert always played an important part in the history of Israel, from the beginning to the end. And it had a double face, for on the one hand it was the place of wilderness, death, and judgment, but on the other of refuge and salvation. From the natural point of view the desert seemed to be a place of desolation and despair, but from the viewpoint of the history of salvation it was for Israel the sphere of God's action, a place of help and hope. In olden times both these

points of view were already combined by the prophet Hosea, who spoke of the desert at the same time as the place of future judgment and the place of salvation.

It is certain that the members of the Qumran community considered the place of their refuge as one of exile. It may even be that the name of Damascus which is given to it in one of their documents expresses this idea (cf. Amos 5:27). But at the same time it is also certain that their stay in the desert was regarded by them as the way to regeneration — as is clearly expressed in the following passage of the Manual of Discipline: twice, or better, three times, the words of Is.40:3, "Prepare in the wilderness the way," are quoted (VIII.14 and IX.19). Here they speak of their stay in the desert as a period during which they personally were prepared for the new life. By the study of the Law (i.e. the Old Testament) under the guidance of their Teacher of Righteousness they were initiated into the secrets of the revelation of God. Their way of life in this remote and lonely corner thus received a deeply positive significance for them. Their separation aimed at re-creation.

When we study the excavated ruins of the building in which the community dwelt we must admit that it had a rather military aspect, much the same as monasteries during the Middle Ages, which in-

deed were often not so much a center of Christian piety as bulwarks of a militant Christian culture. Though the Qumran Community lacked the cultural and missionary motive of the Christian monasteries, they nevertheless did not lack courage. Their minds were dominated by the idea of their having been elected, and as an elect group they severely criticized not only the ecclesiastical but also the governmental leaders of their time. Although they were in a defensive position, they were very aggressive of mind. Through their criticism and separatism they were isolated into loneliness and so came to regard practically the whole people as their adversaries. Their challenge was not missionary in character, and even less cultural, but a form of passive resistance against the decadence of the whole religious culture and life of their times. This passive resistance, combined with a severe religious life on a precise legal basis, lent to the Community a stubbornness of will which would not budge an inch; while fervent expectations of a new world in the near future aroused among them the wish to contribute personally in a positive way to the bringing into existence of that new world. This expectation and wish stirred them up to the lofty idea of a last, eschatological war of the sons of light against the sons of darkness. The scroll that represents this view is a strange

(CONTINUED ON PAGE FOUR)

INTRAMURAL SOFTBALL

Final Standings	Won	Lost
Brown _____	5	1
North-South _____	4	2
Off Campus II _____	3	2
Off Campus I _____	3	3
Alexander _____	2	4
Hodge _____	2	4
Graduates _____	1	4

Table Tennis Tournament Winners

Men's Singles: Fred Ashworth.

Mixed Doubles: Brubaker-Miller.

Men's Doubles: Dennis-Fiske.

LIBRARY HOURS

Wednesday, June 1, 8 A.M. to 5 P.M.

Beginning Thursday, June 2, Summer Hours

Weekdays, 9 A.M. to 5 P.M.

Saturdays, 9 A.M. to 12 Noon

Closed Sundays and July 4; Sept. 3 and 5

THE COMMUNITY IN THE DESERT

(CONTINUED FROM PAGE THREE)

mixture of a sense of reality (and therefore it is an important source for our knowledge of the warfare of the time) and impractical visionary ideas.

In comparing the Qumran Community to Christianity we discover beside many similarities some great difference. At the root of these is, in my opinion, the negative attitude of the group against the whole world that did not agree with the ideas of the Community. Their dualistic way of thinking was really sectarian. It was this that deprived them of any missionary purpose of any kind. They retired from the world and lived their separated life as a real sect which could dream of returning to the world only as conquerors after the destructive war in which all that did not belong to them was annihilated. Christianity on the other hand saw this world as one that had to be saved, that for which Christ gave his life on the Cross. While in the sect love was restricted to the members of the sect, Christ practiced a love that included the whole sinful world. From this point of view all other differences can be explained.

THROUGH BRITISH EYES

(CONTINUED FROM PAGE TWO)

has also had an extensive building program in progress. As a result the facilities of the church Sunday Schools usually compare very favorably with those of the Day Schools. However building has sometimes become a phobia and A. T. Rasmussen may be right when he says in his book, *Stewardship in Contemporary Theology*, "In harmony with the materialism of our culture we have engaged in a gigantic building boom, raising magnificent multipurpose structures across the land that are usually underused and undermanned." And the American visitor to Princeton was perhaps not so far off the mark when he suggested that much American Religion was just "well-organized noise."

In the past few months I have discovered two pieces of evidence which might bear out this judgement, at least in part.

The first experience was at Christmas when I had the privilege of visiting the southern city of Memphis, which is perhaps a little bigger than Bristol and which has the unique distinction in the States of having more churches than filling stations. It lies at the heart of the sible belt in the land of the religious "pop" song and racial unrest. More than 650 churches supply the spiritual needs of the city at the rate of one church to every nine hundred inhabitants and the largest church has a membership of nine thousand. Most of the churches are fundamentalist or conservative and all of them are segregated. At least one of the larger churches will employ Negro labor to maintain its fitted carpets and cushioned pews, but it will not welcome them to the worship of God's house. In such a situation the evangelical Gospel has no more ring about it than the Tyndale Hall dinner bell.

A second disappointment in the States has been the attitude of the young people to the Christian faith. Just across the street from Princeton Theological Seminary lies one of the leading American universities. The educational standards are high and chapel attendance is compulsory two Sundays every month. Like most Americans, the students seem to be generally in favor of religion — but only in its place. The small independent evangelical fellowship may have twenty consistent members and the denominational societies hardly fare better. Enthusiasm seems to be an even greater sin in American universities than it is in England. But for a performance of Bernard Shaw's "Don Juan in Hell" there will be a packed audience in the chancel of the Chapel! And the Chapel will also be filled for Billy Graham or Paul Tillich.

In England in the present day the churches are empty and such life as there is within the church is often to be found in the University religious societies. In the States the situation is the exact reverse. The churches are full on Sunday mornings and in the colleges there is an appalling apathy.

I think there may be at least two reasons for this situation. First, the young people are bound up with much of the careless optimism of American life. This is not to say that the American teenager is any different from his European counterpart. The American wants a "hot rod," and Pizza pie, and \$10,000 a year. The only difference is that in America he is quite likely to get it.

Second, in a country of secular education, where it is often illegal to hold a religious assembly or class on school property, the high schools are assuming a community role which often rivals the churches for the attention of the young people. America is trying to work an impossible divorce between her Christian faith and State policy. And when the active church life of the country is so rarely carried into the home, it is not perhaps surprising that the young people drift along aimlessly, until the time comes to join the "status-seekers" and to rejoin the church.

CAMPUS CALENDAR

Sunday, May 29

11:00 a.m. University Chapel: Holy Communion, Dean Gordon

Tuesday, May 31

9:00 a.m. Chapel Leader: Dr. Wyckoff

9:30 a.m. Faculty Council, Board Room, Speer Library

11:30 a.m. Curriculum Committee, Board Room, Speer Library

4:30 p.m. Final Public Oral Examination of Mr. Vernon Neufeld for the Th.D. degree, Alexander Hall Lounge

Thursday, June 2

9:00 a.m. Faculty Meeting, Board Room, Speer Library

Sunday, June 5

11:00 a.m. University Chapel: The Rev. Dr. Jas. I. McCord

4:00 p.m. Baccalaureate Service, Miller Chapel

Monday, June 6

4:00 p.m. President and Mrs. McCord's Reception, "Springdale"

6:15 p.m. Alumni Dinner, Campus Center

Tuesday, June 7

10:30 a.m. The One Hundred Forty-Eighth Commencement, University Chapel

DR. HOPPER RETIRES

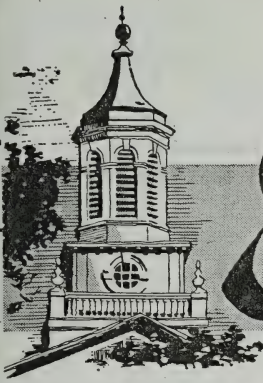
(CONTINUED FROM PAGE ONE)

months at the request of President McCord.

Born in Brooklyn, N. Y. in 1889, Dr. Hopper was educated in the Brooklyn Elementary Schools, Mount Hermon School of Massachusetts, and Adelphi Academy, Brooklyn. He served his country in the U. S. Navy Medical Corps, 1917-19, and received the A.B. degree from Lafayette College in 1919. In 1922 he received the Th.B. from Princeton Seminary, was ordained, and became Assistant minister at the Central Presbyterian Church of Brooklyn. At the same time he became an instructor in the Department of Bible and Religion, and Y.M.C.A. Secretary at Lafayette College.

At the First Presbyterian Church of Cranford, New Jersey, Dr. Hopper served first as Assistant minister (1923-26) and then as minister (1926-29). In December, 1929, he began a 30-year pastorate at the Memorial Presbyterian Church of Newark, New Jersey. Dr. Hopper has served on the committees of Newark Presbytery, was Chairman of the Committees on Evangelism and Examinations, United Promotion Chairman, 1939-49; President of the Newark Ministerial Association, 1940-41; Moderator of the Presbytery of Newark, 1942-43; Protestant Chaplain, Department of Public Affairs, City of Newark, 1943-51; and Chaplain, Newark Lions Club.

Dr. and Mrs. Hopper reside at 59 Red Hill Road, Princeton. They have three children.



THE Seminarian

VOL. XI, No. 1 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Sept. 23, 1960

Nelson, Buttrick Among New Faculty Members; Crawford Is Secretary

The appointment of seven new faculty members, a director of development, a new secretary to the seminary and a director of publicity have been announced by President James I. McCord.

New faculty appointees include:

Gerhard von Rad

Visiting Professor in Old Testament

is currently a professor at the University of Heidelberg. He began his teaching career at the University of Leipzig, where he was an assistant professor. He served as full professor at the University of Jena and afterwards Göttingen, before going to Heidelberg. His undergraduate study was done at the Universities of Erlangen and Tübingen. Dr. von Rad recently completed the second of two volumes on *The Theology of the Old Testament*. It will appear in Germany in (continued on page 3)

Evangelistic Fellowship Set To Meet Thursday

An organizational meeting for those interested in the activities of the Evangelistic Fellowship this year is planned for Thursday at 7:00 p.m. in the Campus Center Auditorium, according to Larry Selig, president.

The organization, which enters upon its 27th year this fall, plans to send teams of students to churches, conferences, college campuses, the inner-city and prisons in a five state area.

According to Selig, this type of work, which is open to all students, offers "a unique ministry of evangelism and Christian maturity." He feels that members of the Fellowship "realize the great advantage of working, sharing and learning together as a team" and benefit greatly from "this unique training grounds for working with young people through church-centered programs."

The Fellowship is organized around teams of four, each of which includes one woman and one foreign student. The organization works closely with the administration and (continued on page 4)

McCord To Speak At Convocation As Seminary Begins 149th Year



Middler Class President Rupert "Bo" Harris, who is in charge of the orientation program for incoming students.

Buttrick Speaks To Alumni Group

The largest registration in recent years was expected for the Autumn Conference of the Alumni Association, according to Seminary Secretary David L. Crawford.

The Rev. George A. Buttrick, Visiting Professor in Homiletics this year, was scheduled to address the conference yesterday and Wednesday on the general theme: "The Crisis in Morals."

The purpose of the conference, according to Crawford, was "to provide for returning alumni 24 hours of directed reflection before they return to the full impact of their churches' life."

Buttrick chose as the topics for his three lectures: "The Revolution in Morals," "Ethics in a Machine Age," and "The New Testament Norm and Venture."

There was no Fall Conference last year, but it has become a more or less annual affair since 1953 when an older tradition was revived.

Approximately 175 alumni were expected, according to Crawford.

Junior Class Smaller; Registration Improved

President James I. McCord will speak on "The Dilemma of the Protestant Minister" Tuesday at 7:45 p.m. at Convocation exercises marking the formal opening of the Seminary's 149th year.

The expected enrollment of 460 students will include a junior class smaller than those of previous years, according to Registrar James F. Armstrong. Latest figures show that the seminary can expect 89-92 new B.D. candidates, five M.R.E. candidates, several special students and five or six students transferring from other seminaries as mid-ers.

Participating in the Convocation service with McCord will be Dr. Paul Ramsey, Chairman of the Department of Religion at Princeton University; Dean Elmer G. Homrighausen; and Dr. Frederick W. Loetscher, Emeritus Professor of Church History.

McCord's address will deal with the problems ministers face today as a result of "the general erosion of the authority of the Word, the meaninglessness of their words, and the crisis they now face with regard to the authority of their office."

The registration procedures for new students will be considerably different from (continued on page 4)

At the University

Princeton University began classes Monday with a freshman class of 827, the largest in history.

The Tiger football team begins a six-game home schedule Saturday against traditional opener Rutgers. Prospects for an Ivy League title are not strong in a league in which Harvard and Cornell loom as pre-season favorites; but upsets are commonplace in this league, and Princeton begins its quest for the championship here October 1 against Columbia.

Chapel leader this Sunday will be Dean Ernest Gordon.

Editorials

To the Class of 1963

Those of you who are entering Princeton Seminary for the first time this September are doing so at an exciting time. It's an exciting time politically and socially; it's an exciting time theologically; it's an exciting time in the history of the seminary. Dr. McCord has now had one year to get his feet on the ground, and we are just beginning to see in what directions the seminary will develop under his leadership during the coming years.

It's an exciting time, to be sure, but a time which calls not only for wisdom and foresight but an exceptional amount of courage. We'd like to make a plea for this quality in you—for courage.

We hope that you will have courage—the courage to think for yourself and not to accept any “party line.” We hope you will have the courage to challenge your professor even on what to others is the “obvious,” to think for yourself and not to be satisfied with feeding back his lectures in the blue book.

We hope you will have the courage to develop your own ideas creatively. You'll find many courses which are necessary tools for future ministers but which are reminiscent of mechanical freshman survey courses. We hope you'll have the courage to take these in stride and see their purpose, yet to be dissatisfied. We hope you will see beyond the mechanical to the creative aspects of the material. In doing so you will perhaps stimulate the professor to see new aspects of material which he has taught the same way for years.

We hope you will have the courage to examine and question your call, your identity, your values, even the existence of Christ and all that is important to you and the community. There is an uncourageous way of doubting, of being sceptical and uncommitted because it is safer that way. We hope you will learn the meaning of Christian doubt, that doubt which questions in order then to build.

And finally, we hope that you will have the courage to be yourself in the midst of a Christian community. You are no doubt familiar with the labels Princeton's name carries with it in some eyes; they are of course absurd. But it is easy to go to the other extreme and give up our identity to preserve peace. Whoever you are, whatever your views, we hope you will have the courage to assert yourself and to be yourself—and equally important, to love and accept those who are something else.

It's an exciting age, but one in which the paradoxical “lonely crowd” is a reality. We hope that you will have the courage to take up the challenge of Christ and replace this with the eternal reality of the Christian community—one in which individuals retain their identity yet are bound together in love by the common love of Christ. We hope you will discover the meaning of that strange image “the body of Christ.” And having discovered it, we hope you will help convey its meaning to those of us who have yet to learn it ourselves.

An Active Year

With this issue the *Princeton Seminary* begins its second year as a weekly newspaper. Under the leadership of Don Williams the paper last year came a long way, and it is our hope that we can continue this growth during the coming months.

We see the paper as belonging not to the editors or the board but to the whole Princeton community, and we thus ask your suggestions, cooperation and support. In order to aid seminary-university relations we plan to make a regular feature of “At the University,” and Nancy Harris will keep us informed on who's getting married, who's pregnant and who has a new mimeographing machine. We hope you'll do your part by keeping the “Letters to the Editor” column active and contributing an occasional feature or news story.

It's your newspaper; let us know what you want, and we'll try to oblige. We look forward to an active and exciting year.

The Seminarian

Published every Friday afternoon during the academic year by the Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, WAinet 1-8590. The opinions expressed herein are those of the individual contributors and do not necessarily represent the views of the Seminary administration. Staff: Edward B. Fiske, editor-in-chief; Donald R. Purkey and J. Perry Wootten, associate editors; Nancy L. Harris, secretary.

Around the Campus

by Nancy Harris

In keeping with the “new” academic year, many new things are to be seen on the campus. . . .

—New faces among the students, faculty and administration.

—New wives of returning students John Paust, Bob Undercuffer, Robin Roberts, Terry Fouse and John Van Seters.

—New automobiles, Jack Fletcher sporting a bright red Volvo and Don Walter an Opel, a souvenir of his parents' trip to Europe.

—A new mimeograph machine for Libby Diaforli. He promises to have it in working condition in time for finals.

The first social event of the new season was a shower given for Mrs. Ross Kinsler (Gloria Gibson) by Ginny MacDonald, Shirley Trutner and Nancy Harris.

Interseminary Council Examines Basic Goals

A critical examination of the organization's basic purpose highlighted the Triennial Meeting of the Interseminary Movement in Denver earlier this month.

Princeton's delegation of five students and two faculty members was disappointed by the absence of a reformed voice in the major presentations, according to Donald R. Purkey, chairman of the Princeton I.S.M. and one of the delegates. Purkey feels that the discussions “consequently lacked the proper balance and impact.”

The organization was challenged to return to its original nature not merely as an organization but as a dynamic movement by William E. Crews, director of the National Student Christian Federation.

The five-day conference was attended by 250 students and faculty from approximately 50 seminaries. Among the delegates were five students who had participated in sit-in demonstrations in Nashville, Tennessee. Their talks “lent an air of excitement and vitality to the meetings,” according to Purkey.

Representing Princeton were Robert P. Brodsky, Rupert B. Harris, George C. Kandle, Judith Kingston and Purkey.

(continued on page 4)

von Rad, Ranson, Hammond, Lane, Bailey Join Faculty

(continued from page 1)

October. The English translation of the first volume has been completed and will be published soon. His *Commentary on Genesis* is also due for early English publication. Dr. von Rad was accompanied to Princeton by his wife and a son, who will be a visiting fellow in geology in Princeton University.

J. Robert Nelson

Visiting Professor of Ecumenics

recently resigned as Dean of the Vanderbilt Divinity School. A graduate of DePauw University and Yale Divinity School, he holds the Doctor of Theology degree from the University of Zurich. A Methodist, Dr. Nelson was secretary of the Commission on Faith and Order of the World Council of Churches in Geneva from 1953 to 1957, and was previously study secretary for the United Student Christian Council.

George A. Buttrick

Visiting Professor of Homiletics

is also the Harry Emerson Fosdick Visiting Professor at Union Theological Seminary in New York this year. For the past five years he has been the Chairman of the Board of Preachers and Plummer Professor of Christian Morals at Harvard University. For 27 years prior to this, Buttrick was pastor of the Madison Avenue Presbyterian Church in New York City during which time he also served as a member of the faculty of Union Seminary.

Dr. Buttrick holds the S.T.D. degree from Columbia and honorary doctorates from Yale and Princeton among others. He is the author of a number of books, including *The Parables of Jesus, Christ and Man's Dilemma* and *Sermons Preached in a University Church*.

He will be on the faculty of Princeton for the first term only, teaching the Senior Homiletics course.

Guy H. Ransom

Visiting Professor of Christian Ethics

has just completed a year as visiting professor at Duke University. Born in Texas, he received his undergraduate education at the state's Hardin Simmons University and his Master of Arts degree from the University of Kentucky. Both the Master of Theology and Doctor of Theology degrees were earned at the Southern Baptist Theological Seminary in Louisville, Kentucky, and Yale University awarded him the Doctor of Philosophy degree in 1956. In 1959 he was a research fellow at Yale, and he has also done research at Cambridge University. Dr. Ransom has previously taught at William Jewell College, the Southern Baptist Theological Seminary, and Duke University in addition to periods of pastoral service in Kentucky, Connecticut and Virginia. He is a frequent contributor to religious and scholarly journals.

Philip C. Hammond

Assistant Professor in Old Testament

a specialist in archaeological research, has received academic honors and research grants from Yale University, Drew Seminary, the Brothers College, the American School of Oriental Research, the American Philosophical Society, and the Wenner-Gren Foundation for Anthropological Research. His background also includes pastoral service. The new Princeton assistant professor's doctorate is from Yale University and his divinity degree was earned at Drew Seminary after undergraduate work at the Brothers College. A lieutenant with the U.S. Army during World War II, Dr. Hammond has done field work in archaeology, and in 1959 was assistant director of the expedition to Petra. His writings often appear in archaeological and other journals.

William R. Lane

Instructor of Old Testament

comes to Princeton from Johns Hopkins University, where he taught Hebrew. A native of Holyoke, Massachusetts, he is currently completing his doctorate from Johns Hopkins. His seminary was Western Theological and he is also a graduate of Clarkson College of Technology.

Alfred E. Bailey

Instructor of Christian Education

is a minister of the Presbyterian Church in Canada, where he has been assistant editor of Church School publications for his denomination's Board of Christian Education. A graduate of Knox College and the University of Toronto, Mr. Bailey has done graduate study at Princeton Seminary and will continue his researches while teaching. He served pastorates in Dundock, Ontario, and Mount Airy, New Jersey before going to the

educational editorship. He is a veteran of World War II service with the Royal Canadian Air Force.

David L. Crawford

Secretary of the Seminary

comes to this newly created post from Princeton's Second Presbyterian Church where he has served for three years. He will be particularly responsible for alumni affairs and for the development of programs in continuing education for seminary graduates in the field. He has previously served the seminary as assistant to the president in 1956-57 and as a teaching fellow in Ecumenics from 1952 to 1957. He is a graduate of Amherst College and Princeton Seminary. He is currently president of the Princeton Pastors' Association.

Homer D. Jones, Jr.

Director of Development

comes to the seminary from the vice presidency of the American Business Executives, Inc. where he was engaged in executive search and recruitment areas of management consulting. Prior to that he was with the Eastern Gas and Fuel Associates, the New England Coal and Coke Company and the Patterson Oil Company of Philadelphia. During World War II he served as a naval officer, spending one year at Harvard University teaching Navy law, and two years as communications officer of the Third Fleet's U.S.S. Wasp.

James Andrews

Director of Publicity

is a minister of the Presbyterian Church in the U.S. and was formerly Secretary for Information of the World Alliance of Reformed Churches in Geneva, Switzerland.

Welcome From President McCord

The initial appearance of the *Seminarian* reminds us that we are ready to begin again. For many, late September means the return to the campus from field work, while for others it will be the return from work camps, internships and educational experiences in countries and universities all over the world. Still others will be coming to Princeton for the first time, fresh from university and college careers or from years in business.

A multitude of backgrounds is represented in the nearly five hundred men and women who will be members of the Princeton Theological Seminary for the next academic year. But we all share one thing in common, and this is the significant fact that will not only keep us together but make out of us from the beginning a community of learning and worship. This common tie is our faith in Jesus Christ as the Lord of history and as our Lord, and our consciousness that He has called us into His service.

On behalf of my colleagues I want to extend the warmest welcome to you. Let this be a year when we fulfill our vocation by laying a solid foundation for the service that lies ahead. May we find in each other colleagues in a common enterprise who are dedicated to the highest ideals of scholarship and to true Christian obedience. May our words become deeds in the quality of witness that we bear to one another, and may we forsake all easy answers in our determination to lay hold of the one Answer who has already laid hold of us—Jesus Christ.

Jan. I. McCord
President

James H. Smylie Named B.D. Studies Director

James H. Smylie, assistant professor of American Church History, has been appointed to the newly created administrative post of Director of B.D. Studies.

His job will be that of academic counseling, helping students select courses according to their interests and needs, and consulting on study problems. According to President James I. McCord, he will also have charge of the remedial reading program.

McCord called the position an "attempt to personalize the program of studies."

EVANGELISTIC FELLOWSHIP

(continued from page 1)

the departments of speech, homiletics and field work, and weekly training sessions are held to discuss techniques and share experiences.

Each team will go out three or four weeks per quarter, and field work credit is given to students participating in the full year's program.

McCORD TO SPEAK

(continued from page 1)

previous years. According to Armstrong, an attempt will be made to make registration "more personal" by having new students register with their advisors in the library and not as one large group in Stuart Hall. "This will allow students to have more contact with their advisors and thus receive individual help on problems such as curriculum," Armstrong said.

The battery of tests which in previous years greeted new students during Orientation has been postponed to two Wednesday afternoons, September 28 and October 5. According to Armstrong, this was done to ease the pressure of the tight orientation schedule. He also pointed out that because entering students have already completed some of the longer tests, the testing program can be completed in two afternoon sessions.

Armstrong attributed the smaller size of the entering class to a trend which has affected not only seminaries but graduate schools in general during the last few years. He said that statistics indicate that the age group now entering graduate schools contains fewer people than before.

INTERSEMINARY COUNCIL

(continued from page 2)

Faculty representatives were James H. Smylie and J. Robert Nelson.

Other highlights of the conference were a presentation of Alan Paton's *Cry the Beloved Country* by the "Bishop's Players," a Methodist drama group, and a Communion service based on the liturgy of the Church of South India. The latter, celebrated by the Rt. Rev. Michael Hollis, climaxed the Triennial, according to Purkey.

The theme of the conference was "Christology and Ethics" or "Jesus Christ in Man's Conflicts."

Professor John H. Hick of Princeton contributed a preparatory article for the conference in the Fall 1959 issue of *Encounter*, a theological quarterly.

— The Week Ahead —

Friday, September 23

2:30 p.m. Meeting of faculty members teaching required First Term courses, Board Room, Speer Library

7:00 p.m. Greek examination for entering B.D. candidates, Room 1, Stuart Hall

Saturday, September 24

9:00 a.m. Opening of Orientation Program

9:00 a.m. Registration of all new B.D. and M.R.E. candidates, Main Reading Room, Speer Library

Sunday, September 25

8:00 a.m. Orientation Program continued

7:45 p.m. Service of Worship, President McCord and George C. Kandle, Miller Chapel, Sermon by Pres. McCord: "What to Preach."

Monday, September 26

8:00 a.m. Orientation Program continued

4:00 p.m. Coffee Hour for new Graduate Students, Veranda Campus Center

4:30 p.m. Meeting of new Graduate Students, Main Lounge, Campus Center

Tuesday, September 27

8:00 a.m. Orientation Program continued

9:30 a.m. Final registration of returning Middlers and Seniors, Registrar's Office

7:45 p.m. Opening Convocation of the 149th Year, Miller Chapel

Wednesday, September 28

8:00 a.m. Classes begin

1:40 p.m. Junior Testing, Room 6, Stuart Hall

7:00 p.m. Election of Dormitory Representatives to Student Council

7:45 p.m. The Sacrament of Holy Communion, Drs. James P. Martin and James E. Smylie, Miller Chapel

Friday, September 30

4:30 p.m. Student Council Retreat

Saturday, October 1

3:00 p.m. Students' Wives Tea, Veranda, Campus Center

Chapel Leaders

Wednesday—President James I. McCord

Thursday—Dean Elmer G. Homrighausen

Friday—George F. Aberle and Rolf Ahlers

President's Reception Highlights Orientation

A guided tour of Princeton's historical sights and a reception given by President and Mrs. James I. McCord at Springdale Monday evening will highlight this year's orientation program for incoming students, according to Rupert "Bo" Harris, middler class president.

Another change from previous years will be the absence of the battery of psychological tests, which have been postponed (see story page 1).

Harris explained that the guided tour, which was omitted last year, has been restored by popular request.

Another feature of this year's program will be a panel made up of faculty and upperclassmen who will discuss aspects of campus life and the seminary academic experience.

Kandle Reveals Date For Council Retreat

A two-day Student Council retreat designed to increase the organization's efficiency and scope of interest will be held beginning Friday, September 30, according to Council President George C. Kandle.

The location of the retreat is as yet undetermined, said Kandle.

Specific considerations for the agenda include the United Fund, social activities, the Interseminary Movement, the Social Education and Action Committee and proposals for the reorganization of the Council.

New Offices

Administration Building

James H. Smylie, Director of B.D. Studies—15

David Crawford, Secretary of the Seminary—16

Homer D. Jones, Director of Development—22

Lefferts A. Loetscher, Director of Graduate Studies—23

James F. Armstrong, Registrar—24

Hodge Hall

J. Christy Wilson, Dean of Field Service—101

James Andrews, Publicity—103

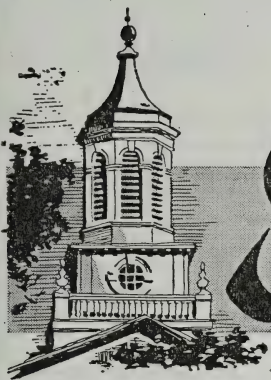
Donald Purkey and James MacDonald, Housing and Employment—102

60% of Class of 1960 Placed In Pastorates

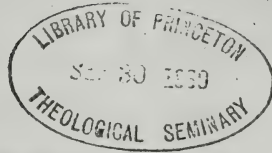
35% of last June's graduating class are now in pastorates of their own, while another 25% are working as assistant pastorates, according to the office of Seminary Secretary David L. Crawford.

Twelve of the new graduates, or 10% of the class of 122, are continuing their studies, and two men are now working as associate pastors. Six men are engaged in chaplaincy work, and plans for twelve more are as yet incomplete.

Other graduates are now engaged in national and ecumenical mission work, the campus ministry, teaching, clinical training; and one B.D. holder has felt the call of the manse.



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THE Seminararian

VOL. XI, No. 2 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Sept. 30, 1960

Greek Will Become Admission Requirement; Hebrew One Semester

Effective next September Greek will become a requirement for admission, and Hebrew will be taught only in the first semester, according to Registrar Jame F. Armstrong.

The decision to "get the language tools out of the way early" was made by the faculty last spring, Armstrong said.

No Greek Credit

Under the new plan entering students will be required to have taken Greek either in college or during the summer prior to admission. If this is impossible, students will have the alternative of taking Greek during their junior year at the University without credit. The Seminary will not teach introductory Greek during the year.

Beginning next year juniors will take an intensive Hebrew course during the first semester and the exegesis course the second. Three hours credit will be given for introductory Hebrew, although Armstrong pointed out that it will undoubtedly require much

(continued on page 4)

McCord Says Today's Crises Call For Return to Ministry of Word

"The theological dilemma of the Protestant minister today has been occasioned by the crisis of the authority of the Word, the crisis of the emptiness of words and the ambiguity of his special office," according to President James I.

McCord.

Speaking at opening Convocation exercises Tuesday, McCord called for a return to the ministry of the Word.

Starting Place

"In any effort to solve the dilemma of the Protestant minister, the starting place must be the crucified, risen and ascended Christ, who reigns as Lord and Head of the Church."

McCord defined the special office of the minister as the vehicle through which the Word of God is addressed to all flesh. The minister is not a prophet, yet he has a prophetic function.

The greatest weakness of Protestantism today, according to McCord, is its "slow but steady accommodation to culture and with it a gradual muting of the Word." The

(continued on page 4)

Desks, Painting Among Summer Improvements

A number of improvements were made in the campus during the summer, according to Tom Brian, superintendent of buildings and grounds. Included were:

—Replacement of the last of Stuart Hall's old style desks with new ones.

—The repainting of all the main corridors of the Campus Center and the Auditorium.

—Construction of a sidewalk between the side entrance of the Library and the parking lot.

—Installation of new sinks and cabinets in

(continued on page 4)

Local Political Parties Now Seeking Volunteers

Williams Sees Economy Growing, Cites Figures

by Don Williams

The one question which remains after the big debate is: What was accomplished? Perhaps the net residue of Monday night was the continuation of the candidates' "Image." Kennedy's Image was spiced with a Boston accent which alone gave color to his impulsively stoic face and tightly high-pitched voice. Nixon's Image carried the warmth of an experienced man and had more spontaneity and informality.

"I am not satisfied" Jack in his unflinching, cosmic egotism directly identified himself with F.D.R. His classic quote was "I don't believe in big government." Now who seriously believes that statement?

Nixon, defending the past administration, said, "A record is not something to stand on

(continued on page 2)

by Hart Nelson

Local political parties are looking for seminary students willing to devote as little as two hours of time a week to the current campaigns.

Both Republican and Democratic headquarters in Princeton have stressed the need for volunteer work during the next five weeks as they prepare for the November 8 elections.

Students interested in participating in the current campaign should contact Campus Agents Bill Cunningham (Republican) or Tom Terrill (Democratic) or the local headquarters.

Both headquarters are located on Nassau Street, the Republicans at 20, the Democrats at 194. Phone numbers are: Republicans WA 1-2443, Democrats WA 1-8265.

Volunteer activities include: putting up posters, addressing letters and literature, soliciting financial support, speaking on campaign issues and furnishing transportation

(continued on page 2)

Nixon Experience Claim Seen "Demythologized"

by Tom Terrill

"Look at the future," "the crisis of our times," "true leadership." Monday night the American people were treated to eight-minute televised valedictory speeches. Fortunately, the press prevented the Kennedy-Nixon debate from remaining a 60-minute fog of clichés and oversimplifications.

One thing occurred to this reviewer. Why do Americans shudder at "big government" and yet fail to see the dangers of "the big corporation"? We lament the loss of the individual, but who has contributed more to this loss than the big corporation, the bastion of Republican strength?

Nixon insisted that federal aid for teachers' salaries equals federal control of educa-

(continued on page 2)

Editorials

The Greek Requirement

We welcome the announcement of the new policy towards Greek and Hebrew as a constructive step towards improving the curriculum. The student who at present must devote 22 hours during his first two years to introductory languages finds that this leaves little room for advanced language and other elective courses, and this move will do much to provide a little breathing space in many a fusty curriculum.

We trust, however, that the faculty is aware of the problems involved in instigating this policy and will give special consideration—especially in the first few years—to those who by virtue of lack of money, time or notice will be unable to meet the requirements. Should we, for instance, continue to offer introductory Greek for at least another year or so? The prospect of taking both Hebrew and Greek (the latter without credit) during the same year is something we wouldn't even wish on J. Gresham Machen.

The Political Race

With this issue the *Seminarian* begins a series of political articles by supporters of the respective Republican and Democratic candidates. We hope that by doing this we will help to stimulate campus discussion of the issues in this important election.

We also call your attention to Hart Nelson's article describing the opportunities for members of the community to do volunteer work for the various political organizations. Indications are that this presidential election will be a close one, and lack of interest by his supporters may defeat either candidate.

As ever, the letters to the editor column is open for a discussion of these or any issues.

Neither Rain, Nor Hail, Nor Donna

With the beauty of the campus now it is difficult to imagine that Donna cut her swath through Princeton just a short time ago.

The constant handsomeness of our campus is due to Thomas Brian, superintendent of building and grounds, and his crew.

We often take for granted the beauty of our campus. It is only after visitors remark about the beauty of the grounds and the care of the buildings that we appreciate the work of Brian and his staff.

WILLIAMS SEES ECONOMY

(continued from page 1)

but to build on." He called for less government interference, more individual initiative and rightly put the issue as a question of personal motivation for creative action versus a do-everything state.

Nixon claims that our nation has been and is progressing; Kennedy assumes that we are at a stand still and "have to start moving again." If the Nixon statistics weren't enough to prove we are moving economically, we wonder if Jack realized he was being watched on 40 million T.V. sets.

LOCAL POLITICAL PARTIES

(continued from page 1)

on election day to voters otherwise unable to get to the polls.

The Democratic headquarters also seeks volunteers for phoning potential voters on November 8.

A Democratic organizational meeting is

scheduled for Wednesday, October 12 at 8:30 p.m. at the Crestnut Street firehouse.

Slated for Sunday is a "Breakfast with James Roosevelt" at 9:30 a.m. at the Nassau Inn at a cost of \$15 per plate.

NIXON EXPERIENCE

(continued from page 1)

tion. In our complex society, this is a very doubtful equation.

Since Rockefeller molded the Nixon platform, it is too bad that Nixon did not take the Governor's ideas about health aid.

The farm issue is still no nearer solution than it was. The Freudian slip of Nixon may be the only answer—get rid of the farmers.

Last night's performance should have "demythologized" the "experience" claim of Nixon. Debating over wash tubs and being one of a multitude of presidential advisors does not necessarily make a man presidential material.

I wonder how much the candidates spend on clothes.

The Seminarian

Published every Friday afternoon during the academic year by the Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, Walnut 1-8690. The opinions expressed herein are those of the individual contributors and do not necessarily represent the views of the Seminary administration. Staff: Edward B. Fiske, editor-in-chief; Donald R. Purkey and J. Perry Wooten, associate editors; Nancy L. Harris, secretary.

Around the Campus

by Nancy Harris

A good sign of the times—our usually apathetic students heatedly continuing the Nixon-Kennedy debate in dormitories, the snack bar and campus hangouts.

Library fines went up to 5¢ a day and 25¢ an hour on reserve books this year. We wonder if they are trying to raise the \$20,000 needed to air condition Speer Library.

Congratulations to Professor Wilbert Beeners who received an honorary D.D. from the University of Dubuque last June.

Hodge Hall residents started the year with an after dark picnic in Marquand Park. Guests included the Borough Police who heard them singing and swinging and stopped to investigate.

Jones Announces New "Friends Of Princeton"

The organization of "The Friends of Princeton Seminary" has been announced by Homer D. Jones, director of development. Its purpose is to enlist the interest and active support of a large group of women of the church in theological education.

"This type of thing has been tried with much success at other seminaries," stated Jones. "Our plans are to begin it locally and eventually have it extend across the country, with possibly 10,000 women involved," he added.

Women from the New Jersey, New York, Connecticut and Pennsylvania area met for the first time yesterday for a luncheon and tour of the Seminary. President James I. McCord and Dean Elmer G. Homrighausen addressed the group, and the day was concluded with a tea at "Springdale."

At the University

by Perry Wooten

After traditional loss to traditional opener Rutgers the Tigers open the Ivy League season tomorrow against Columbia at Palmer Stadium. Next on the docket is Penn in Philadelphia.

The McCarter Theatre will be host this fall to a resident Broadway company under the direction of Ellis Rabb. The Association (continued on page 4)

The Humor of God: An Exercise In Systematic Theology

by William G. Bodamer

Instructor in Pastoral Theology

If I were ever to write a systematic theology, there would have to be a section entitled "The Humor of God," under the general heading of the Attributes of God. I say this because it seems to me that God does have a "sense of humor" and because I think it would be good for most of us to realize this. To illustrate what I mean, I would like to give a brief exposition of this attribute of God.

The form I use is one that is well known in theology. It has the good quality of allowing one to discuss the attribute in a brief space. I make apologies to the "great one" from whom the format is taken, but I think he would understand and enjoy it.

The Problem

Does God have a sense of humor?

Obj. 1. It would seem that God does not have a sense of humor, because a man on Nassau street once said, "God, that is funny." If a man has to tell God what is funny and what is not funny, it would follow that God does not know the difference. Therefore, God does not have a sense of humor because he cannot discern the difference between what is and what is not funny.

Obj. 2. It would seem that God does not have a sense of humor because it is assumed by many that Calvin was a man who had no sense of humor. One look at pictures of him would seem to verify this. Since Calvin seems to be the closest thing to God we have in the Reformed tradition, it would follow that God does not have a sense of humor.

Obj. 3. God has a very serious task in the world, so it would seem that he would have no time for a sense of humor. Imagine the

the "Being of God." God is the "Ground of Being" or "Being Itself." It would appear that "Being Itself" must be completely congruous otherwise it would not be "Being Itself." If we accept the essence of humor as the incongruous, we can see that which is incongruous can have only a limited sense of humor because it cannot discover all the incongruities of life. But, we have shown that God is perfectly congruous, therefore, he only sees all the incongruities of life clearly. It seems to follow then that he not only has

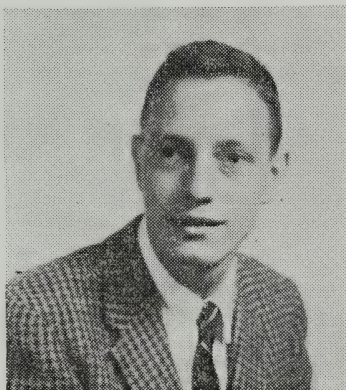
a source for some rich guffaws in heaven. He who sent a carpenter's son to save the world and chose eleven frightened men to tell about it, now hears budget reports, committee reports and strategy reports from those who follow the eleven. Surely this God has a sense of humor. It would seem then that God has a sense of humor.

Not A Prayer

Reply Obj. 1. The reporter makes the mistake of interpreting the statement as a prayer. This statement is not addressed to God but is addressed to a friend. The word "God" has no meaning in this statement which is unfortunately the case in many other statements in which the word appears.

Reply Obj. 2. This is an argument *ad hominem*. There is no measure of proportion between God and man. Calvin, as great as he was, is not God. The objection can be dealt with in a different way. Any man who would send a letter and a book on theology to a king must have had a sense of humor.

Reply Obj. 3. Seriousness does not rule out humor. It is indeed a higher form of seriousness which includes humor. The one who cannot see any incongruities cannot be humorous, but he also cannot be serious. It is true that God's task is serious, but it is the seriousness which includes humor. The Ruler of the world can afford to be humorous because he is the Ruler of the world.



William G. Bodamer

a sense of humor, but that he has a perfect sense of humor.

The second approach is Christological. Christ is the humorous God presenting himself to men and the humorous man presenting himself to God. Again we depend upon the incongruity as the essence of humor. What can be more incongruous than a man claiming to be God. Surely a God who would become man must have had a sense of humor. For God to put himself at the disposal of man is an act of high seriousness of course, but behind this seriousness lurks a humor that makes the seriousness more serious.

Life To The Fullest

Christ, the humorous man before God, experiences the incongruities of life to the hilt and yet sees it through to the end. He recognizes what is humorous and enjoys it. Because he does this, he is able to taste life to its fullest and so can call himself "the Life." As Kierkegaard says, "Only the man who knows how to laugh knows how to cry." Therefore, God has a sense of humor.

The third approach is by observation. The God who hears every sermon on Sunday morning must have a sense of humor. He hears his name backing every idea we have. Sometimes he is made to say two diametrically opposed things at the same time in different churches. He is even responsible for the weather of Sunday School picnics. Surely this God has a sense of humor.

The program of the church also must be

Hadjiantoniou To Speak To WMF On Greece

Dr. Georgi Hadjiantoniou, past moderator of the Evangelical Presbyterian Church in Greece, will speak Thursday on "Protestantism in Greece," World Mission Fellowship President Doug Bax has announced.

This opening event of the WMF will take place at 6:45 p.m. in the Campus Center Auditorium.

Hadjiantoniou received a law degree from the University of Athens and became a Christian after defending some Greek Christians for "proselytizing."

He subsequently took a Ph.D. degree in theology at Edinburgh and began a career as pastor, scholar and author.

Request For Order

Professor David H. Jones has requested that the *Hymnbooks* and *Books of Common Worship* in the Chapel be replaced in proper order.

"Our chapel's appearance is enhanced and the *Hymnbooks* protected if students and faculty will take a little extra care to arrange them properly," Jones said. "It also lightens the work of the Chapel Deacons," he added.

Seminarian Articles

The *Seminarian* welcomes feature articles of general interest by members of the Princeton community. Persons interested in contributing to the newspaper in this or any other capacity should see one of the editors or address correspondence to 109 Hodge Hall.

Ruler of the world being frivolous about something. Therefore God does not have a sense of humor.

On the contrary, Jesus said to the eleven, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. . . ." (Matt. 28:19) Anyone who would say this to such a motley group of men, especially after they all forsook him just a little earlier, must have had a sense of humor. Since we are taught about God by Christ, God must have a sense of humor.

"Being Itself"

I answer that, We can show the humor of God along three lines. The first is by way of

Knowles' Notings

by Dick Knowles

Well, sports fans, another school year is upon us, and the crisp fall air is once again filled with footballs and smog. A new varsity sport is planned for P.T.S., namely soccer. A five-game schedule has been planned, and all soccer enthusiasts are encouraged to see John Dennis in Alexander Hall. Don't forget your shin pads!

This year's intramural football league hopes to add a new team, the North-South-Dickinson Street Rowdies. These old married men will try to participate in this rugged league this year with the usual stalwarts from Hodge, Alex, Brown and Off-Campus. We hope to see a lot of you Juniors out there!

The schedule opens this next week with practices for all teams scheduled for Monday, October 3 and Tuesday, October 4. The first game is scheduled for Thursday, October 6, between the Wildcats of Alex and the Torn Shirts of Hodge.

We have a rumor that lovely Lo is the mascot and cheerleader for Alex. Others from Tennent Hall are encouraged to see their heroes (?) immediately.

Tea For New Wives

The wives of new students at the Seminary will be welcomed to the campus at a tea given by the Wives Fellowship on Saturday, October 1, at 3:00 p.m. in the Campus Center.

Notices

Postponed and Reexaminations

Postponed and reexaminations will be held on Saturday, October 8 at 9:00, Room 1, Stuart Hall.

Clinical Training

Students interested in clinical training courses for next summer should see Instructor William G. Bodamer or Dean Elmer G. Homrighausen as soon as possible. Scholarships are available.

Meeting Facilities

All activities of all groups, student and faculty, must be scheduled in the Master Calendar in Mr. Sanders' office, Room 10, Administration Building. Facilities for all meetings will be assigned from this office. Groups are asked to not make use of any rooms without clearing them with this office.

Philatelists

John W. Miller is interested in trading stamps with other collectors. Contact at 25 Edwards Place.

The Week Ahead

Saturday, October 1

3:00 p.m. Tea for wives of new students given by the Wives Fellowship, Campus Center

Sunday, October 2

11:00 a.m. University Chapel: Dean Gordon

Tuesday, October 4

9:00 a.m. Chapel Leader: Dr. Piper
7:15 p.m. University Ban Rehearsal, Campus Center Auditorium

Wednesday, October 5

9:00 a.m. Chapel Leaders: Messrs. A. Arthur Arvey and Clem Bartolas
1:40 p.m. Junior Testing, Room 6, Stuart Hall
3:00 p.m. Department of History, Board Room, Speer Library
4:00 p.m. Seminarian Editorial Board, Alumni Room, Campus Center
8:00 p.m. Meeting of Faculty Wives, The Wyckoff Residence

Thursday, October 6

9:00 a.m. Chapel Leader: Dr. Massa
6:45 p.m. World Mission Fellowship, "Protestantism in Greece"
Dr. Georgi Hadjiantoniou, Athens, Greece

Friday, October 7

9:00 a.m. Chapel Leaders: Messrs. Robert A. Beringer and Albert B. Bieber, Jr.
7:00 p.m. Evangelistic Fellowship Training Session, Campus Center Auditorium

Saturday, October 8

9:00 a.m. Postponed and Re-Examinations, Room 1, Stuart Hall

Sunday, October 9

11:00 a.m. University Chapel: The Rev. Henry P. Van Dusen, D.D., President of the Union Theological Seminary, New York

Monday, October 10

Fall Meeting of the Board of Trustees, Board Room, Speer Library

McCord, Crises Call For

(continued from page 1)

Protestant pulpit should be a symbol of the freedom of the Word of God and must challenge every human achievement, he said.

McCord also discussed the need to recapture the office of the teaching elder. "It is my conviction that this teaching role is our greatest challenge today and that it will prove to be our most effective evangelism in this generation," he stated.

Paul Ramsey, chairman of the Department of Religion at the University read the scripture lesson Tuesday; Dean Elmer G. Homrighausen offered the prayer. The benediction was given by Professor Emeritus Frederick W. Loetscher.

GREEK, ADMISSION REQUIREMENT

(continued from page 1)

more of the student's time than the ordinary three-hour course.

It has not yet been decided whether the Seminary will administer a Greek test in September or be satisfied with the college credit.

Armstrong noted that next September the Seminary will be operating on a two-semester system.

SUMMER IMPROVEMENTS

(continued from page 1)

apartments in South Hall and widening of the driveway leading to Hibben Road. —The beginning of painting of the outside of the chapel.

"Hurricane Donna left her mark on the campus," says Brian. Only one tree was lost in front of Alexander Hall, but many limbs were torn from campus trees, and dozens of truckloads of limbs and leaves were carried away during the cleanup process.

Employment Available; Housing Now Finished

"All the incoming married students are now housed," reports Donald R. Purkey, director of housing. "Anyone getting married during the school year and desiring housing should contact me as soon as possible," he added.

James H. MacDonald, director of employment, states that there are part-time jobs available for both students and their wives and several full-time positions for wives.

MacDonald also advised those who are interested in babysitting to sign up on the sheets posted on campus bulletin boards.

The office of Housing and Employment is 102 Hodge, and office hours will be posted on the door after classes begin.

AT THE UNIVERSITY

(continued from page 2)

of Producing Artists, a recently-formed non-profit corporation of professional talent, will begin a six-event series entitled "Comedy in Theatre" on October 6 with their production of Luigi Pirandello's "Right You Are." Also scheduled are plays by Christopher Fry, George M. Cohan, Anton Chekhov, Moliere-Anatole France and Oscar Wilde.

The McCarter Theatre season opens this weekend with APA productions of Schnitzler's "Anatol" and Shaw's "Man and Superman."

Last year's freshman-sophomore head shaving has given way to head painting, black being the fashionable hue for blonds, orange for others.



THE Seminararian

VOL. XI, No. 3 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Oct. 7, 1960

Gibbs Named Social Committee Chairman; Fall Plans Outlined

The appointment of Fred P. Gibbs as Social Committee Chairman was announced by Student Body President George G. Kandle at the Student Council retreat. Gibbs replaces John R. Fletcher, who has withdrawn from school.

Gibbs has outlined the following social program for the year:

—a continuation of the Film Series, including two films per term with informal get-togethers following.

—a continuation of the Community Artists Series.

—seasonal parties to be held Friday nights throughout the year.

—entertainment at dinner on Tuesday nights.

Plans for the fall term include a Halloween party, a Thanksgiving party, two films, a concert and the annual Christmas dinner.

Members appointed to the committee at (continued on page 4)

Council at Retreat Discusses Honor System, Fund Drive, Reorganization

Discussion of the need for a new look at the Honor System, proposals to completely re-structure the student government and a decision to postpone the Campus Fund Drive highlighted the Student Council retreat last Friday and Saturday.

Meeting Of Board Set For Monday & Tuesday

Plans for the Seminary's sesquicentennial celebration will be on the agenda for the fall meeting of the Board of Trustees Monday and Tuesday, according to President James I. McCord.

Other items of business will include the curriculum, faculty rules and by-laws, and new appointments.

In preparation for the sesquicentennial the group will discuss new publications, promotion and publicity, and the financial campaign, McCord said.

The honor system discussion arose when Student Body President George G. Kandle questioned the advisability of appointing a Student Committee on Discipline as provided in the Constitution. Such a committee has not functioned in recent years.

Many members felt that there was a definite need for a student group of some sort to enforce the Honor System. There was also some doubt among members as to whether the Seminary operates on an honor system or not.

The Council felt that a positive honor system ought to be operative and empowered Kandle to appoint a committee to consider the matter.

Proposals to re-structure the student government system came from Donald R. Purkey and Donald M. Williams. Both felt the need for a smaller, more flexible body, although they disagreed on the constituency of such a council. Purkey's plan would introduce faculty members to the body, while Williams' would limit positions on Council to elected representatives and do away with interest group representation.

Feeling that the Campus Fund drive had been a financial and spiritual failure in recent years, the Council voted to postpone this year's drive, tentatively scheduled by the Administration for November 21-23, until further study and proposals could be made. Vice-president James H. MacDonald was

(continued on page 2)

SA Meeting Wednesday

Discussion of decisions made by the Student Council at its recent retreat will highlight the annual meeting of the Student Association next Wednesday, according to Council President George G. Kandle.

Particular topics will include the United Fund drive for this year, dormitory meetings and improvement in telephone service.

Yerkes Claims Cabinet An Issue; Cunningham Takes Notice Of Cost

by Charles Yerkes

This election, as usual, will be one of our quadrennial decisions between a forward march or mere behind-the-lines consolidation. Nixon-voters are having to decide whether *anti-Catholicism, anti-Communism, anti-Castroism, anti-trade-unionism, anti-defense-spending and anti-progressivism* at home and abroad are enough for this country to consolidate in 1960. . . .

Time Magazine recently jolted everybody who thought the choice was only between two affable gentlemen and their dogs. The issue of Aug. 22 gave this Washington guess-list of new cabinet favorites:

GOP: Thurston Morton and Leonard Hall; Rogers, Seaton, Mitchell, Anderson, Dillon, Scribner, Rockefeller and Hatfield. *How about this: Attorney General, Hugh Scott of Pennsylvania?*

DEMOCRATS: Bowles, Fullbright, Ken- (continued on page 4)

by William T. Cunningham

Will your vote for the Presidency be decided by the flip of a coin? It seems that many Seminararians would be content to do just that. Asked how they are going to vote, the student or faculty member often replies, "I'm not sure." If you have questions about any area of the candidate's position, what are you doing to find out where he stands?

Let me begin by asking, "How will Kennedy off-set the greater costs of his Domestic program?" He may say that he favors a balanced budget, but the past history of Democratic spending tends to make one doubt this position. Next pay day take a long look at the deductions taken from your gross income and then ask yourself whether you really desire increased taxes or higher social security deductions.

As we approach the candidates' debate tonight on their foreign policy, let us remember (continued on page 4)

Editorial

Just the Facts, Sir?

At the risk of singling out one particular course when others might just as well have been chosen, we would like to comment briefly on the organization of the basic courses in church history (2101 and 2201). They demonstrate to our mind some principles which might profitably be applied to other courses.

Most significant about church history is its approach to the body of basic facts which must be mastered before interpretation can begin. The student is, in effect, pointed to a book containing this material and sent off to learn it on his own. A minimum amount of class time (two twenty-minute quizzes) is devoted to insuring that this mission is carried out.

This approach to the factual material thus leaves the professor free to offer the students what is the great benefit of the lecture system, the example of a competent scholar working with the given facts and arriving at his own interpretation. Needless to say, it also frees the student from the burden of sitting through unnecessary verbal repetition of the reading assignments in lectures.

In addition the church history precepts offer the student the opportunity to work with primary sources—for which there can be no substitute—and to arrive at his own interpretation of basic material.

Obviously the nature of church history lends itself to this approach, and we would not imply that these techniques should be transferred to other courses. We do suggest, however, that other courses—particularly other survey courses—might take advantage of some of these ideas.

There are courses where lectures and reading cover the same material; perhaps this duplication could be avoided by initiating more interpretation on the professor's part or, if he chooses to cover the facts himself, by directing the student to the interpretative writings of important men in the field. Other courses stifle student creativity by rigid adherence to the use of the exam; perhaps student thought could be stimulated by the substitution of papers or reports for either the mid-term or final exams. This would prevent students from merely repeating the opinions of his professor and encourage originality in working with both primary and secondary material, and it would allow students who are familiar with the material as a result of previous training to work up to their capacity.

The basic problem, of course, is our attitude towards survey courses. Do we see them as providing information for future use or as providing a method of study? Basic factual knowledge is obviously necessary in any field, but there is little danger at this point that these facts will go unnoticed. We feel that the Princeton graduate who has been taught not only facts, but how to find those which he needs and, most important, how to use them creatively once they are his, will come closest to realizing his potential as a minister.

COUNCIL DISCUSSES

(continued from page 1)

named the Council's spokesman to discuss the problem with the Administration and its committee. There was considerable doubt and discussion as to who is and should be in charge of the drive.

Athletic Director Donald L. Spencer presented to the retreat, which was held at the Quaker Meeting House in Princeton, an outline of his plans for the sports program this year. New sports which he hopes to initiate are soccer, tennis, wrestling, weight-lifting, skating and possible swimming at the YMCA. He also hopes to conduct a golf tournament and track meet and offer instruction in first aid and tennis.

J. Robert Nelson, visiting professor in

ecumenics, spoke to the Council on the Inter-Seminary Movement.

The Council also adopted a proposal by Publicity Chairman Nancy L. Harris to have a phone booth installed in the basement of Stuart Hall.

Mrs. E. P. Erdman Dies

Mrs. E. P. Erdman, widow of Professor Emeritus Charles R. Erdman, passed away Sunday morning after a long illness. She had been a resident in the Princeton community for over 50 years.

The funeral was conducted Wednesday afternoon at the First Presbyterian Church by President James I. McCord.

The Seminarian

Published every Friday afternoon during the academic year by the Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, WAlnut 1-8690. The opinions expressed herein are those of the individual contributors and do not necessarily represent the views of the Seminary administration. Staff: Edward B. Fiske, editor-in-chief; Donald R. Purkey and J. Perry Woolton, associate editors; Nancy L. Harris, secretary.

Letter to the Editor

Who's Responsible?

Dear Sir:

Mr. Terrill should more appreciatively mention the big corporations, "his bastions of Republican strength." They have not caused the loss of the individual through employment. This superb feat belongs to organized labor. Please don't confuse the two! And who leads organized labor? Why, it's the union bosses, of course!

The de-individualizing United Steelworkers and the A.F.L.-C.I.O., for example, are endorsing their bosom brother Jack. Even while Kennedy was praising the goals of the labor movement as the goals of America, Mike Quill had already "decided for" thousands of railroaders. The Pennys stopped and so did the workers. No wonder Jack loves his "unprogressive" country!

Sincerely,

Frederick Preyer Gibbs

Publication Of Alumni Magazine Announced

Publication of a new quarterly information magazine for Seminary alumni has been announced by President James I. McCord.

The first issue is scheduled for this fall.

The magazine is designed to fill the gap between *The Princeton Seminary Bulletin*, which publishes major campus addresses in full and other scholarly articles, and the *Spire*, a quarterly which contains news about the Seminary and its alumni.

According to James E. Andrews, publicity director, the new alumni magazine, which is not yet titled, will carry brief articles on campus events as well as faculty and student activities. It will serve as a channel of communication by which policy and program may be explained to former students now serving in the field.

The "Princetoniana" and "Alumni Notes" formerly carried in the *Princeton Seminary Bulletin* will be largely shifted to the new organ, freeing these *Bulletin* pages for more scholarly material.

The direction of the new publication will be shared by David L. Crawford, secretary of the seminary, who has particular responsibilities in the field of alumni affairs; Homer D. Jones, director of development; and Andrews.

Nelson Calls For Student Interest in Ecumenical Movement

by J. Robert Nelson

Visiting Professor of Ecumenics

Churchmen and theologians no less than other human beings are prone to express judgments according to the latest acceptable fashion. Thus, many play the parrot to current disparaging speech about the ecumenical movement. The ecumaniacs have had their day, say the critics. One unsympathetic minister has even put it this way: "Don't worry about the influence of those World Council boys. The movement is already in its ecumenopause!"

No one can justly claim either infallibility or impeccability for the various councils and other organizations which manifest the ecumenical reformation of this century. Indeed, criticism is to be welcomed, so long as it is not merely disparaging, but genuinely constructive. Just as the most severe critics of the Church may be those who love it most, so the persons who are dissatisfied with any aspect of the churches' present movement for unity may be the most ardent supporters.

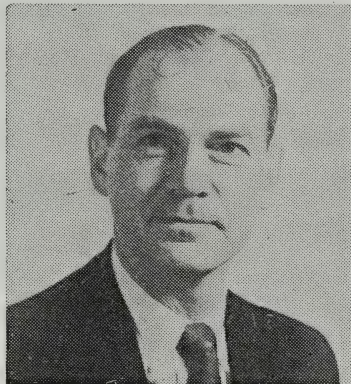
Causes For Discontent

Today there are certain legitimate causes for discontent and even anxiety, although there are also compensating reasons for gratification and hopefulness. The most obvious cause for alarm is the manner in which the early period of spontaneity and enthusiasm in the movement, especially due to the significance and novelty of the founding of the World Council of Churches in 1948, is passing into the period of organizational adjustment and institutionalization.

Perhaps this process is inevitable. Revolutions lead to constitutions. The Reformation was followed by Protestant Orthodoxy. Even Billy Graham has become a legal corporation. Some claim that the new Interchurch Building at 475 Riverside Drive is a veritable

laboratory for Professor Parkinson's continued research. And ground will soon be broken for an imposing complex of buildings for the World Council in Geneva, permitting the staff to move away from crowded offices in an antique chalet and vermiculated barracks.

Whether all this is good or bad—or merely a repetition of the stage through which de-



J. Robert Nelson

nominal boards and offices have already passed—is less important a question than another.

Present Forms Inadequate

That other important matter is the disposition of numerous churchmen, including pastors and executives of high status and influence, to regard the present and developing form of the church councils to be the adequate answer to the need for expressing church unity. Make no mistake: local, state, national and world councils of churches are doing some excellent things in cooperation. The hungry are being fed, the refugees resettled, the U.N. and national governments appealed to, children taught the Bible, and much more. These are the obvious and impressive results of ecumenical cooperation.

But, having gone this far in cooperating with one another, are the churches justified in going no further in the direction of manifest unity? Is the ecumenical movement not threatened by the very success of this co-operative service, when such effort fails to call into question the multifarious divisions of the Church in our time?

"Stalemate"

There is talk today of an "ecumenical stalemate." Churches which once bounded zealously into the ecumenical area are now drawing back a bit in fear that their denominational exclusiveness will be challenged. The world-wide confessional organizations (Methodist, Lutheran, Presbyterian, Anglican, Baptist, Congregational) are increasing the size of their structures and the scope of their programs. Often, not al-

ways, such expansion is detrimental to the work of the church councils. Also, certain church union negotiations, as well as invitations to negotiate, have come to naught.

Is the ecumenical prospect, then, a gloomy one? By no means!

During the summer of this year there were signs that the realistic recognition of a "stalemate" has evoked forward-moving actions. The Central Committee of the World Council, meeting in Scotland, approved a strong statement of the Commission on Faith and Order. This statement asserted without equivocation that the purpose of the ecumenical movement involves a church unity plain to see: a form of unity of Christ's people in each place, knit together in common faith, in one Baptism and one Communion, with membership and ministry fully acknowledged, with healthy diversities preserved, and yet committed together in common witness and service.

Advance Registered

A consultation on church unions revealed that definite advance is being registered among churches in several countries.

And of special interest to theological students and faculty, the delegates to the Triennial Conference of the Interseminary Movement in Denver were confronted with a strong challenge to make the unity of the Church a matter of continuing concern and effort in their studies, campus activities, and inter-seminary relations.

Moreover, the alleged non-theological bias (continued on page 4)

"Jonah" Tryouts Set By Merlin Theater

Tryouts for the Merlin Theater production of "The Sign of Jonah" will be held Tuesday, October 11, from 7:00 to 8:30 p.m. in the Campus Center Auditorium, the Theater has announced.

The play, being produced at the request of President James I. McCord, will be directed by Libby Diaforti, mimeographer and secretary to the treasurer. Parts are open for eight men and three women in the play, which is to be given November 17 and 18.

Written after the Second World War by Guenter Rutenborn, a German minister, it was first presented in the United States by the Union Seminary Players in 1955. In that performance, as well as in its subsequent performances, it has earned high praise from such reviewers as Brooks Atkinson of the *New York Times*, according to Merlin Theater Publicity Chairman Raymond D. Scott.

The play uses the dramatic media of a court room, where representatives of the German people are on trial for the mass exterminations in the camps at Dachau and Bruchenzell. The characters on the stage are made to represent men of the Old Testament, men of the Nazi Reich and men of today.

At the University

by Perry Wooten

After surprising Columbia last weekend, the Tigers are bopping down to Penn to try on another laurel tomorrow.

Time's favorite comedian, Mort Sahl, will be gassing his audience in Princeton tomorrow night. Tickets on sale at the U-Store.

To round out the weekend laugh-wise, we suggest visiting McCarter Theater either tonight or Saturday night for their APA production of Luigi Pirandello's "Right You Are," which is a comedy of ideas. Next week: "The Lady's Not For Burning."

Kennedy, who sometimes wins by a hair, lost by a nose to Richard Nixon in a poll last week on the PU campus: 29%, or 490, to 71%, or 1187. The faculty, however, came out for Kennedy: 72%, or 86, to 28%, or 33.

The University has kicked off a 53 million dollar solicitation campaign designed to blanket the entire country.

Knowles' Notings

by Dick Knowles

The soccer coaches, John Dennis and Gary Greth, are looking for soccer players. If any of you who read this column have had experience, please see John or Gary immediately! It's a great game, and this type of activity is an excellent way to develop lasting friendships.

Your Athletic Council is endeavoring to give you a diversified program this year. Maybe some of you would like to know who is on this Council, but more important, I want to introduce them to you. Don Spencer is Athletic Chairman. Your representatives include: Betty Edwards, Tennent; Ken Vaux, Brown; John Dennis, Alexander; Harry Turner, Hodge; Bob Rogers, North-South; and Roger Carrington, Off-Campus. This group, along with the Student Council and the administration hopes to present a program that will involve each one of us in some way or another.

The girls hope to have a volleyball schedule this fall. Games will be scheduled between Tennent Hall and the Campus Wives, and a game between Seminary Women and the Choir College Lovelies. For further details, contact Betty Edwards.

No scores to report at this writing, but next week we will look forward to the results of this week's schedule.

EVENING CHAPEL

Evening Chapel services will begin Monday at 10 p.m., the Chapel deacons have announced. Services will be conducted by mid-dlers.

ECUMENICAL MOVEMENT

(continued from page 3)

of the National Council of Churches is being altered through the impact of its new studies in Faith and Order questions. (President James I. McCord being chairman of the advisory committee for this venture).

Seminary students, like most other Christians, may feel that they are too busy to be bothered with these issues of the ecumenical movement. But it is precisely the younger ministers and theological teachers who will soon determine how faithfully the churches will respond to God's call for realized unity in Christ and effective mission on behalf of His Gospel.

GIBBS NAMED CHAIRMAN

(continued from page 1)

this time include Dolores Press, Edward Gearhart, James Hinch, Rims Barber, George Chorba, John Salmon, and George W. Loos, Seminary treasurer.

The Week Ahead

Saturday, October 8

- 9:00 a.m. Postponed and Re-Examinations, Room 1, Stuart Hall
- 10:00 a.m. Evangelistic Fellowship Training Session, Stevenson Lounge

Sunday, October 9

- 11:00 a.m. University Chapel: The Rev. Henry P. Van Dusen, D.D., Union Theological Seminary, New York

Monday, October 10

- Fall Meeting of the Board of Trustees

Tuesday, October 11

- Fall Meeting of the Board of Trustees
- 9:00 a.m. Chapel Leader: Dr. Kuist
- 4:15 p.m. Intramural Football: Off-Campus vs. Brown
- 7:15 p.m. University Band Rehearsal, Campus Center Auditorium

Wednesday, October 12

- 7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, Chapel, First Presbyterian Church
- 9:00 a.m. Chapel Leaders: Messrs. Donald R. Bitzer and John M. Boice

- 1:00 p.m. Annual Student Association Meeting, Campus Center Auditorium
- 2:00 p.m. Campus Life Committee, Board Room, Speer Library
- 4:00 p.m. Intramural Football: North-South-Dickenson vs. Alexander Hall

Thursday, October 13

- 9:00 a.m. Chapel Leader: Dr. James Smylie

Friday, October 14

- 9:00 a.m. Chapel Leaders: Messrs. Robert P. Brodsky and Earl M. Brooks

Saturday, October 15

- 2:00 p.m. Football: Princeton vs. Colgate, Palmer Stadium

Sunday, October 16

- 11:00 a.m. University Chapel, Dean Gordon

Monday, October 17

- 1:00 p.m. Election of Junior Class Officers, Campus Center Auditorium
- Election of Off-Campus Representatives, Room 1, Stuart Hall
- Election of Graduate Student Representatives, Stevenson Lounge, Campus Center

Hug New Alex President

New dormitory representatives to the Student Council are William Hug (Alexander Hall), Larry Wickett (Hodge Hall), John Boice (Brown Hall) and Edwin Sprague (North Hall).

Also elected last week were the new athletic chairmen: John Dennis (Alexander), Harry Turner (Hodge) and Ken Vaux (Brown).

Asked if he had any plans for his dorm, Alexander President Hug stated that in an effort to cut down on wash room accidents he plans to institute a "buddy system" for the showers.

YERKES CALLS

(continued from page 1)

nan, Stevenson, Symington, Jackson, Ribicoff, Luther Hodges. Enough said. The line-ups are bound to provoke reconsideration even from Checkers devotees. . . .

One of the most telling notes against the Know-Nothing underground of 1960 has been struck by Union's John C. Bennett. Bennett writes (*Christianity and Crisis*, 19. Sept.), "we believe that a Catholic who knows his way around in his Church might well be better able to handle these pressures than a Protestant inclined to exaggerate the authority of the local and contemporary hierarchy." Emphasis our own. . . .

Quote Chester Bowles: "The opposition never had a candidate with more presidential experience than Herbert Hoover in 1932."

Evangelistic Fellowship Begins Training Class

The Evangelistic Fellowship will hold its annual training session tonight and tomorrow.

The principal speakers tonight will be Dean Elmer G. Homrighausen; Richard Gilbert, who is a leading youth evangelist; and David Hugh Jones, director of the Seminary Choir. The meeting will be held in Stevenson Lounge at 7:00 p.m. and will conclude in time for the presidential debate.


Faculty members Wilbert J. Beeners, Donald MacLeod and Donald M. Stine will speak at 10:00 a.m. tomorrow.

CUNNINGHAM CALLS

(continued from page 1)

ber that we are electing a president and not a secretary of state. The image of Adlai Stevenson always at Kennedy's side to give advice is unrealistic and highly speculative.

Harry Truman, who has known the weight of making world decisions, has well asked of Kennedy: "Senator, are you certain that you are quite ready for . . . the role of President? . . . I am greatly concerned and troubled about the situation we are up against in the world now and in the future. That is why I would hope that someone with the greatest possible maturity and experience would be available at this time." (New York Herald Tribune, 7-3-60)



THE Seminararian

— VOL. XI, No. 4 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Oct. 14, 1960

Trustees Approve Curriculum Principles, Faculty Appointees '61 Curriculum Has "Emphasis"

The Board of Trustees has approved in principle the first-stage plans for the new curriculum drawn up by the faculty at its September retreat in Ocean City, according to President James I. McCord.

Also approved at the Trustee meeting last Monday and Tuesday were administration term appointments, plans for the Sesquicentennial Celebration in 1962 and new faculty appointments. A report of the Long Range Planning Committee was also received.

The new curriculum, which is scheduled to go into effect in September when the Seminary switches from the quarter to the semester system, includes in its present form the following principles:

—Greek and Hebrew will be required for the B.D. degree but regarded as tools to be studied as early as possible. No academic credit will be given for elementary Greek, and Hebrew is to be completed during the Junior year.

—The form and content of the Bible will be the basis for a comprehensive examination that will be given at the end of the junior year and/or middle year.

—Field work will be given "unit" but not (continued on page 4)



Seward Hiltner

Name Hiltner, Scherer, West

Three new faculty appointments for next year have been announced by the Administration.

Paul E. Scherer will be the Visiting Professor of Homiletics.

Charles C. West will become a permanent member of the faculty as Associate Professor of Christian Ethics.

Seward Hiltner will become Professor of Pastoral Theology.

The appointments of Scherer and West were approved several months ago; the Hiltner appointment was confirmed at the Board of Trustees meeting Tuesday.

Scherer will come to Princeton from (continued on page 3)

Yerkes Cites Rise of Liberalism And Basic Conflict of Philosophies

by Charles T. Yerkes

(Editor's note: the following is the first of a two-part series of articles on the general aspects of the presidential campaign by supporters of the respective candidates. A second article by a Republican will follow next week.)

Republican Barry Goldwater has made the remark that Democrats would take the nation's affairs out of the hands of the people and put them into the hands of government. That is, take matters out of hands *down there*, put them into hands *up here*. The Senator, whose outlook postdates (somewhat) the Magna Carta, is grieved to find the nobles betrayed and the goods given back to King John.

Differences Important

Senator Goldwater's people and government cannot be identical. Instead, he reiterates for us the Republican up-and-down view of our society, so different from the 'flat' one of the Democrats. Mr. Nixon to the contrary, how important our party differences are!

We need to be reminded that our political

parties are still essentially in two distinct and opposed traditions. We have our conservatives, who are mostly Republicans, and liberals, largely Democrats, whatever deformities time, expediency and the Mason-Nixon may have wrought.

Now "liberalism" is allegiance to liberty. Historically, however, it has taken FREEDOM as a rounded condition to be won for the whole man. Economic, political or psychological "freedoms" along the way it has taken as particulars subordinate to the end and the sum.

Mercantile Liberalism

In the mercantile era, liberalism destroyed the crown's monopoly of trade, with impetus from the American War of Independence. It overthrew the burden of royal and aristocratic privilege during the French Revolution and after. It fought universally to unchain the new bourgeoisie. It was as they emerged from these campaigns on behalf of the money-producing middle class that freedom-doctrines were styled "economic liberalism."

(continued on page 2)

At the University

by Perry Wooten

With two straight victories under its helmet Princeton faces Colgate at Tiger Stadium this Saturday. Both teams lost to Rutgers, so the rivalry should be running high. Next week the team journeys to Ithaca to face Cornell.

There will be a matinee and a regular evening performance tomorrow at McCarter of Fry's "The Lady's Not For Burning."

This coming Thursday, Friday and Saturday McCarter's Fall Drama Season will pre-

(continued on page 4)

Editorial

A Note On Policy

The *Seminarian* is happy to receive and publish feature articles by any member of the Princeton community. We hope that in the coming months we will be able to carry articles on a wide variety of subjects representing points of view.

Readers will realize the editorial problems involved in processing and fitting it into a format for which it has been suggested an appropriate slogan might be "All the News that Fits." We thus ask that copy be submitted type-written, double spaced and limited—unless absolutely necessary—to two pages.

Letters to the Editor are likewise welcomed, but for the same obvious reasons they too should be type-written and to the point. All letters must be signed, although in exceptional cases the author's name may be withheld from publication.

An attempt is being made this year to make a careful distinction between news and feature material. Organizations which desire publicity for their activities should thus either write such material in news story form or contact one of the editors and supply him with the facts. Opinionated material, i.e. non-news, will appear on the editorial and feature pages with appropriate by-lines.

The *Seminarian* seeks to serve the community in any way possible, and constructive criticism is welcomed.

Book Review

Macleod Offers Introduction To Preaching

by Donald R. Purkey

(*Word and Sacrament, A Preface to Preaching and Worship*, Donald Macleod, Prentice Hall Inc., Englewood Cliffs, N.J. (1960), 176 pp.)

In Professor Donald Macleod's introduction he states, "In the reformed tradition preaching and worship belong together, indeed the *raison d'être* of the former can not be fully understood apart from the context within the latter."

The structure of the book is such that Macleod holds up both elements of the Reformation separately and puts them back together with new impact and meaning.

Calling for integrity in preaching, the author in a systematic approach deals with the what, how and why of preaching.

To communicate in preaching Macleod outlines these factors: literary, emotional and moral.

Illustrating his previous remarks on preaching, Macleod in Chapter 3, "Preaching as Proclamation," presents a detailed study of homiletical techniques applied to a specific passage. His approach to the preparation of a sermon manuscript is both enlightening and interesting.

In dealing with worship, Macleod draws on a rich variety of sources to trace the historical development of worship. His treatment of this aspect is brief yet scholarly and would serve well as an introduction to the history of worship. Using a chronological approach, he sketches the movement from the early church to the reformation to the present time.

Macleod insists that if preaching be effectively combined with worship, the act of worship must be theologically oriented, psychologically conditioned and in touch with life.

A most practical and important chapter is Macleod's section on the order of worship. It spells out in clear detail the mechanics of meaningful worship set in theological perspective.

The book concludes with meditations and sermons by the author which indicate a worship accent in preaching.

The task which the author sets forth for himself is accomplished in this book. He sets in synthesis the word and sacrament and creates a preface that is instructive and valuable for those whose vocation is the preaching and teaching ministry.

financial power of their bosses; they pry open schools of privilege to the unprivileged American Negro; and abroad they war against the "money that talks" oppressively to the little nations, let that lucre be Soviet or American.

Liberal and Conservative Today

He who fights this fight realizes he cannot do it on the basis of the time-honored view of men and society held by the conservative. The conservative's "freedom" is above all a fruit of merit, not of grace. It is

(continued on page 4)

The Seminarian

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Letters to the Editor

Politics 1960

Dear Mr. Gibbs:

Steam! Steam! Steam! Ah! Mr. Gibbs, it was the steam of the sweatshops which brought th labor unions. The type of people who owned the sweatshops are still voting Republican.

Tom Terrill

No Maybe's

Dear Sir:

I believe Charles Yerkes' political column should be read a second time, because the second reading reveals its true structure. In short, the structure is composed of two things: one, a series of labels hung on Nixon; two, a series of "mights" and "maybes."

First, Yerkes says we should base our decision on what *Time* magazine *guesses* will happen. After accepting this guess as fact, we are then supposed to become ecstatic over the Democratic cabinet line-up even though we are never told why.

After this we are given a statement by John C. Bennett where he says that a Catholic knowing his church *might* be able to handle the pressures better than a Protestant who over-emphasizes the hierarchy. What is interesting is that the alternate possibility, that the Catholic *might not* be able to handle things, remains. But apart from this there is the fact that Bennett is admitting that pressures will definitely be there.

Finally, we come to the labels. Anti-Communism and anti-Castroism are not enough to base an entire position on, but they're plenty. Nixon has never associated himself with anti-Catholicism. The Republican position is not a flat anti-labor unionism, it is just not an all-pro-unionism, if you will. It is emphatically not against defense-spending, and it does not stand against advance.

I hope it is anti-progressive, for progressivism's corpse has long been buried. Progressivism armed with its juvenile doctrine of the perfectability of man marched into 1914, 1939 and 1950 and those three blows have put it under the earth. May it never be resurrected.

Sincerely,
Fred Elder

YERKES CITES RISE

(continued from page 1)

If 20th-Century liberalism looks different at first blush, its mind is basically the same. Kings are no longer the target, however, but the tyranny of money—that tyrant which was helped to power a century ago. Modern liberalism knows that money can throttle the genuine human freedom—the freedom to become ourselves—of all but the few. Today liberals act to stop the accumulation of money in upper middle class concentrations; they open paths for union men to contest the

Ranson Calls For New Emphasis On The Importance of Vocation

by Guy H. Ranson

Visiting Associate Professor of Ethics

The face of the church today has many prominent features. One is conspicuous by its absence: the lack of adequate social concern.

Whatever one's judgment may be of the various characteristics of the contemporary church, he must admit that neither the "new theology," nor the "revival of religion," nor the "ecumenical movement," nor any other factor has produced real moral sensitivity and ethical clarity. This is sometimes pathetically admitted by ethicists. They sadly confess that they are simply analyzing and compiling information without a real sense of direction.

Without waiting for a new ethical orientation, there is a course that can be followed immediately with considerable promise. This is to reemphasize the Christian doctrine of vocation. A heartening factor is that this course can be followed by seminary students as well as by established pastors and theologians. Christian vocation provides an immediate bridge from Christian faith to ethical action in social life.

God's Call

Christian vocation essentially means God's call to man to accept God's purpose for his life. There are two foci. First is God's call to man by the extension of grace taking title to his life. In this action man is delivered from self-centeredness and freed to recognize God as the center of his life.

Second is man's response to God to serve God and neighbor in and through the social relations of life. Both individual and social ethics are involved here. Not only must man dedicate his inner and private life to God, but he must also dedicate the orders of society to God.

A man can serve God and neighbor not merely by an inner affirmation of God's dominion, but he must also affirm God's

dominion over the social institutions. Family, economic, political, educational, and religious institutions a such are affirmed to be God's and to be under his direction. When such shall be done, then the claim will become real that God is to be glorified in all things.

Duality

Of the many advantages involved in approaching the Christian life from the angle of vocation, perhaps the fundamental one is that it promises to overcome the bifurcations that have plagued Christian ethics. By emphasizing vocation the Reformers overcame the dualism of monastics who followed the counsels of perfection and the ordinary Christians who accepted only the commandments.

However, Protestantism soon fell into a duality of clergy who were called to spiritual work and laity who did secular work. Furthermore, Luther immediately set up a duality between private and public morality, which has been revived with great force by Reinhold Niebuhr.

John Calvin pretty well avoided such bifurcations and retained a unitary ethics by emphasizing that all who were called to salvation were also called to glorify God in all of the relationships in which they exist in the orders of society.

A Contingent Doctrine

A reemphasis upon Christian vocation is not a final solution to the problem of Christian social concern. The doctrine is contingent, but it is an important one. It could cause a revitalization of Christian social ethics and lead the way to the dedication of all of life to God.

SHERER, WEST, HILTNER NAMED

(continued from page 1)

Union Seminary, Richmond, Va., where he is currently the Visiting Professor of Homiletics. He is the author of 6 volumes of sermons and an associate editor of *The Interpreter's Bible*.

West, since 1956, has been a lecturer in the Graduate School of Ecumenical Studies of the World Council of Churches at Bossey, near Geneva, Switzerland. He is a contributor to "Christian Century," "Christianity and Crisis" and "The Christian Scholar."

Hiltner is at present Professor of Pastoral Theology at the University of Chicago and Chairman of the Field of Religion and Personality. Among his writings are *Preface to Pastoral Theology* and *The Christian Shepherd*. His latest book, *The Context of Pastoral Counseling*, will be published in 1961.



Off-Campus halfback Dick Snyder unleashes a long pass despite the efforts of Dick Foster, John Jacobson, and John Amier. Effort was in vain, though, as Brown opened the intra-mural football year with a 39-0 win.

Scherer, after graduating from the College of Charleston in 1911, received his B.D. from Lutheran Theological Seminary of Philadelphia in 1916. He was minister of the Holy Trinity Church in New York City from 1920 until 1945 when he became the Brown Professor of Homiletics at Union in the same city. He retired from this position in 1960.

A member of Phi Beta Kappa, Scherer was the preacher for the Sunday Vespers radio series from 1932 to 1945. He has lectured in England, and in 1953 spent nine months preaching in the Near East.

West graduated from Columbia University; and after obtaining his B.D. from Union in New York in 1945, he went to Yale where he began work on his Ph.D. Completing the general examinations for this degree in 1946, he began work in Chinese language study.

His graduate work was done in Christian Philosophical and Social Ethics, with special emphasis on the study of Marxism and of Chinese society. In early 1947 he and his family departed for China where they stayed until 1950.

West lectured in Mainz-Kastel for one year, and then went to Berlin where he served as a fraternal worker and lecturer until 1953. He returned to the United States that year to complete work on his doctorate.

Hiltner was graduated from Lafayette College in 1931, and received his Ph.D. in theology from the University of Chicago.

He has lectured at many theological schools, universities and colleges, among them being Union in New York and Yale Divinity School, and was Visiting Professor at the Menninger School of Psychiatry. He was a Fulbright Research Fellow at Otago University in New Zealand in 1958-59.

Hiltner has been a member of various boards and committees of Illinois and national mental health societies, and has often worked closely with the National Council of Churches and the United Presbyterian Church. He has contributed more than 200 articles to scholarly and professional journals and has authored seven books.

Liturgical Dance Group Meets Tuesday Evening

The first meeting of the Liturgical Dance Group will be held Tuesday evening at the Gym, according to Mrs. Heather Keen, director of the group.

The meeting will last from 7:30 until 9:30 p.m., the uniform being shorts and loose shirts—regardless of sex.

Explaining the purpose of the dance group Mrs. Keen stated, "Those who come will find an opportunity to learn to express themselves creatively in movement, to clarify and deepen their religious experience through dancing them, and to participate meaningfully in a group through working these experiences out together in group improvisations."

Both men and women are welcome, according to Mrs. Keen. Anyone who is interested but cannot make the Tuesday night meeting, or who would like to investigate changing the meeting night, may call Mrs. Keen at WA 1-2866.

NEW CURRICULUM HAS EMPHASIS

(continued from page 1)

"hour" credit and shall be recorded on the student's transcript.

—Students will select two of the four departments of the Seminary for "emphasis" during their middler and senior years, work in the other two departments being completed during the middler year.

Under the proposed curriculum the junior year would be devoted to acquiring the basic language tools, pursuing basic core courses in each area or department and engaging in the contemporary thought of the Church and culture.

During the middler year the student would complete his requirements in the areas in which advanced study is not intended and take comprehensive examinations in such fields. He would thus designate the other two departments or areas for advanced study.

The senior year would be devoted to course or thesis work in the areas of advanced study and comprehensive examinations in these areas.

Guiding Principles

Other guiding principles of the proposed program include:

—An endeavor to avoid survey and large, required lecture courses.

—An attempt to conduct comprehensive examinations rather than required survey courses and thus avoid narrowness.

—The substitution wherever possible of "restricted area" or "group-elective" courses for specific required courses.

The stated aims of the new curriculum, according to the Faculty report are:

(1) to impart to the student a broad theological culture,

(2) to enable the student to think theologically and to live in the light of sound theological reflection,

(3) to enable the student to continue in the theological enterprise after his time of formal theological study is over, and

(4) to impart to the student the indispensable competencies required of the minister.

McCORD emphasized that in formulating the proposed curriculum the Faculty "took quite seriously" the work of the Student Curriculum Committee which functioned last year.

The Trustees named the following chairmen to committees for the Sesquicentennial: Activities and Events: Mrs. Robert B. Meyner and The Rev. Eugene Carson Blake. Publications: Professor Hugh T. Kerr.

Promotion and Publicity: William B. Arthur, managing editor of *Look*, and Robert Heinze.

AT THE UNIVERSITY

(continued from page 1)

sent George M. Cohan's "The Tavern."

A word of sympathy goes to the University this week: an official ruling from the head office stated that there would be no more smoking in class rooms. The reason: the practice "involves substantial cost to the University as well as leaving most of the rooms in an unsightly condition during the greater part of the day."

— The Week Ahead —

Sunday, October 16

11:00 a.m. University Chapel: Dean Ernest Gordon

Monday, October 17

1:00 p.m. Election of Junior Class Officers, Campus Center Auditorium
Election of Off-Campus Representatives, Room 1, Stuart Hall

Election of Graduate Student Representatives, Stevenson Lounge, Campus Center
10:00 p.m. Evening Prayer: Leader: James H. MacDonald

Tuesday, October 18

9:00 a.m. Chapel Leader: Dr. Norman V. Hope

4:15 p.m. Intramural Football: Brown vs. Off-Campus

7:15 p.m. University Band Rehearsal, Campus Center Auditorium

7:30 p.m. Liturgical Dance Group, White-ly Gymnasium
Open House, Tennent Hall

10:00 p.m. Evening Prayer: Leader: Rims K. Barber

Wednesday, October 19

7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, Chapel, First Presbyterian Church

9:00 a.m. Chapel Leaders: Glen E. Barton and Donald R. Bitzer

12:30 p.m. Faculty Luncheon, Small Dining Room, Campus Center

3:00 p.m. Senior Faculty Meeting, Board Room, Speer Library

4:00 p.m. General Faculty Meeting, Board Room, Speer Library

4:00 p.m. Intramural Football: Brown vs. North-South Dickinson

4:00 p.m. Varsity Soccer—at University

8:00 p.m. Wives Fellowship Service Project, Stevenson Lounge, Campus Center

10:00 p.m. Evening Prayer: Leader: Eugene C. Bay

Thursday, October 20

9:00 a.m. Chapel Leaders: Robert W. Bohl and Joseph T. N. Brossoie

4:30 p.m. United Fund Drive Committee, Student Council Room, Campus Center

8:00 p.m. Students' Wives Group, Stevenson Lounge, Campus Center

8:00 p.m. Koinonia and Graduate Religious Club, Social Science Lounge, Firestone Library, University

10:00 p.m. Evening Prayer: Leader: George Bustard

Friday, October 21

9:00 a.m. Chapel Leader: Dr. J. Robert Nelson

2:30 p.m. Inter-Seminary Football: PTS vs. Union Seminary of N.Y.C. at Princeton

4:30 p.m. Columbus Boy's Choir, Practice Performance, Campus Center Auditorium

Sunday, October 23

11:00 a.m. University Chapel: The Rev. David H. C. Read, D.D., Minister, Madison Avenue Presbyterian Church, N.Y.C.

3:00 p.m. Community Festival Program in observance of 15th Anniversary of the U.N., University Chapel

Monday, October 24

4:40 p.m. "CHALLENGE TO THE CHURCH," Dr. Paul Tillich, Campus Center Auditorium

10:00 p.m. Evening Prayer: Leader: Lawrence E. Agle

YERKES CITES RISE

(continued from page 2)

a freedom earned by works—perhaps we should say, work—and its token is securities in the bank. His liberty has thus primarily a cash value. It enables him to be an indispensable money-lender to the top echelons of our pyramided society; it enables him to buy out the lowest echelons; it buys the freedom to maneuver in the fluctuating middle strata; it keeps the tensions up between upper and lower that leave the middle free. This is the investment in his vertical society that the conservative knows best how to conserve.

Attitude Towards Taxation

To the liberal it is a hateful thing to confuse men and their freedom with men and their income. He drives instead toward a society of revolutionary men, men who surrender not their rights but their greed. State-operation is not necessarily his goal; co-operation is. The religious liberal would call

this the economics and politics of *agape*. He does not understand freedom for all apart from the political realization of this goal.

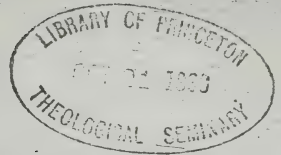
The consequent attitude towards taxation may be our case in point. Every liberal knows that government expenditure is a people's expense; the equation comes more easily to him, if anything, than to his conservative brother. But he says of taxes that this is your money, his money, my money. His conservative friend would say, this is *my* being spent as two(at least) of us decide, money spent by *them*. The failure is that of Senator Goldwater, the inability to believe in government of, by and for the people, government and people one and the same.

The difference for today boils down to one between governments of conservative manipulation or liberal co-operation, a difference largely manifest in our Republican or Democrat systems. It is doubtful whether Richard Milhouse Nixon or Jack Kennedy can, or fundamentally wish to, dissociate themselves from this long-tradition in American party politics.



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THE Seminarian



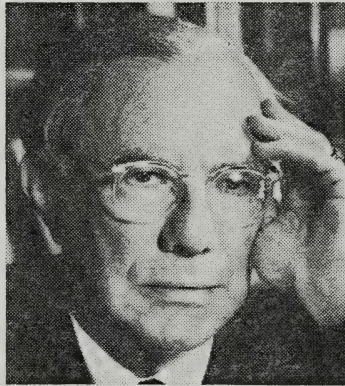
VOL. XI, No. 5 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Oct. 21, 1960

UN Fund Director Hoffman To Speak At Chapel Sunday

Paul Hoffman, director of the United Nations Special Fund, will be the featured speaker at the Community Festival Program, Sunday at 3:00 p.m. in the University Chapel.

The program will highlight the community-wide celebration of the 15th anniversary of the United Nations.

The week of October 23 to 29 has been set aside as United Nations Week, according to Governor Robert B. Meyner. In his proclamation, the Governor urges that "the people of New Jersey observe this important occasion . . . with community and other programs . . . that the people might know the accomplishment" (continued on page 4)



Professor Paul J. Tillich, who will speak on "Symbols of Eternal Life" Monday in the first of the *Challenge to the Church* lecture series.

Religious Symbols, Science Topics of Tillich Addresses

Paul J. Tillich, speaking on "Symbols of Eternal Life," will initiate the Challenge to the Church Series Monday at 4:40 p.m. in the Campus Center Auditorium.

Tillich will also speak twice at the University Sunday and Monday at 7:30 p.m. in McCosh Hall. His topics will be Religion and Science" and "Disintegration and Reintegration."

One of the best known modern theologians, Tillich since 1955 has been University Professor at Harvard where he went after a twenty-two year professorship at Union Seminary, New York. He came to the United States in 1933 from Germany and became a naturalized citizen in 1940.

Native of Prussia

A native of Prussia, Tillich was educated at the Universities of Berlin, Tubingen, Halle and Breslau. He holds honorary degrees from numerous American and European schools.

Tillich began his teaching career at the University of Berlin in 1919 after service as a chaplain to the German troops during World War I. He has been honored with the Goethe Award of the City of Frankfurt in 1956 and the Goethe Prize of Hamburg in 1958, as well as a 1956 citation from the government of the West German Republic.

Tillich includes among his published works his two-volume *Systematic Theology, The Courage To Be, The New Being, The Theology of Culture and The Dynamics of Faith*.

Progress, Liberalism Not Limited To Democrats, Salmon Claims

by John M. Salmon

(Editor's note: the following is the second of a two-part series of articles on the general aspects of the presidential campaign.)

It has been the central Democratic campaign strategy in this election to attempt to associate national progress and, more widely, "liberalism" exclusively with the Democratic party.

As Senator Kennedy said at the close of the second debate, "I believe the American people have to make the choice on November 8 between the view of whether we have to move ahead faster, whether we have to build greater strength at home and abroad, and Mr. Nixon's view. That is the great issue." This was also the essence of Mr. Yerkes' position in these columns last week. It is, I believe, the greatest illusion of the campaign.

The Same Liberalism?

We need not dwell long on the record of the two Democratic candidates; whether Senator Kennedy and Senator Johnson are really "liberals" in the Democratic sense, and if so, for how long, is of most concern to other

"liberals," again in the Democratic sense of the term. What is more primary is the question: Is Democratic "liberalism" the same as historical "liberalism"? Are the policies of the Democratic party and its candidates truly "liberal," or has his word been illegitimately appropriated by those who do not deserve it?

Theological students do not need to be told how the term "liberal" can be pirated and attached to what is nothing more than a relatively new set of dogmas. This has happened all too often in the history of the Church.

Freedom "For"

Has it also happened in politics? This is what we must ask. As Senator Jacob Javits said recently, "This is too serious a time for anyone to drape around himself the mantle of 'liberal' and expect the people to vote for him with their eyes shut." Just what is true "liberalism," and are the Democratic policies in line with it?

Yerkes has rightly pointed out that historical liberalism has been founded upon be-

(continued on page 2)

Wives To Hear Panel Discuss Religion Issue

Professors George S. Hendry, Guy H. Ranson and James H. Smylie will present "The Religious Issue in Perspective" at the first meeting of the Student Wives Fellowship on Thursday evening, October 27, at 8:00 p.m. in Tennent Hall.

The meeting will be devoted to a discussion of the religious issue which has arisen

(continued on page 4)

Editorial

The Presidential Choice

In view of Vice-President Nixon's statement over television last week that this country must elect as president "the best man this nation can produce," the presidential prospects are discouraging. We must choose between two men who have yet to prove that they can lead even their own party and who combine whatever sense of purpose they have with large doses of personal ambition.

Both candidates insist on making absurd statements about the state of the country: Nixon putting forth a rosy view which no informed person can seriously believe and Kennedy blaming the Republicans for the inevitable decline in America's relative world position after World War II.

Both men have likewise failed to make use of some good solid ideas: Nixon practically ignoring Eisenhower's brilliant United Nations speech and Kennedy failing to make use of these and other ideas put forth by Stevenson, e.g. reorganizing the State Department.

Both men will likewise have difficulties with the conservative Democratic Congress, and it is a valid question whether Nixon will have more trouble as a Republican or Kennedy as the more liberal of the two.

The prospect is not pleasant; but a choice must be made, and this paper supports Kennedy for three main reasons.

First, Nixon is no Eisenhower, and we feel Kennedy is in a better position to put a program through Congress.

Secondly, Kennedy may have some extreme views at times, but Congress will inevitably pull him to the right, and at least we know where he stands. Nixon has changed positions so often that he twisted his knee, and the Fifth Avenue Treaty which made a "liberal" out of him involved more unadulterated expediency than any move Lyndon Johnson could have ever dreamed up.

Finally, the informed and capable leadership on Capitol Hill is currently almost entirely Democratic. The Republicans simply cannot match men such as Stevenson, Bowles and Fulbright in foreign affairs, Symington and Jackson in defense, and even Humphrey in disarmament. Nixon is wrong in insisting that we are voting for the man alone; the presidency is no longer a one-man job, and at this point the Democrats have the talent.

PROGRESS, LIBERALISM

(continued from page 1)

lief in freedom, the freedom of the whole man. But freedom can never be merely "freedom from"—an end in itself; it must always be "freedom for"—constructive freedom. Liberalism, then, pays allegiance to *freedom for creativity*. But creativity is often confused with mere novelty, and freedom with mere lack of control. We must add a word, then, and say *freedom for responsible creativity*.

If this definition is valid, then the Democratic policies may not be legitimately called liberal. Senator Kennedy has supposedly sounded the call to "new frontiers"; this should be a challenging and stirring call. But Senator Kennedy's policies break no new trails, produce no new horizons. What we are offered is not fresh creative ideas, but little more than a warmed-over New Deal. The "party of the '60's" is apparently only the "party of the '30's."

The Policies

Consider the policies. The Democratic farm plan is basically the Brannan Plan, a product of the '40's. Its full parity, strict controls, and direct payments to the farmer would regiment the most independent member of our society and make him no more

than a Federal employee.

The Senator's health care for the aged plan is simply an extension of Social Security, a product of the '30's. It attempts to conceal the cost of the program in the Social Security tax, despite the fact that this tax, since it is based on only the first \$4800 of income, is especially hard on low-income families.

The same implicit faith in Federal controls, programs and subsidies, faith formulated in the '30's, is evident in the Kennedy policies in the areas of education, housing, unemployment and general economic policy. We cannot deal with all of these here, but whatever we say of them, let us not call them new!

Lack of Responsibility

More serious than the lack of creativity is the lack of responsibility. This is perhaps the key issue. We have noted one example in relation to the health plan. But it permeates the whole program. Senator Kennedy's hopes of financing his costly programs through the "productive growth" of the economy, without raising taxes or unbalancing the budget, is wishful thinking, as almost all economists and commentators agree. His allegiance to a balanced budget is not yet three weeks old; it is doubtful it would survive any contest with conflicting allegiances of longer standing. Although private credit

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The Seminarian

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Letters to the Editor

The Religious Issue

Dear Sir,

I sincerely hope that we, as seminarians, will not forsake the Religious issue when we discuss Kennedy and Nixon. Some of us (myself included) believe that a man's religious convictions are bound to affect every other area of his life, social, economic, and political. Kennedy may be completely sincere when he says that his religious convictions will be subordinate to his primary obligation which is to the people of these United States but I, for one, cannot see how a man can divorce his religious convictions from the other areas of his life. If he can do this, then I do not believe his religious convictions are very profound.

As Christians who have found a new way of life in Christ, our motivations, view of history, the world, social relationships, domestic and foreign policy, international relations, politics, and morals have been changed by our religious convictions. Be assured that the views of Mr. Kennedy concerning these above mentioned areas will in some manner be affected by his religious convictions. At any rate, woe be to us if we (as we debate the vital issue concerning the coming election) do not consider religion to be one of them.

Very truly yours,
Tetsuo Peter Yoshida

A Tribute

Dear Sir,

I would like to extend my thanks to you and your staff for the very nice editorial written in the September 30th issue of the *Seminarian*, praising the Seminary maintenance staff. My staff and I very much appreciated the kind words regarding the condition of the grounds and the care of the buildings.

I would like to bring to your attention, Mr. Raymond Waag, the oldest employee on the maintenance staff, and at present, our Chief Engineer.

He began working for the Seminary as a fireman in the powerhouse in 1922. He has been here in the employ of the Seminary longer than any member of the Faculty, Administration, or maintenance staffs. Mr.

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Grads Name Bell; Juniors Elect Vaux

Kenneth L. Vaux was named president of the junior Class at elections held Monday. Elected to serve with him were Wallace Fukunaga, Vice President; Claudette Reiser, Secretary; and James E. Clark, Treasurer.

Gerald L. Bell, Jr. was named by the graduate students to be their representative to the Student Council at elections held the same day.

Also elected to positions on the Council were Robert Rovell and Thomas K. Turner from off-campus.

At the University

by Perry Wooten

Cornell will try to halt the Tigers' three-game winning streak tomorrow at Ithaca. Next week the team will host Brown in Princeton.

"The Tavern," a burlesque by George M. Cohan, will be playing at McCarter tonight and tomorrow night, with a matinee Saturday afternoon.

"At the Drop of a Hat," with Michael Flanders and Donald Swann, will be at McCarter Tuesday night. It has been labelled "an after-dinner farrago."

The Classic Film series will present "Martin Luther" Wednesday at 8:30. Again, at McCarter.

Anton Chekhov's "The Seagull" will play at McCarter Thursday through Saturday.

PROGRESS, LIBERALISM

(continued from page 2)

(cars, homes, etc.) has tripled in the past decade, he favors loosening credit despite the immediate inflationary effect which "cheaper money" would have on the economy. At a time when the economy is just about to become accustomed to non-inflationary conditions, he would begin inflation all over again.

Senator Kennedy has also shown lack of responsibility in foreign policy: in his unwise statement on Algeria several months ago; in his preoccupation with military and scientific "prestige" to the neglect of ideological demands; and in his tactless involvement of the delicate issue of Quemoy and Matsu in the political campaign.

Republican Liberal

I regret I have not been able to deal more with the positive Republican programs, but I have felt it most important here to try to dispel the Democratic illusion that, to be liberal, one must be Democratic. I believe it is more important to be responsibly creative than to be dogmatically "liberal." And I believe that the Republican party and the Republican ticket offers more promise of such responsible creativity than does the present Democratic leadership.

It should not be necessary to point out that Yerkes was describing the Republican party

Political Situation Is Nebulous; Necessity Of Decision Remains

by Edward A. Dowey, Jr. Professor of Theology

(Editor's note: the faculty article this week is the writer's analysis of the political situation. Included in this analysis is an endorsement. Next week the *Seminarian* will feature an article by Professor Charles T. Fritsch presenting another position.)

The present writer once joyfully dented a fender for Adlai Stevenson in a Harlem parade. No such height of sacrifice (I was then on an assistant professor's salary) or any strong emotion is aroused by either presidential candidate in 1960.

Vice President Nixon, whose earlier campaigns skirted slander and libel, is now so gentle, so sincere, so rapid, bungling, dignified, and moral that he no longer arouses strong animosity.

Senator Kennedy, for all his drive and his memory for facts, projects little urgency except his own urge to be elected. There may be greatness in Kennedy, but so far it is hidden in a few lines of his forgotten "New Frontier" speech in Los Angeles.

Similar Tact

Both men seem unduly sensitive to domestic political zephyrs, and both speak of world tensions and clashing ideologies chiefly

in the crass language of an international pennant race. Their own presumed "ideology,"—including presumably some communicable passion for the well-being of the whole race of man,—scarcely shows through.

The candidates are clearly not arousing our people for the daring and sacrifice needed in a time when revolution is spreading,—as it needs to spread!—in Eurasia, Africa and Latin America.

Choice Necessary

Still, this election is important. If we can merely wish for greatness in the presidential office, we can nonetheless make a real choice for a party and its philosophy and for the advisors and the cabinet that are likely to administer and lead along with the president. Here the decision lies for me.

One party has encouraged the evolution of economic and political life in the country, seeing to the welfare of citizens out of their own hard-earned wealth. The other party fought these changes from the start, but now accepts them glumly rather than risk defeat. There is precious little Republican rage against the welfare state in this campaign, and no alternative except mildly different means.

On the international scene the Democrats have led the way because they responded to the dangerous opportunities of the 1930's (continued on page 4)

Presidential Straw Vote

A pre-election straw vote will be conducted in the Seminary community Monday and Tuesday.

Ballots will be placed in faculty mail boxes today, and students will be polled after Monday lectures in Old Testament Book Studies (juniors), and Doctrine of the Church (seniors) and after the Tuesday Church History section (middles).

A desk will be set up on the first floor of Stuart Hall Monday morning for graduate students.

The results of the poll will be published next Friday by the *Seminarian*, which is sponsoring the poll.

last week not in terms of its leadership, but in terms of its conservative wing (matched in the Democratic party). Senator Goldwater was named four times, Nixon twice. Anyone who has been reasonably abreast of the news from last fall until now must realize this is hardly political realism. The Republicanism of Nixon, Lodge, Rockefeller, Javits, Keating, Case, Morton, Cooper, Rogers Seaton, and numerous others is the Republicanism of the future.

Many international observers fear that we may be witnessing the tragic beginning of the end of the British Labor party, apparently breaking itself on the rigidity of its "liberalism." Let us hope that the Democratic party in the United States will not make the same tragic error.

Oates And Scott Named New Visiting Lecturers

Wayne Oates and R. B. Y. Scott will be visiting lecturers at the Seminary second term, the Administration has announced.

Oates will be Visiting Lecturer in Pastoral Theology and will teach a course in "Christianity and Personality."

Scott, the author of the textbook used in the Prophets course, will lecture in "Wisdom Literature" as a member of the Biblical Department.

Oates at present is on Sabbatical leave as Professor of Psychology of Religion and Pastoral Care at Southern Baptist Theological Seminary, Louisville, Kentucky. He is author of *Anxiety in Christian Experience*, and *Religious Dimensions of Personality* and other books.

Scott is the William H. Danforth Professor of Religion at Princeton University. Among his writings are *Studies in Old Testament Prophecy* and *Wisdom in Israel and in the Ancient Near East*.

Knowles' Notings

by Dick Knowles

The P.T.S. football team last Friday defeated Westminster Choir College 19-0. The offense was led by Bob Rogers, Harry Turner and Ken Vaux.

Intra-mural football also got under way this past week: Brown 39-Off-Campus 0; North-South-Dickinson 2-Alexander 0; Off-Campus 13-Hodge 0.

Defense has been the key to every victory thus far. Brown has a rugged line; N-S-D has two rough linebackers; and Off-Campus has a speed, secondary.

The varsity football team has home games on each of the next two Fridays: this week against Union Seminary and next week against the Choir College. Starting time for all home games is 3:30 p.m.

The soccer team is still looking for recruits. They had a successful scrimmage last week with the Hun School varsity, but were undermanned.

All who are interested in wrestling are encouraged to see Samuel M. Keen immediately.

Women's volleyball begins on Monday night. All who are interested report to Whiteley Gym at 7:30 p.m. Married girls are encouraged to join the Tennant lassies.

POLITICAL SITUATION

(continued from page 3)

and 1940's. The Republican party has trailed along so that it is in the main no longer the party of Wheeler or Taft. But there is a more coherent philosophy of international responsibility and more openness to the new in the Democratic party generally than in the Republican. And there is the possibility that foreign affairs might be guided by Bowles or Stevenson. On the national and the world levels, America will, I believe, more adequately fulfill its destiny under Democratic than under Republican leadership.

Religion No Issue

The religion issue is not a part of my decision as such, thanks to Senator Kennedy's declarations. It is, however, not entirely absent, for I share with other Protestants both a theological criticism of Rome and a political mistrust of all big ecclesiastical bureaucracy.

Further, there is some instinctive nostalgia for the days before my home town and state were "taken over by Catholics" through population changes. But a Roman Catholic president is perfectly legal and constitutional and he *might* happen to be just the man we need. Mr. Kennedy has so overstated his independence from church influence (not, by the way, denying that there is any such thing) that we might rather suspect him of anticlericalism than undue obedience to the hierarchy. Given his public declaration, he would be terribly vulnerable if he should later slip in fact or appearance.

If this should imply for the future less publicity when the president worships and fewer proud clerics grinning at him in Monday morning papers, it would be a much appreciated additional little blessing.

— The Week Ahead —

Sunday, October 23

- 11:00 a.m. University Chapel: The Rev. David H. C. Read, D.D., Minister, Madison Avenue Presbyterian Church, N.Y.C.
3:00 p.m. United Nations Celebration, Special Fund Director Paul Hoffman speaking in University Chapel

Monday, October 24

- 4:40 p.m. CHALLENGE TO THE CHURCH, "Symbols of Eternal Life," Dr. Paul Tillich, Campus Auditorium
10:00 p.m. Evening Prayer Leader: Lawrence K. Agle, Miller Chapel

Tuesday, October 25

- 9:00 a.m. Chapel Leader: Dr. George S. Hendry
4:15 p.m. Intra-mural Football: Alexander vs. Off-Campus
7:15 p.m. University Band Rehearsal, Campus Center Auditorium
10:00 p.m. Evening Prayer Leader: Kenneth L. Vaux, Miller Chapel

Wednesday, October 26

- 7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, Chapel, First Presbyterian Church
9:00 a.m. Chapel Leaders: Charles T. Brown and Robert C. Brown
12:30 p.m. Faculty Luncheon, Small Dining Room, Campus Center
4:00 p.m. Intra-mural Football, Hodge vs. Brown
4:30 p.m. Committee on Graduate Studies, Board Room, Speer Library

- 4:30 p.m. Evangelistic Fellowship Meeting, Stevenson Lounge, Campus Center
10:00 p.m. Evening Prayer Leader: James W. Eller, Miller Chapel

Thursday, October 27

- 9:00 a.m. Chapel Leader: Dr. John E. Smylie
6:00 p.m. Choir Dinner, Veranda, Campus Center
8:00 p.m. Students' Wives Fellowship, Tennent Hall
10:00 p.m. Evening Prayer Leader: Gerald L. Bell, Jr., Miller Chapel

Friday, October 28

- 9:00 a.m. Chapel Leaders: Glenn R. Carrington and Howard F. M. Childers, Miller Chapel
3:30 p.m. Varsity Football, PTS vs. Westminster Choir College
7:45 p.m. All-Campus Hallowe'en Party, Campus Center Auditorium

Saturday, October 29

- 2:00 p.m. Football: Princeton vs. Brown, Palmer Stadium

Sunday, October 30

- 11:00 a.m. University Chapel: Holy Communion, Dean Ernest Gordon

Monday, October 31

- 6:00 p.m. Student Council Meeting, Small Dining Room, Campus Center
7:00 p.m. Women's Volleyball, Whiteley Gymnasium
10:00 p.m. Evening Prayer Leader: George R. Callahan, Miller Chapel

LETTERS TO THE EDITOR

(continued from page 2)

Waag became an engineer in 1932 and has been our Chief Engineer since 1953. He is responsible for heating the entire Seminary (both campuses) as well as the plumbing and electric departments.

In 1922, and for many, many years thereafter, the three boilers in the powerhouse were hand-fired. The firemen had to handle 5 to 7 tons of coal in an 8 hour shift. The coal was handled twice, loaded from the bunker onto a cart, pulled by hand and weighed, then handled again when shoveled into the fire. Finally the ashes from the ash pit would be shoveled into a wheelbarrow and wheeled outdoors to a large pile, regardless of the weather. Raymond many times worked 16 straight hours when the man on the next shift failed to appear for duty.

Because of Mr. Waag's loyalty to Princeton Seminary, I am glad to be able to pay this tribute to a man who has served the Seminary so faithfully these many years.

Sincerely,

Thomas W. Brian
Superintendent
Grounds and Buildings

WIVES TO HEAR PANEL

(continued from page 1)

in regard to the forthcoming presidential election.

Ranson will first present the contemporary religious situation and discuss how the issue arose and some of its implications. Hendry will follow with a long-range view of the theological aspects of the problem as it shapes itself in American life. Smylie will serve as chairman of the meeting, which will provide opportunity for questions and discussion.

Husbands of members and interested members of the community are invited, according to Barbara Elder, publicity chairman.

UN FUND

(continued from page 1)

ments of this world organization and observe this 15th anniversary with a spirit of rededication to work for a universal peace with justice."

A reception on the University campus will follow the program, which will be attended by delegates of the 16 new member nations of the U.N. and representatives from the U.S. delegation and mission.



THE Seminarian

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Ballot Shows 70% Of Students, 58% Of Faculty For Nixon Presidential Straw-Vote Results

Classification	Polled		Registration				Voting		
	No.	%	Dem.	Rep.	Other	Not R.	Ken.	Nix.	Und.
Juniors (93)	73	78%	19%	43%	28%	10%	22%	68%	10%
Middlers (96)	83	87	8	51	27	14	20	67	13
Seniors (101)	78	77	12	45	34	9	24	67	9
Graduates & Special (122)	25	19	14	48	24	14	5	90	5
Total (422)	259	61%	13%	47%	29%	11%	20%	70%	10%
Administration & Faculty (36)	25	70	6	63	26	5	37	58	5
Staff (26)	20	77	5	65	30	0	35	60	5

* 19% of the faculty and 7% of students polled did not choose to participate. All of the administration and staff who responded indicated a choice.

Administration-Staff Also Support Nixon

The student body, faculty and administration-staff have all indicated a preference for Vice-President Nixon over Senator John F. Kennedy in the coming presidential election, according to a poll conducted this week by the *Seminarian*.

70% of the students voted for Nixon and 20% for Kennedy. 10% were undecided.

Among faculty members Nixon received 58%, Kennedy 37%, and 5% were undecided.

The administration-staff returns indicated 60% for Nixon, 35% for Kennedy and 5% undecided.

The poll reached 61% of the total student body, 70% of the faculty and 77% of the administration-staff. 81% of the undergraduates were polled.

Graduate and special students were strong-
(continued on page 4)

Capacity Audience Hears Tillich Urge Acceptance Of Seriousness Of Death

by Thomas Andrews

"A naturalistic resignation to death, without any individual survival, is superior to modern attitudes which do not take death seriously," Professor Paul Tillich told an overflow crowd in the Campus Center auditorium Monday afternoon.

Delivering the first of the 1960-61 "Challenge to the Church" lectures, Dr.

Tillich continued "Such resignation at least witnesses to the dignity of man facing infinity."

Tillich took as his topic "Symbols of Eternal Life." He contrasted the idea of eternity with both endless time and timelessness. Eternity, he felt, is discovered by the individual in the same way that the ground of being is discovered in oneself. The concept develops out of the universal anxiety, that is the universal awareness of finitude, on the part of beings who recognize that they

are subject to a temporal process.

Eternal Life Symbolic

Tillich takes the view that all statements of eternal life are symbolic. Since there is a polarity of individualization and participation in human experience, man has had to

(continued on page 2)

Daylight Saving Ends

Daylight Saving Time ends officially Sunday, October 30 at 2:00 a.m. Set your clocks back one hour before you go to bed Saturday night.



Ken Vaux receives good protection as he gets off a pass against Union Seminary. Princeton bowed 13-0 on Mercer Field last Friday.

Editorials

Myrt

The editors understand that "Myrt" Conley received a derogatory letter from the management of the Slater System as to her efficiency and conduct of the Snack Bar. As a result, Myrt resigned. For many of us, thanks to Myrt's pleasant and efficient service, the coffee-break at the Snack Bar was a bright spot of the day. We would welcome her return.

In Reaction To The Straw Vote

Battered and bruised, we can only quote "with bated breath and whispering humbleness" the reaction of a conservative acquaintance of ours who, upon finishing Barry Goldwater's latest book, was heard to exclaim, "It's hard to believe that any man can be so right."

Book Review

Two Hearts Shine Through

Jeremiah, Lamentations. The Layman's Bible Commentary, Howard T. Kuist, John Knox Press, Richmond, Virginia, 1960 (148 pp.)

by Donald M. Williams

Jeremiah, "a figure of tragic sorrow" and a "man of unconquerable hope," is the subject of Professor Howard T. Kuist's latest book.

In Kuist's work, criticism is set in a positive light, and literary strata becomes a useful tool which does not undermine the authority of the book. Also, the political crisis of Jeremiah's day, skillfully sketched in, opens up new understanding.

While the dust jacket notes that technical terms, including Greek and Hebrew words, are avoided, in this commentary it is not quite true. Kuist gives very occasional translations (p. 48, p. 95) and the meaning of Hebrew roots at crucial points such as "repent" (p. 60). Imagery receives a careful exposition such as the purpose of a linen waistcloth (p. 49).

The author writes from well within the context of faith. He asks, "But does God actually speak to men?" and replies "The book of Jeremiah answers with a resounding 'Yes.'" Kuist sees the book for both Israel and the church. This theme is most clearly developed in his exposition of the New Covenant, which he holds to be the high point of the book. Commenting on the promise "They shall all know me," Kuist writes, "Firsthand, intuitive knowledge can never be 'taught.' It must be grasped, or 'caught.'" (p. 96). "In the end, the prophet of Judah's doom had become the herald of the everlasting gospel." (p. 11).

Some students may wish there was more discussion of the technical questions of individual and corporate religion in Jeremiah, the prophet's attitude toward the nation, sacrifice, etc., but by the nature of the commentary series these are deferred. It should be noted that a few final pages are given to Lamentations in introduction and comment.

We highly commend this volume where, for a slight purchase price, a wealth of material can be gleaned and where the great hearts of both the prophet and his commentator shine through.

CAPACITY AUDIENCE

(continued from page 1)

choose between two possible views of the eternal life.

The first, which may be described as mystical, deals with the individual as proceeding from and being reabsorbed in the infinite—the ground of all being. The other, which can be called prophetic, deals with the concept of creation and reunion.

In discussing three main concepts under each, Tillich described the doctrine of the immortality of the soul as held by modern American Protestantism as "bad infinity,"—a system in which eternal life becomes endless temporal life. He characterized this as a refusal to accept the seriousness of death, compounded with a large amount of sentimentality. He continued, "Endless living would be hell, regardless of what its content might be."

Symbol of Resurrection

In discussing the problem of the highly symbolic nature of the New Testament use of the symbol of the resurrection of the body, the year's first "Challenge" speaker pointed out that the idea of a day of consummation and a symbolic judgement can lead to the idea of development after death, as in the Roman Catholic concept of purgatory.

The famous theologian also tried to set the limits on discussion of self-consciousness in eternal life. Eternal life is neither a continuation nor an extinction of consciousness, he held. As we know it, Tillich said, self-consciousness is bound to temporality. He also stated that death cannot be eternal since only God is eternal. Eternal death can thus only be a negation of eternal life, which would be a continuation of life here.

Tillich believes that the symbolic expres-

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The Seminarian

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Letters to the Editor The Irresponsible Man

Dear Sir:

Mr. Yerkes and his "liberals" have always driven towards a false image of Man; Man who is able to surrender his greed. Such a concept is bound to take the doctrine of original sin lightly, and such has been the case. Liberals have a doctrine of freedom without responsibility. Just what is "the freedom to become ourselves," but an empty liberal cry.

Sincerely,
Caleb H. Johnson

Romanism

Dear Sir:

It seems to you and many other seminary voters that Adlai Stevenson is the Real Presence in the Kennedy sacrament. Do you hope for transubstantiation on January 20? Let's have no more of this mystical theology!

Donald M. Williams
Ed. No, but perhaps consubstantiation.

"Call The Shayriff"

Dear Sir:

I would like to dispel the current rumor that the Film Club is showing six Tarzan pictures this year. There are only two of them, two Gene Arteries, and two Tom Mixes.

Sincerely,
Frederick P. Gibbs

A Matter Of Privilege

Dear Sir:

Last Monday's lecture by Prof. Paul Tillich presented the embarrassing question: Who's invited? The large number of visitors from the Philadelphia Presbytery not only swallowed a wide section of seating capacity, but unnecessarily proved a basic law of physics—no two bodies can occupy the same space at the same time. But, at the expense of the student?

If this lecture and those in the coming series are designed for the seminary community, why must students have to stand in the doorways? The problem is certainly one of purpose. Since the audience is well limited in our auditorium, I advocate at any time first choice to any student, administrator, and faculty of this seminary over any assembly of guests, regardless of position or prominence. Otherwise, I regard the students' privileges are both restricted and usurped.

Sincerely,
Frederick P. Gibbs

Nixon Offers Better Approach, Says Fritsch

by Charles T. Fritsch
Professor of Old Testament

(Editor's Note: The faculty article this week is the second in a two-part study of the situation by faculty members.)

On first looking into last week's *Seminarian* I thought this was a school for politicians rather than a school of the prophets. Perhaps that is the way it should be; the prophets had a lot to say about politics, if I remember my exegesis course in Seminary correctly.

According to the *Seminarian*, I am to present "another position," which may be interpreted in several ways. Like my worthy opponent I, too, am unimpressed by the candidates of the two major parties in this campaign. But if neither one is outstanding, why should I choose the weaker one as my preference for the presidency?

Kennedy's Inexperience

Sen. Kennedy's inexperience and immaturity have been loudly proclaimed by most of the bigwigs of his own party. Let's just let Harry Truman, the patriarch of the party and the best campaigner the Republicans ever had, tell us in his own inimitable way how the party feels in this regard. "Senator, are you certain that you are quite ready for the country or that the country is ready for you in the role of President in January, 1961? ..." (N.Y. Herald Tribune, 7/3/60)

To endorse this view which the Democratic party has of its leader we need only mention Kennedy's inept meddling in the highly explosive Quemoy and Matsu situation, and his dangerous and irresponsible suggestion that the United States should aid the anti-Castro forces.

Nixon's Training

Vice President Nixon has been sent to

scores of countries, and has sat in or presided over sessions of the National Security Council where diplomacy is coordinated with planning for the nation's military and economic strength. Now there is added the strength of his running mate, Ambassador Lodge, one of the really great surprises in the campaign, who has dealt fearlessly and ably with world problems in the United Nations for the last eight years.

Religion An Issue

Whether we like it or not, religion is an issue in this campaign. Roman Catholicism is a massive monolithic structure which exerts tremendous influence and pressure throughout the world. Even in Puerto Rico, an island Territory of the United States, Roman Catholic prelates have recently forbidden church members to vote for the Popular Democratic party of Gov. Luis Munoz Marin. Granted that Sen. Kennedy was sincere in his pronouncement on his personal relation to the Church if elected and granted that American Catholicism is different from other brands in various parts of the world, the question still remains whether a Roman Catholic president could resist the pressure of the ecclesiastical hierarchy when the heat is on, and remain in the fold.

Domestic Affairs

In domestic affairs the Republican philosophy of government is far more realistic than the Democratic Utopia offered in their platform. How can the Democrats promise economic favors to group after group in a gigantic spending program without increasing taxes or the dangers of further inflation? Such a program automatically increases the trend toward centralized government and bureaucratic controls which stifle individual incentive and hinder real prosperity on every level. Again, the Republicans aim to get government out of the farm economy, whereas Kennedy urges the same high price supports that created the present surpluses.

These are just a few reasons, therefore, why I am going to vote for the Republican ticket. I firmly believe that Richard M. Nixon is best prepared to lead the forces of freedom in the world today, and to safeguard our individual freedoms at home.

McCrackin Charges Raise Questions Of Christian Social Responsibility

by Otto A. Piper, Professor of New Testament Literature and Exegesis

The smouldering fires of a presidential campaign in which admittedly nothing is at stake except a few positions of power have with their smoke so completely blurred our vision that Presbyterians seem to be unable to take notice of the really momentous issues of our time.

On November 3, the Rev. Maurice McCrackin will be tried by a judicial commission of the Presbytery of Cincinnati. The case is very simple: McCrackin believes not only that waging war, and especially atomic war, is contrary to the teaching of Christ, but also that a minister holding such views should do something about them.

ObeY Conscience

To him, the most conspicuous sign by which to manifest his hatred of war was by refusing to fill income tax returns for the benefit of a government which in his view was preparing for atomic war. He realized that this was a case of civil disobedience, and he demonstrated his recognition of the lawful established authorities by going to jail for six months without appealing his sentence.

While strictly and strongly rejecting the use of violence, he is of the opinion that "upon finding in conscience the requirements of the law to be in direct conflict

with his obedience to God, a Christian citizen must obey God rather than man."

Cincinnati Presbytery has decided to bring McCrackin to trial on charges of resisting the ordinance of God, of spreading erroneous opinions which are destructive of the external peace and order which Christ has established in his church, and of failing to obey the lawful commands and to be subject to the authority of the civil magistrate. The charges are based upon the Confession of Faith of the United Presbyterian Church, Ch. XX, 4 and Ch. XXIII, 4.

Define Duty

The issue before the judicial commission, and before the UPC, will not be the question of whether or not the letter of the Constitution of our denomination can be interpreted in such a manner as to support the charges in this case. Rather, the whole denomination is asked whether in matters of political order a member of the church has the right and the duty to follow his conscience irrespective of the consequences for himself, and whether, if the letter of the Constitution should be found to be ambiguous on this point, the Constitution should be amended accordingly.

There can be no doubt that Jesus and his apostles were found guilty of disregarding the ordinances of the authorities, and the church has upheld them against their opponents. It is hardly necessary for me to enumerate further instances from church

(continued on page 4)

Film Series Listed

The Social Committee has announced the following Film Series for this year:

"Phantom of the Opera"—Nov. 11

"High Noon"—Dec. 2

"On the Waterfront"—Jan. 27

"Fuller Brush Man"—Mar. 3

"The Caine Mutiny"—Apr. 7

"The Eddy Duchin Story"—May 19

Membership tickets cost \$2.50 for the six movies. Donation at the door is 50¢ per movie.

Council Offers Letter In Protest Of Bigotry

The Student Council at a special meeting Tuesday adopted a letter to be sent to newspapers and to religious and political groups throughout the country which are using Reformation Sunday (October 30) to stir up anti-Catholic feeling.

The student body rejected the letter at a meeting Wednesday afternoon.

The letter was proposed by a committee including John M. Salmon, Tom E. Terrill, Donald M. Williams and Charles T. Yerkes.

The letter recognizes the distinction between reasonable concern and bigotry and states that the use of Reformation Sunday to promote personal political ambitions is, in the opinion of the writers, improper.

— The Week Ahead —

for student wives . . .

by Barbara Elder

The second in the series of training sessions for the Wives Fellowship service project will be held at the Trenton State Home for Girls on Saturday from 9:30 a.m. to 12:30 p.m. The staff will discuss the institution's program in a "case study" presentation, after which a tour of the cottages, school, and other facilities will be conducted.

Arrangements have been made for a nursery at North Hall and cars will leave there at 9:00 a.m. The final training session is scheduled for November 7 at 8:00 p.m. in the Council Room of the Campus Center.

A course entitled "Basic Christian Doctrine" will be offered to wives in six two-hour class sessions, four of which have been arranged for December 8 and 13, January 23, and February 27. President James I. McCord will conduct the first two class meetings; the third and fourth will be led by Dr. Kerr. The class will meet in Stuart Hall.

The Fellowship Committee has announced a central telephone number, WAlnut 1-7910, which students and wives should call when members of the Seminary community are ill or in need of assistance in a similar emergency.

Three circle officers have been appointed since groups were organized last spring. They are: Shirley Truittner, Circle Chairman; Jenny Stefan and Carolyn Phillips, Service Chairmen.

McCRACKIN CHARGES

(continued from page 3)

history, including that of our denomination.

In the majority of these cases the people involved became martyrs of their conviction; yet the church was willing to share their burden by siding with them. It is not to be expected that one's conscience should always tell a man to act in conformity with the rest of the church. More often than not he will choose a lonely path, for a Christian conscience is bound by God only. In the hectic years between the two World Wars, a goodly number of German ministers had to go to jail or to suffer otherwise for various cases of civil disobedience. Often the other members of the church disapproved of the specific manner we acted. But I do not know a single instance where the church levelled charges against any of us.

Church Sharing

Unless I am completely mistaken, the de-Christianization of our public life is proceeding with great speed, and the church must think of new and startling ways by which to arouse the conscience of the nation and to manifest the contrast between the views of Christ and the worship of power. This is an age which calls for bold experiments in Christian living, and those of us who keep silent ought at least to share the burden of those who let the voice of their conscience become articulate.

Sunday, October 30

11:00 a.m. University Chapel: Holy Communion, Dean Ernest Gordon

Monday, October 31

6:00 p.m. Student Council Meeting, Small Dining Room, Campus Center

7:00 p.m. Women's Volleyball, Whiteley Gymnasium

10:00 p.m. Evening Prayer Leader: George R. Callahan, Miller Chapel

Tuesday, November 1

9:00 a.m. Chapel Leader: Dr. Hugh T. Kerr, Jr.

12:30 a.m. New Brunswick Presbytery, Stevenson Lounge, Campus Center

4:15 p.m. Intramural Football, North-South Dickinson vs. Off-Campus

7:15 p.m. University Band Rehearsal, Campus Center Auditorium

10:00 p.m. Evening Prayer Leader: Larry S. Carney, Miller Chapel

Wednesday, November 2

7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, Chapel, First Presbyterian Church

9:00 a.m. Chapel Leaders: Lee M. Cotter and Glennwood E. Cronin

10:00 a.m. Synod Committees on Summer School Leadership, Stevenson Lounge, Campus Center

1:50 p.m. Senior Class Meeting with Columbus Office of Ministerial Relations, Campus Center Auditorium

2:30 p.m. Department of History, Room 220, Speer Library

2:30 p.m. Department of Practical Theology, Board Room, Speer Library

ADMINISTRATION-STAFF

(continued from page 1)

est in their support of Nixon with a total of 90%. Kennedy received his largest totals from the faculty (37%), administration-staff (35%) and the senior class (24%).

Among those polled, 19% of the faculty and 7% of the students did not care to participate. These figures would presumably include a number of citizens of other nations.

For a summary of the statistics see the chart on page 1, columns one and two.

CAPACITY AUDIENCE

(continued from page 2)

sion, The Kingdom of God, is the answer to the entire problem. This symbolizes fulfillment, complete reunion, with contrasts as we see them now reduced to a minimum.

The western world has taken the symbol of the Kingdom of God as its standard, Tillich concluded, and the future history of religion will be written in terms of the combat between the Kingdom of God and Nirvana.

2:30 p.m. Department of Theology, Room 221, Speer Library

3:00 p.m. Biblical Department, Room 222, Speer Library

3:30 p.m. Soccer, PTS vs. Rider College

4:00 p.m. Intramural Football, Brown vs. Alexander

4:30 p.m. Curriculum Committee, President's Room, Administration Building

10:00 p.m. Evening Prayer Leader: Edward A. Clydesdale, Miller Chapel

Thursday, November 3

9:30 a.m. Chapel Leader: Dr. R. B. Y. Scott

7:30 p.m. Leadership School, Campus Center Auditorium and Stuart Hall

10:00 p.m. Evening Prayer Leader: John H. Simpson, Miller Chapel

Friday, November 4

9:00 a.m. Chapel Leaders: William B. Doster, Jr. and John R. Dryer, Miller Chapel

3:30 p.m. Varsity Football, PTS vs. Union Theological Seminary, New York City

Saturday, November 5

2:00 p.m. Football—Princeton vs. Harvard, Palmer Stadium

Sunday, November 6

11:00 a.m. University Chapel: The Rev. Horton Davies, Ph.D., D.D., Department of Religion, Princeton University

Monday, November 7

10:00 a.m. Presbytery Committee on Church Order, Stevenson Lounge, Campus Center

3:00 p.m. Synod of New Jersey, Board of Trustees, Stevenson Lounge, Campus Center

8:00 p.m. Students' Wives Fellowship, Service Project, Student Council Room, Campus Center

10:00 p.m. Evening Prayer Leader: John D. Dennis, Miller Chapel

At the University

by Perry Wootten

Princeton meets Brown at Tiger Stadium tomorrow after defeating Cornell last week. Next week is the big Harvard weekend here.

Chekhov's "Seagull" is still playing at McCarter with a performance tonight and tomorrow night and a matinee Saturday afternoon.

McCarter will present a series of three one-act plays by Moliere, W. B. Yates and Sullivan (of Gilbert and Sullivan). Each is a farce. They will be presented Thursday, Friday and Saturday night.

An attempt by the Hotel and Restaurant Employees Union to unionize the workers of the Department of Food Services was defeated last Friday.



THE Seminarian

VOL. XI, No. 7 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Nov. 4, 1960

"Jonah" Rehearsals Aiming For Polish

Polish rehearsals are already under way for the fall drama production, "The Sign of Jonah," reports Libert V. P. Diaforli, director.

Production dates for the performance are Thursday and Friday, November 17 and 18.

Cast Named

The cast includes John M. Salmon, Duane P. Lanchester, William F. Hug, John W. Miller, Rolf Ahlers, Arthur W. Kinsler, Otto Grundler, P. William Hutchinson, Dyhan McCollom, Lois Montelius and Mary Dee Libbey.

The set for the production has been designed by George R. Bucher, a faculty member of the University of Pennsylvania. It will employ simplicity in order to provide bold relief for the tragedy involved in the drama.

The play was written by a German pastor, Guenther Rutenborn, and is set in post-World War II Germany.

Technical assistance for the performance is being given by Theodore G. Belote, Grace Mitchell, Nella Kennedy, Nancy Harris, Liz Ermilio, and Fred P. Gibbs.



Bob and Pat Rogers tangle with an apple as Harold Vaughan attacks from the rear at the North-South Hall Hallowe'en party Monday night.

Ranson Leads First All-Campus Retreat

Guy H. Ranson, Visiting Associate Professor of Christian Ethics, will speak on "The Christian Life as Vocation" next Friday at the year's first all-campus retreat.

The retreat will be held at the Central New Jersey Y.M.C.A. camp near Blairstown. The price is \$3. All interested should sign up on the sheet posted on the Stuart Hall bulletin board by Monday.

Five Retreats Named

The Seminary Retreat committee has announced a program for the year which includes five retreats with an overall theme of the "Vocation of Man in the Purpose of God."

The second retreat, also for all students, will consider "The Christian Life as Interpersonal Relations." The third and fourth retreats, for married couples only, will consider "The Christian Life as Commitment and Concern" and "The Christian Life as Growth to Maturity."

The topic for the fifth, the Tennent Hall retreat, is yet to be announced.

Wives Fellowship Hears Panel Discussion On Religious Issues

by Barbara Elder

Professors George S. Hendry, Guy H. Ranson and James H. Smylie posed as many questions as they answered at a panel discussion on "The Religious Issue in Perspective" last week at a meeting of the Wives Fellowship.

Speaking first, Ranson traced the religious issue in an America described by him as a "land of dissenters." He stated that it is important because the United States is the leader of the free world, and problems in this country are therefore of significance to the entire world.

The main fear, according to Ranson, is that a Roman Catholic in the White House will undermine, weaken and eventually destroy religious freedom in this nation.

"In addition to many Christians who seek answers to honest inquiries," he stated, "some groups are seeking to defeat Kennedy with the religious issue." He listed these groups as: Protestants and other Americans

associated for separation of church and state (POAU), the National Association of Evangelicals, the Southern Baptist Convention, fundamentalist publishers, "hate" groups and secularists.

Ranson feels that fears expressed about the possibility of a Roman Catholic presi-

(continued on page 3)

Prayer Day Postponed

Due to the national elections, the Day of Prayer has been postponed from November 8-9 to November 15-16, the Administration has announced.

Yale Issues Statement Against Religious Test

The Yale Divinity School Association has released a statement attacking anti-Catholic propaganda which seeks "unjustly to deny . . . equal opportunity for all men to be elected to all public offices," the New York Times reported last Saturday.

The association, which, according to the Times, represents about 430 students and faculty, asserted that "no candidate should be denied the office of the Presidency on the basis of his religious affiliation." The resolution adds, "We firmly feel that a candidate who is a Catholic can support a separation of church and state and religious liberty as a matter of principle."

The Princeton Seminary Student Association last week rejected a Student Council proposal to send a letter to the press and to various religious groups protesting against the use of Reformation Sunday for religious "bigotry."

Editorial

A Spirit Of Confidence

The statement issued by the Yale Divinity School Student Association protesting against the religious test in political campaigns stands in sharp contrast to last week's fiasco in the Campus Center when our Student Association was unable to agree on a similar letter in protest of the improper use of Reformation Sunday.

Yale has proved that an organization of over 400 people, and indeed an organization which includes both faculty and students, *can* agree on a statement and *will* be listened to once they have spoken their mind.

We fully realize the problems posed last week by the chair's inability to conduct an orderly meeting according to Robert's Rules of Order and the hasty nature of the procedure. Some undoubtedly felt that the President and/or the Council was trying to railroad the proposal through. Nevertheless we feel that had the student body genuinely desired to concern itself with this particular social problem and to make its opinions known, a statement could have been agreed upon despite these difficulties. We interpret the failure to agree on *any* statement as demonstrating two things:

First, it shows the widespread lack of concern by the Princeton student body for social problems in general. We hear much talk about "making the Gospel relevant to today's world" and "speaking to the existential situation," but last week's performance indicated that we neither know nor care about what is going on outside our gilded gates.

Secondly, the lack of action demonstrates an incredibly myopic view of the whole proposal not only by the few vigorous speakers who seemed enchanted by the sounds of their own voices but by the meeting as a whole. In haggling over the minutiae and playing parliamentary games we completely lost sight of the purpose behind the original proposal and, incidentally, demonstrated almost no respect for the careful thought of four of our fellow students.

Why are we uninterested? Why is our view myopic? There are undoubtedly many reasons, but one seems to be fear. We appear to be afraid of what is happening in American religion today, afraid of Catholics, afraid of action, afraid of committing ourselves, afraid of offending someone who might not understand, afraid of the dark world beyond the pulpit lights.

If these fears are at the heart of our inaction, then we suspect that when so-called Christians come together to discuss an issue which is dividing our nation only to be divided themselves, it is time to re-examine our Christian confidence. Paul replaced the legalism of the Pharisees not with a new law but with a new spirit—a spirit of love which, as John says, "casts out fear," and which, after all, is ours to possess.

Letters to the Editor

Disappointment

Dear Sir:

Realizing that everyone has the right to vote as he pleases, nevertheless, as an alumnus, I wish to express my sadness at the results of the campus pre-election poll. Sadness, because it is tragic that many of those who are going to staff the parishes of the Church will take to those parishes political, social, and economic views which are representative of those forces in U.S. life making for the *status quo*, rather than a passion for social improvement.

As Reinhold Niebuhr has noted, Calvinism and social Darwinianism are strange bedfellows, but nevertheless sometimes bedfellows. Marx taught that one's ideology is determined by one's social and economic status, and evidently many students who

come from the upper middle class seem determined to prove Marx right.

But surely the Revelation of God in Christ and the ethic of unconditional love involves a drive for social righteousness and equity; why cannot we as prospective ministers line up on the side of the underprivileged instead of the National Association of Manufacturers? Why cannot we realize that the economic viewpoint of rural Indiana will not meet the needs of a mass industrial society? Because we haven't realized this enough, the Church is largely irrelevant to the working classes in modern America.

Sincerely,

Dewey Wallace

The Seminarian

Published every Friday afternoon during the academic year by the Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, WALNUT 1-8690. The opinions expressed herein are those of the editors or the designated contributors and do not necessarily represent those of the Board or the Seminary Administration. Staff: Edward B. Fiske, editor-in-chief; Donald R. Purkey and J. Perry Wooten, associate editors; Nancy L. Harris, secretary; Richard S. Knowles, sports editor. Board: Professor Samuel W. Blizzard, Assistant Professor William Brower, Dean Elmer G. Homrighausen, John D. Dennis (chairman), Frederick P. Gibbs and James H. MacDonald.

Involvement

Dear Sir:

Minority rule passed its judgment at the Student Association Meeting, Oct. 26. Amid an atmosphere akin to the past McCarthy hearings, the challenge to become involved with the stated issue met with casual defeat. An opportunity to make a positive statement was lost as *Robert's Rules of Order* became a weapon rather than a tool.

But parliamentarians alone were not responsible for the abortive attempt to involve the Seminary body. They had to be assisted by the concerned students whose concern was to be unconcerned. "Do not make a statement that causes contact, perhaps conflict, with the outside." This was their attitude, and of the two lethal forces the more destructive.

Princeton Seminary can not afford to be characterized by this attitude. The faculty and administration work in the soil of everyday life. Should not the students also become involved? The meeting of the Student Association and its considerations was only one challenge; there will be others. The situation in history may change, but the question will remain: involvement or detachment? To us is given the choice.

Sincerely,

Henry J. Ferry '63

A Word From Rome

Dear Sir:

As long as Nixon is not a good Quaker (he is counting on being the Commander-in-Chief of the Armed Forces, is not he?) nor Kennedy a good Roman Catholic, the "religious issue" should not become particularly important at this time. (Say, is there a Christian Scientist aspiring to be the Cabinet member in charge of the Department of Health?) If one's religion is worth its name, then, the question is different.

Why all this labour and sweat of some "large-minded" Protestants and their Roman colleagues to explain what may be the possible Roman policies in relation to Kennedy's political decisions? All that it takes to make superfluous many a book, many an article and many a Reformation Sunday sermon (and urgent Student Body meetings) is just one simple, common sense, infallible, statement from the Father which art in

(continued on page 3)

At the University

by Perry Wootten

Princeton hopes to build on its six-game winning streak tomorrow as it meets Harvard here. Next week the Tigers play Yale at New Haven.

A series of three one-act plays by Moliere, Yates and Sullivan is playing at McCarter tonight, Saturday afternoon and evening.

Elsa Lanchester "Herself" will be at McCarter Sunday afternoon at 3:00 p.m. Tickets are being sold at the University Store.

The Classic Film Series will present "The Song of Ceylon" Tuesday evening at McCarter.

"The Importance of Being Earnest," by Oscar Wilde, will be presented at McCarter Thursday Saturday evening at the regular times.

Point Four Youth

A new and exciting program called "Point Four Youth" is being developed at the University under the direction of Professor Thomas P. Melady.

Qualified students would go to underdeveloped countries to work as medical assistants in hospitals, as teachers or as agricultural advisors in lieu of military service.

(continued on page 4)

WIVES FELLOWSHIP

(continued from page 1)

dent may be unwarranted since (1) such a president would be under constant surveillance; (2) it would provide an occasion for re-examination of actual church-state relations; (3) a Roman Catholic in the White House could help remove the "persecution" complex; and (4) Protestant social ethics might be freed from bondage to secular social ethics.

Hendry indicated that there are four levels from which the religious issue may be discussed: principle, policy, practice and personality.

On the level of principle, he contrasted the Catholic belief that governments derive their power from Peter and his successors with the belief expressed in our Declaration of Independence that governmental power is derived from the consent of the governed. "Is it bigotry to take the Roman Catholic church seriously?" he asked.

Hendry feels that the real question when discussing a Catholic in the White House is whether that Catholic is a clergyman or a layman, since there seems to be a double standard in the church. "The Catholic church has many voices, and we have not heard from 'the horse's mouth.'"

He said, however, that the Catholic church does change; and if the Pope should bring forth an authoritative statement, the issue could be cleared up.

On the level of practice, he questioned whether the Catholic laity is subservient to its superiors in the religious issue.

Smyle served as moderator of the panel and led a question-and-answer session following the discussion.

Evangelistic Fellowship Supports Rehabilitation Program For Youth

The Evangelistic Fellowship is sponsoring a new program this year directed towards the rehabilitation of juvenile delinquents.

Each Saturday five seminary students go to Philadelphia to work at the Youth Study Center, which is operated by the Philadelphia courts. They are supervised by a full-time chaplain who is sponsored by the Presbytery of Philadelphia and who represents all the Protestant churches in the area.

"The purpose of the group," according to George Bustard, team captain, "is to show the young people that the Church is interested in them as individuals, and to bring them into a fuller understanding of the Christian faith." The group hopes to show how Christianity can "apply to the boys and girls in their present situation," and thus "to help them to use their detention experience constructively."

Three Groups

The boys in the Institution are divided into three groups according to age; there is only one section for the girls. Members help teach the youngsters various aspects of the Christian faith at these group meetings.

The students are aided in their discussions by laymen who are appointed for a six-week term from the various churches in the Philadelphia area.

The Chaplain and the students discuss their morning experiences in an afternoon

meeting and afterwards separately interview new boys. As the weeks progress a deeper relationship with the boys and girls is achieved, says Bustard.

Teaching Problems

One of the major problems of the situation is that the average ability level of the young people is equal to the primary age in an average Sunday School. The teaching content therefore has to be void of all abstractions. There can be no assumption as to what a particular boy or girl should know.

Another basic problem is trying to relate the Christian faith to young people who have had no experience with love and concern. "They have no conception of a loving father," said Bustard. "The only one they know is anything but loving."

McCord Addresses ISM

President James I. McCord will deliver the main address for the fall conference of the Interseminary Movement, at Union Theological Seminary, New York, today.

Speaking on "The Twilight of the Christian Era; Its Implications for Seminary Life," McCord will also participate in a panel discussion with professors from other seminaries.

LETTERS TO THE EDITOR

(continued from page 2)

Rome that the Roman Medieval doctrine of "Church and State" holds valid no more in modern democracies. Puerto Rico brings no new news, and the question is not one related just to American politics.

If His Holiness breaks this his pregnant silence at any time, I suspect, it is just to have a chuckle over the fact that some Protestants think that "bigotry" is a sin peculiar to Protestantism.

Sincerely yours,

Athaly P. Saphir

Other-World Liberalism

Dear Sir:

Mr. Yerkes in his article on what amounts to an "other-world" liberalism presents a ludicrous misrepresentation of the contemporary conservative's position. In order to restore things to reality I think he should remember the following:

1. That although capitalism has evils in it (and no conservative worthy of the name would deny this) it still emphasized something which is basically good: work. Mr. Yerkes should not confuse his theology with his sociology or psychology, for the opposite of work is not grace; it is laziness.

2. That liberalism at its best is only a state of transition. It has resulted in an overly-extreme reaction (witness France after the Napoleonic Wars) or in something even worse—the Russian type of Communism. This is inevitable since liberalism tries to

create an ideal society out of a world populated by sinful men.

3. That "courageous" Jack Kennedy who is represented as head of the liberals is the heir-apparent to the biggest slice of a 400 million-dollar melon. This massive fortune was made in real estate, motion pictures, stock speculations (in which area Republicans are only supposed to operate)—and whiskey. If Mr. Kennedy were the liberal that Mr. Yerkes thinks he is, he would disassociate himself from such things and "divide up" with those of us who couldn't make 400 million-dollars in 100 thousand years.

How can Mr. Kennedy have such holdings and still be a Yerkes liberal? He can't, for Mr. Kennedy is not interested in liberalism, he's interested in power. Having everything he can buy, he wants something new, something money can only partially buy—political power.

Democrats say vote party instead of the man and Republicans answer, "Bunk." Republicans (and smart Democrats) will vote for Mr. Nixon who will lead his party as well as the nation. Democrats of the unenlightened type will vote for Mr. Kennedy and hope his party can contain the power-hungry young man.

Sincerely,

Fred Elder

Knowles' Notings

by Dick Knowles

The varsity football team bounced back from a 13-0 loss to Union by defeating Westminster Choir College for the second time Friday 21-6.

Leading the Princeton forces against the Choir College were George Kandle, who directed the attack, and Don Spencer, a defensive stalwart.

In the intra-mural league Alexander Hall and Off-Campus played to 0-0 tie, Brown dumped Hodge 13-2, and Off-Campus came back to defeat North-South-Dickinson 7-6. Alexander won its first game in two years by defeating Hodge 6-0.

Off-Campus has now completed its season with a 2-1-1 record. All other teams have at least one more game before the playoffs.

The squash and handball courts now have freshly painted lines and are ready for use. The volleyball courts will be relined, as Dr. Hope would say, "before we are very much older."

Gutenberg Bible Shown At University Library

A copy of the Gutenberg Bible, the first book printed by movable type, is now on display in the Exhibition Gallery of the University Library. It comes from the collection of William H. Scheide, Princeton resident and a trustee of the Seminary.

The Bible is one of the 46 extant copies of the Gutenberg Bible, 14 of which are in the United States. This particular copy was printed in 1455 at Mainz, Germany and bound in Erfurt for the Dominican monastery there.

It was discovered in 1864 and brought to the United States in 1873, the second Gutenberg Bible to come to America. It belonged to several American collectors before being acquired by Scheide's father in 1924.

The exhibition will be open daily from 9-5 (Sundays 2-5) until November 30.

Koinonia To Hear Paper

Teaching Fellow William M. Alexander will present a paper on "Faith and Philosophy in Johann Georg Hamann" at the Koinonia meeting Thursday at 8:00 p.m. in Stevenson Lounge.

Faculty members and doctoral candidates are welcome. An informal discussion period and refreshments will follow.

Alexander is a graduate of Davidson College and Louisville Presbyterian Seminary. He holds his Th.M. degree from Harvard and is working on his doctorate at Princeton.

Information Forms

The Publicity Office requests that all "Student Information" and "Faculty Information" forms be turned in immediately.

The Week Ahead

Saturday, November 5

1:30 p.m. Princeton-Harvard Football Game, Palmer Stadium

Sunday, November 6

11:00 a.m. University Chapel: The Rev. Horton Davies, Ph.D., D.D., Department of Religion, Princeton University

Monday, November 7

8:00 p.m. Students' Wives Fellowship, Service Project, Student Council Room, Campus Center
10:00 p.m. Evening Prayer Leader: John D. Dennis, Miller Chapel

Tuesday, November 8

9:00 a.m. Chapel Leader: Dr. D. Campbell Wyckoff
4:00 p.m. Intramural Football: Hodge vs. North-South Dickinson
7:15 p.m. University Band Rehearsal, Campus Center Auditorium

Wednesday, November 9

7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, Chapel, First Presbyterian Church
9:00 a.m. Chapel Leaders: James K. McIntyre and Stanley J. Mont, Miller Chapel
12:30 p.m. Faculty Luncheon, Small Dining Room, Campus Center
3:30 p.m. Varsity Soccer: PTS vs. Rider College
4:00 p.m. Intramural Football: (Play-Off, See Bulletin Board)

4:30 p.m. Interdepartmental Committee on Field Work, Board Room, Speer Library

6:45 p.m. World Mission Fellowship, Student Council Room, Campus Center

8:00 p.m. Students' Wives Fellowship, Service Project, Stevenson Lounge, Campus Center

Thursday, November 10

9:00 a.m. Chapel Leader: Dr. Donald Meisel, Minister, First Presbyterian Church
8:00 p.m. KOINONIA, Paper by Mr. William Alexander, Stevenson Lounge, Campus Center

Friday, November 11

9:00 a.m. Chapel Leaders: George L. Dunlop, Jr., and Herman T. Dykes, Jr., Miller Chapel
4:30 p.m. All-Campus Retreat, Central New Jersey YMCA Camp, Blairstown, New Jersey
6:45 p.m. South American Prayer Group, Alexander Hall Lounge
7:45 p.m. Film Series, "Phantom of the Opera," Campus Center Auditorium

Sunday, November 13

11:00 a.m. University Chapel: The Rev. Theodore C. Speers, D.D., Chaplain, U.S. Military Academy at West Point

Monday, November 14

6:30 p.m. Presbyterian Ministers' Fund Junior Class Dinner, Nassau Inn

Pittsburgh Curriculum Directed At Relevance

A revised B.D. curriculum is now underway at Pittsburgh Seminary.

The stated purpose of the new program is to give the student a stronger sense of continuity between his courses and the world in which he is to preach, according to the *Panorama*, the seminary's newspaper.

The paper explained that the new program "reflects the deep concern of the Faculty to fuse into an integrated program of study the traditional classical approach to theological education and the strong contemporary emphasis on the so-called practical courses."

Field work will be introduced into the curriculum the second year. The preparation for field education will be laid during the junior year, and the student will be assigned field work according to his own interests.

There are three divisions in the new program: the Bible, History and Theology, and the Church and Ministry; although faculty members may teach in more than one division.

AT THE UNIVERSITY

(continued from page 3)

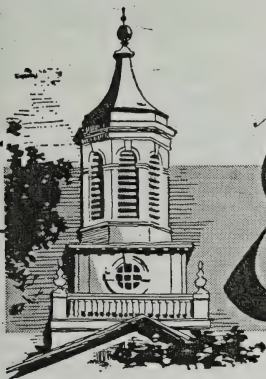
Melady has described the program as "our opportunity for greatness." He said, "By giving aid to these people we can take part in a great historical movement. Now is the moment when only the vigor of our youth can pull us together."

Double Standard

The *Princetonian* ran two editorials on "Princeton's Double Standard" last month pointing out the contradictory quality of the ethical system of an average Princeton University student.

Some of the points made were that "it is wrong to steal, but too much trouble to wait in line at the U-Store" and "cheating is bad, but some of the assignments are too long." The articles go on to say that "The U-store last year reported that on the ground floor their 'shortage' was three times as much as that of the average department store."

The import of the editorials was not that the events themselves are significant, but that they represent an uncanny ability to rationalize—"the first step toward a total compromising of one's moral standards."



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THE Seminarian

VOL. XI, No. 8 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Nov. 11, 1960

Harsanyi Concert Opens Series

Janice Harsanyi, well-known Princeton soprano, will present the first concert in the Community Artist Series at 7:45 p.m. Tuesday in the Campus Center.

Her program will include selections from Purcell, Mozart, Debussy, Rachmaninoff, Gretchaninoff, and Martin. Also included will be four songs from *Das Marienleben* (Mary's Life) by Hindemuth.

Mrs. Harsanyi has appeared as soloist with the Philadelphia Orchestra conducted by Eugene Ormandy, the National Symphony Orchestra, the Symphony of the Air and the Little Orchestra of New York. She is a visiting lecturer in church music at the Seminary and director of the Acapella Choir.

She will be accompanied by Louise Strusky, prominent Princeton pianist and soloist with the Princeton Symphony Orchestra.

There will be a donation of 50¢ payable at the door. A reception in the small dining room will follow the concert.



Soprano Janice Harsanyi, who will perform Tuesday evening in the Campus Center.

Council Discusses Reorganization Of Student Government

The question whether the Student Council can do its job under the present structure was the sole business of the Council's meeting last week.

A majority of the Council felt that it should review possibilities of operation in areas other than those provided in the Constitution.

As alternatives to the present structure two different plans were submitted to the Council by Donald M. Williams and Donald R. Purkey. These proposals were originally introduced at the Student Council Retreat in September.

Both plans would reduce the size of the council to give it more fluidity and efficiency.

William's proposal would limit the council to elected officers and representatives with the addition of a social chairman. This constituency would total 14.

Two officers from each undergraduate
(continued on page 3)

Tuesday's Program

We Sing to Him—Purcell
Et Incarnatus Est—Mozart
Four Songs from *Das Marienleben* (Mary's Life)—Hindemuth
Geburt Maria (The Birth of Mary)
Maria Verkündigung (Annunciation to Mary)
Verkündigung uber den Hirten (Annunciation to the Shepherds)
Geburt Christi (The Birth of Christ)
Chanson Triste—Duparc
Mandoline—Debussy
Beau Soir—Debussy
Notre Amour—Faure
Lilacs—Rachmaninoff
Over the Steppe—Gretchaninoff
Music I Heard With You—Martin
My Heart is Like a Singing Bird—Martin

At the University

by Perry Wooten

Princeton received its most sought-after victory last Saturday when it squeaked past
(continued on page 4)

Samuel Shoemaker To Lead Seminary In Day Of Prayer

The Reverend Samuel M. Shoemaker of the Calvary Episcopal Church will be the featured speaker at the Seminary's annual Day of Prayer next Wednesday.

The day begins at 7:15 a.m. when Professor Howard T. Kuist will conduct devotions in the Campus Center. Shoemaker will speak at 9:00 and 11:00 a.m.

A special chapel service will be conducted at evening vespers on Tuesday.

Between Shoemaker's two addresses there will be a period for private devotion and meditation. Spontaneous small group prayer meetings will be encouraged.

Distinguished Churchman

This year's speaker is a distinguished churchman and author. He was graduated from Princeton University in 1916 and received a Degree of Doctor of Divinity from Virginia Theological Seminary and a Doctor of Sacred Theology degree from Berkeley Divinity School in 1948.

Shoemaker has served as rector of two churches—Calvary Episcopal in New York City (1925-1952) and Calvary Episcopal in Pittsburgh.

In 1957, 1958 and 1960 he was chosen
(continued on page 3)

"Jonah" Performance Slated Next Weekend

The Merlin Theater will produce "The Sign of Jonah" Thursday and Friday evenings November 17 and 18 at 7:45 in the Campus Center Auditorium.

The cast includes John M. Salmon, Duane P. Lanchester, William F. Hug, John W. Miller, Rolf Ahlers, Arthur W. Kinsler, Otto Grundler, P. William Hutchinson, Dylan McCollom, Lois Montelius and Mary Dee Libbey.

The director is Libert V. P. Diaforli.

Guenther Rutenborn, a German pastor, is the author of the play, which is set in post-World War II Germany. George R. Bucher of the University of Pennsylvania designed the set.

Editorial

A Student Council?

During the initial meeting of the Student Association several weeks ago President McCord clearly placed the fate of the Student Council in our hands. At that time he refused to state his own concept of the role of student government at a seminary, but added that if the students come forth with definite proposals in this area, the Administration will listen.

The beginnings of such proposals can be seen in the plans submitted to the Council by Don Purkey and Don Williams. We welcome these ideas and the willingness of the group to examine them in light of a consideration of the Council's basic *raison d'être*.

We feel no great bondage to the idea of student government. Indeed, such organizations often degenerate into a collection of additional secretaries and errand boys for the Administration, and certainly at the seminary level we should have outgrown the need for a "countervailing force" to protect our rights against the Administration and Faculty. We are, after all, here to study and not to decide policy.

Nevertheless, we do feel that there are certain areas where student opinion (to the extent that it is generated by the students themselves and not manufactured by the Council) is important for the well-being of the seminary and other areas such as organizational budgets where a student administrative body is necessary. We thus hope that the Council and the student body as a whole will take seriously this opportunity to rid ourselves of some excess political baggage and/or design an efficient student government.

Letters To The Editor

SA Evaluation Challenged

Dear Sir,

I would like to take issue with your editorial of Nov. 4, 1960, in which you asserted that the defeat of the Reformation Sunday proposal by our Student Association demonstrated a lack of concern for social problems and a "myopic view" toward the proposal. I feel these assertions to be unfair and undiscerning.

By his arbitrary decisions on parliamentary procedure, the chair gave the impression that he was only interested in having us vote for the proposal without a discussion on it. This was most unfortunate since many of us who voted against the proposal were genuinely concerned with the issue but felt that we were being asked to simply act without thinking.

The chair should have anticipated at least some discussion, both pro and con, especially since the students' first encounter with the proposal came at best, only hours before the meeting. Many, in fact, read the proposal for the first time during the meeting.

Thus, when the first amendment proved highly valid, it was generally felt that a careful reading of the proposal might raise other objections equally valid. Indeed, other weaknesses of the proposal were made apparent by the disorderly discussion that followed. Those of us that raised questions on parliamentary procedure did so only in hopes of maintaining order and dignity to the meeting and certainly not as a weapon to defeat the proposal or make ourselves heard. If there was any fear at the meeting, it was a fear that our rights were being abrogated and our intelligence ignored.

If the Student Council wishes for participation by its students, it must expect discussion and know how to conduct such a discussion in an orderly and intelligent manner. The last meeting demonstrated this need. It also demonstrated that inaction is preferred by some of us to hurried, mediocre action.

Finally, a significant distinction should be made between the proposal presented to our student body as compared to the statement issued by the Yale Divinity School Student Association. Ours was a protest against a particular use of the religious issue, the pulpit on Reformation Sunday. Yale's was simply a general statement of belief concerning the role of the religious issue in depriving one of equal opportunity. Is it in our position to tell ministers what to preach?

Sincerely yours,
Wallace Fukunaga

The Seminarian

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The Goad Life

Dear Sir:

You have commendably perceived your role as a goad, and demonstrated this in previous editorials. But last week's castigation of our unconcern for social issues was unjustified.

If the issue of bigotry is so important, can one and a half hours at a Student Association meeting do justice to it? Does the failure to act indicate a lack of concern? How much concern for the thinking men of Princeton was shown by the chairman's gag, which ruled out confrontation with the word behind the words and limited us to jot and tittle exegesis of the inspired words of the four evangelists who penned the declaration?

I favored the declaration's thought but opposed it for two reasons. One, the issue was not adequately aired before the Student Association. Two, the air is still super-saturated with smog on this issue, and the best way to deal with it is to let it settle, not to try to blow it away.

Of course, there is truth in your charge of social indifference. But every seminary has its problems. Even Yale Divinity School. After all, there are sinners there, too. I have done my own share of criticizing Princeton, but our present role and yours is to build up our spirit so that we care about the name of Princeton and what is good here. There is some power in positive thinking.

Sincerely,
Hermann I. Weinlick

Aberle Is Awarded Roberts Scholarship

The awarding of the First Edward Howell Roberts Scholarship to George F. Aberle, Jr. was announced by President James I. McCord last week.

The scholarship is given by the Marple Presbyterian Church of Broomall, Pennsylvania through the generosity of one of its members.

The scholarship is named to perpetuate the memory of Edward H. Roberts, who served the seminary as instructor, registrar, secretary of the Seminary, dean of students and finally dean of the Seminary from 1945-1954. It is awarded annually to a student who shows promise in the field of Homiletics.

Hammond Calls For New Look At Old Techniques

by Philip C. Hammond
Assistant Professor in Biblical Studies

The Medieval period saw the development of the Guild system which required apprentices to serve a master craftsman for a given period of time in order to learn a craft. At the end of this apprenticeship, the journeyman rolled his tools in his apron and went out into the world to ply his trade. His achievements were measured in terms of the results he produced.

Tools and Trade

We are apprentices of God in theological seminary. For a period of three years we strive to learn both the "tools of the trade" and how to use them effectively. At the end of this relatively brief apprenticeship, we, too, pack up our newly acquired tools and, with varying degrees of knowledge as to their use, go forth into the world of men to practice our "trade"—the interpretation of the will of God to our fellowmen.

Thus it is that we are faced with the vital necessities during the seminary period: discovering what the "tools" actually are—and learning how to employ them. The former are, of course, those set bodies of material which constitute the subject matter of professional theological education today. Here the apprentice must try to master Biblical languages and literature, the history of Christian institutions, the ever-broadening field of theology, and a vast array of practical skills.

Critical Problems

In the area of Biblical studies, for example, the student is presented with not only purely linguistic factors, but also with critical problems which may be faith-shaking, until they become faith-making. Nothing can be achieved in this field which is basic to all other "theological" endeavor, without constant application (the requirement of all other fields, as well).

Too often the immediate and practical values of memorizing paradigms, or of attempting exegesis, escape our comprehension. But here, as in every branch of theological study, the relevance of things old to



President Dwight D. Eisenhower (left) chats with Professor of Homiletics Donald Macleod after a Reformation Day service in the National Presbyterian Church in Washington, D.C. in which Macleod preached.

UPI Wire Photo

things new is achieved by a recognition of the timelessness of divine truth—the eternal verity of the Word at work among men in a new era and in a new society. Thus grammar becomes the means to apprehend precisely what that "Word" is, and exegesis becomes the practical machinery for its interpretation today.

Decision and Judgment

Yet the "tools" are but the instruments of work, the product must be shaped by the craftsman, himself. Thus it is that we are faced with the practical decision of every apprentice—whether to strive to achieve skill, or to be satisfied with less than the best. We, however, are here confronted by the awesome judgment of eternity upon the product of our labors, and by the divine call which has summoned us as workers in the highest service of men! Yet here, also, we are upheld, not by the apprentice's role, or the journeyman's wage, or the public's plaudit, but by the grace of Almighty God, Himself.

Worthy Workman

If we fail to learn our tools and our trade, therefore, we have failed by our own lack of desire to achieve the purposes of God, for ourselves, for others and for Him. Such then is the "trade"—such are the "tools"—but upon the apprentice rests the responsibility of becoming a worthy workman for God.

SHOEMAKER TO LEAD

(continued from page 1)

as the speaker for the nationally broadcast "Episcopal Hour" series. He also participated in the "Art of Living" programs for the National Council of the Churches of Christ during the summers of 1957 and 1958.

Shoemaker has written more than twenty-five books, among them *How You Can Help Other People*, *Revive Thy Church—Beginning With Me* and *The Experiment of Faith*.

COUNCIL DISCUSSES

(continued from page 1)

class plus a graduate representative would compose the student portion of a new council under Purkey's plan. In addition to student representation, this structure includes seven faculty members appointed by the president of the seminary. The elected president of the student body would chair this student-faculty committee on campus life and the total membership would be 15.

The council discussed the merits of each proposal and questioned both Williams and Purkey as to the mechanics and the philosophy involved in their proposals.

No decision was reached by the Council as to the adoption or modification of either proposal, but the group moved to make this consideration their first order of business at their next regular meeting.

Purkey Plan

1. Reduce the size of the council to 15 for the sake of expediting the business of the council.
2. Include faculty in the council to give it a broader base for discussion of and decisions on campus life.
3. Face the fact that in the fragmented community in which we live the truly representative government is not a live option.
4. Make this committee or council the clearing house for issues and concerns presented by either committees or individuals.
5. Define the function of this group as not only legislative and administrative but also judicial.

Williams Plan

1. Reduce size of the Student Council to 14 to give more efficiency and creativity.
2. Make the chief concern of the council the issues of the campus rather than place these in the hands of committees. Viz., William said, "The council should be the theological society."
3. Make the dorms the center of life for those who live on the campus by creating stronger dorm leadership.
4. Make council more than just an administrative clearing house.
5. Make the council a creative legislative as well as an administrative body.

Architecture Exhibition Featured At University

The Student-Christian Association of Princeton University is sponsoring "Modern Church Architecture," an exhibition circulated by the Museum of Modern Art of New York.

By means of photographic enlargements, architectural plans and interpretive text, the exhibition seeks to portray the religious aspirations of our day as reflected in contemporary architectural forms and techniques.

The first half of the display is devoted to 14 churches in France, Germany, Finland, Italy, Mexico and Brazil, while the last half covers 10 buildings in the United States.

The display will run until November 28 at Murray-Dodge Hall. Hours are from 9:00 a.m. to 9:00 p.m., Monday through Friday.

During the nineteenth century there was a tendency to adapt antiquarian styles of architecture. Now, however, according to William Alex, director of the exhibition, there is a growing awareness that the most appropriate tradition is that which gives architects the greatest freedom of expression and allows them to develop and apply the finest structural systems available. The exhibition demonstrates the diversified solutions to the challenging problems of design suitable to contemporary requirements of liturgy and assemblage.

Though the majority of the structures shown date from the 1940s and '50s, the display represents the history of radical design beginning with Anatole de Baudot's St. Jean de Montmartre in Paris, built in 1894; Frank Lloyd Wright's Unity Church in Illinois, built in 1906; Auguste and Gustave Perret's Notre Dame du Raincy of 1923; and Giuseppe Vaccaro's colorful Church of St. Anthony at Recoaro-Terme in North Italy.

Le Corbusier's Chapel at Ronchamp, completed in 1955 and one of the most controversial buildings in modern architecture, is on display, as is Felix Candela's Church of the Miraculous Virgin in Mexico (1956) a dramatic application of imaginative paraboloid shapes.

Other contributors to the exhibition are Philip Johnson, Mies van der Rohe, Rudolf Schwarz and Harrison and Abramovitz.

"Some architects build churches that open up and out to the world, to nature and the sky without reservation," according to Alex, "Others seek to exclude the external world by building enclosed sanctuaries. In the process of fulfilling the difficult and complex religious requirements of our age, there is seen a full range between these two extremes."

AT THE UNIVERSITY

(continued from page 1)

Harvard with a 14 to 12 victory. Tomorrow the Tigers hit Yale at New Haven. Next week will be the last game of the season

— The Week Ahead —

Sunday, November 13

11:00 a.m. The Rev. Theodore C. Speers, D.D., Chaplain, U.S. Military Academy at West Point

Monday, November 14

6:30 p.m. Presbyterian Ministers' Fund Junior Class Dinner, Nassau Inn
7:00 p.m. Women's Volleyball, Whiteley Gymnasium
10:00 p.m. Evening Prayer Leader: William L. Eichelberger

Tuesday, November 15

9:00 a.m. Chapel Leader: Bruce M. Metzger
4:00 p.m. Intramural Football: Play-off Game (Check Bulletin Board)
7:45 p.m. Artist Series: Janice Harsanyi, Campus Center Auditorium
10:00 p.m. Day of Prayer: William H. Dent, Jr., Miller Chapel

Wednesday, November 16

7:15 a.m. Morning Devotions, Professor Howard T. Kuist, Campus Center Lounge
7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, Chapel, First Presbyterian Church
9:00 a.m. Day of Prayer: Samuel M. Shoemaker, Miller Chapel
11:30 a.m. Dr. Shoemaker, Miller Chapel
12:30 a.m. Faculty Luncheon, Small Dining Room, Campus Center
2:00 p.m. Senior Faculty Meeting, Board Room, Speer Library
4:00 p.m. Intramural Football: Play-off (See Bulletin Board)
4:00 p.m. General Faculty Meeting, Board Room, Speer Library
4:30 p.m. Evangelistic Fellowship, Stevenson Lounge, Campus Center
6:00 p.m. International Students' Dinner, Small Dining Room, Campus Center
10:00 p.m. Evening Prayer Leader: Francisco O. Garcia-Treto

Thursday, November 17

9:00 a.m. Chapel Leader: The Rev. David L. Crawford
6:00 p.m. Faculty Seminar, Small Dining Room, Campus Center Auditorium
7:45 p.m. Merlin Theatre: "The Sign of Jonah," Campus Center Auditorium
8:00 p.m. KOINONIA, Stevenson Lounge, Campus Center
8:00 p.m. Students' Wives Fellowship, Tennent Hall
10:00 p.m. Evening Prayer Leader: Harry A. Freebairn

Friday, November 18

9:00 a.m. Chapel Leaders: Lawrence M. McHarg and Lewis M. McFarland, Jr.
6:45 p.m. South American Prayer Group, Alexander Hall Lounge
7:45 p.m. Merlin Theatre: "The Sign of Jonah," Campus Center Auditorium

Saturday, November 19

1:30 p.m. Football: Princeton vs. Dartmouth, Palmer Stadium

Sunday, November 20

11:00 a.m. University Chapel: Dean Gordon

Erdman Concert Slated For Monday Evening

A concert dedicated to the memory of Professor Charles R. Erdman will be performed Monday by the Princeton Symphony Orchestra under the direction of Nicholas Harsanyi.

Erdman, who died last May, was founder and president of the symphony.

The program will consist of two Beethoven works: Fantasy for Piano, Chorus and Orchestra (Opus 80) and Mass in C (Opus 86). The concert will begin with the chorus singing Bach's *Und Wunden*.

Tickets are available at the University Store.

against Dartmouth at Tiger Stadium.

Oscar Wilde's "The Importance of Being Earnest" winds up the Fall Drama Season at McCarter Theatre this weekend. Performances are at the usual times.

"The Confession of Felix Crull," a film sponsored by the German Club at the University, will be shown at McCarter Wednesday night.

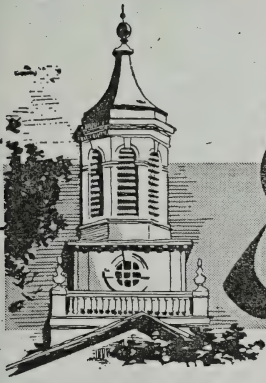
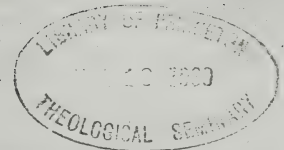
The Princeton Board of Trustees voted to increase the minimum salary of all four faculty ranks. It is the fifth increase since 1956. The new salary minimums (effective February 1, 1961) will be \$12,000 for full professors, \$9,000 for associates, \$7,000 for assistants and \$6,000 for instructors.

International Students To Sponsor Dinner

"Cristo y la America Latina" is the theme of a dinner to be sponsored by Princeton's international students on Wednesday at 6:00 p.m. in the small dining room of the Campus Center.

According to Jorge Lara-Braud, preceptor in theology, the dinner is an attempt to further understanding between North Americans and their Latin American neighbors.

Sergio Arce of Cuba, Celso Dourado of Brazil and Lara-Braud will lead a discussion after the dinner.



THE Seminarian

VOL. XI, No. 9 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Nov. 18, 1960 •

Agency To Attempt Greater Discount On Price Of Textbooks

Textbooks will be sold at a discount greater than the normal 20% for the next two terms, the Theological Book Agency has announced. The amount of the increase was not revealed.

The Agency has received the permission of its governing faculty committee to initiate the new program on a trial basis. The discount will apply only to required textbooks and will be extended through the first two weeks of each term, according to Allen Yuningner, student manager.

Early Clearing Expected

The change, which is primarily devised for the purpose of helping the financially burdened student to procure the books for his library, should result in an earlier clearing away of textbooks, Yuningner said.

"Student co-operation is urged on this venture," the manager said, "for if the final results indicate success, this attempt to be of greater benefit to the students may become a permanent policy."

The book store also is urging students to drop in between terms for browsing. Manager's specials will continue at substantial discounts but will not be announced.

At the University

Princeton will play its last game of the season at Palmer Stadium tomorrow afternoon against Dartmouth.

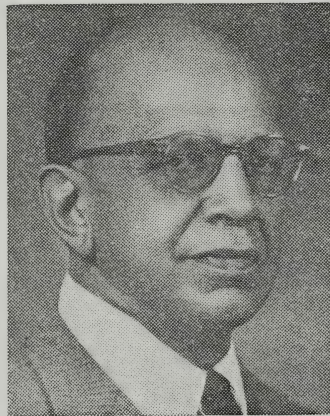
McCarter has two events scheduled for this week. The Appleton-Field Piano Concert will take place Monday evening; and "The Informer," presented by the Classic Film Series, will be shown Tuesday night.

Tomorrow evening the University will host Fats Domino at Dillon Gym. Tickets are now on sale at the U-store.

Seminarian Wednesday

The *Seminarian* next week will be published on Wednesday instead of Friday due to the Thanksgiving recess.

Roger Sessions To Speak On Art



Composer Roger Sessions, who will deliver the Second Challenge to the Church lecture Tuesday evening on "Art as Challenge."

Roger Sessions will give the second Challenge to the Church lecture at 7:45 p.m. Tuesday in the Campus Center Auditorium. His topic will be "Art as Challenge."

Sessions, a distinguished American composer, occupies the William Conant Professorship of Music at Princeton University. He has also been professor of music at the University of California at Berkeley.

Wrote Four Symphonies

Sessions' works include four symphonies, an orchestral suite, an opera and a variety of compositions for piano, violin, organ and string quartet. His Second Symphony was introduced by the San Francisco Symphony and was featured by the New York Philharmonic under the late Dmitri Mitropoulos. This symphony won him the New York Music Critics' Circle Award and the Naumburg Foundation Award.

Known as one of the modern world's most versatile men of music, Sessions studied at Harvard and Yale. He has been awarded Guggenheim, Damrosch and Carnegie Fellowships and studied in the American Academy in Rome and at the Conservatorio Luigi Cherubini in Florence.

(continued on page 4)

McCrackin Charges Dropped Indefinitely

The judicial committee of the Cincinnati Presbytery has postponed indefinitely charges against the Rev. Maurice McCrackin because of lack of material.

The committee met and adjourned indefinitely on November 3.

McCrackin, who believes that waging war is contrary to the teachings of Christ, demonstrated his views by refusing to pay income tax to a government which in his view is preparing for an atomic war. He served a six months jail sentence without appealing his case.

He is charged with spreading erroneous opinions which are destructive of the external peace and order which Christ has established in his church and of failing to obey the lawful commands and to be subject to the authority of the civil magistrate. The charges are based on the Confession of Faith of the United Presbyterian Church.

James Lawson To Speak Here

James Lawson, who was suspended last year from Vanderbilt Seminary for his participation in sit-in demonstrations, will speak at an open meeting in the Campus Center Auditorium Monday at 8:00 p.m.

Lawson has been on a speaking tour for the Fellowship of Reconciliation, a pacifist movement. He will speak on the racial situation in the South.

Professor D. Campbell Wyckoff will introduce Lawson. Professor J. Robert Nelson, former dean of the Vanderbilt Divinity School, will also be present for the discussion.

Editorial

Faith Healing — 'The Forgotten Third'

An important first step in an area of the Gospel which has been sorely neglected was taken last May when the General Assembly adopted the report of the Committee on the Relation of Christian Faith to Health.

This report was essentially conservative in its final recommendations, and we would hope that further explorations into the field of Christian healing will be forthcoming. Nevertheless it provides a good historical summary of such healing and an excellent bibliography and deserves more attention than it has so far received.

Physical healing is clearly part of the Gospel we are called to preach, for as Wayne Oates has written, "No amount of exegetical cassistry can remove the practice of faith healing from the center of the reality of the person and work of Christ." The report itself states, (p. 24) "The New Testament clearly witnesses to its understanding that Christ directed his Church to heal and by his indwelling spirit gave it power to do so."

Faith healing is not the sort of thing we like to talk about in polite circles; it seems embarrassing. Nevertheless the command to heal is there in the New Testament, and the healing activities not only of Christian Science but more recently of the Episcopal Church indicate that there is a need among Christians which we Presbyterians are not meeting.

The report recommends that seminaries give thought to integrating the theological, historical and practical aspects of ministering to the sick in their curriculums; the new curriculum offers just this opportunity. Perhaps the whole community should give serious thought to reintroducing the forgotten third of the Gospel into the Presbyterian Church.

The Seminarian

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Letters to the Editor

Gratitude

(Ed. The writer of the following letter is a special student at the Seminary and a former medical missionary to the Cameroons. He recently underwent a heart operation.)

To all at Princeton Seminary,

The amount of love we show to others is a very good indication of how much we know of Calvary love. You who are members of Princeton Seminary have shown that you really know Calvary love to the full in all the kindness you have shown me—but it is impossible to express in words. God alone knows my gratitude.

Sincerely,

Alex Anderson, M.D.

Movie Review

Hollywood Monkey Trial Raises Query

by John H. Simpson

Viewing Stanley Kramer's "Inherit the Wind" leaves one with a somewhat unhappy choice. On the one hand, to agree with the good citizens of Dayton that Scopes was corrupting his pupils' religion and morals with Darwinistic heresy is to become a book burner. Indeed, the most powerful argument against Bryan is his stubborn answer to Darrow's question as to whether or not he believed every sentence in the Bible to be literal truth—"Every word means exactly what it says."

On the other hand we find it difficult to agree with Darrow's reply about what he thought was sacred. When he glowingly describes the ascent of man's mind to the truth and pictures the child learning his multiplication tables as entering into the new Holy of Holies, we hesitate to cast our lot with the defense.

Mencken, draws our laughs, but they are only sympathetic vibrations. We are tuned to (continued on page 3)

Community Artists Series

Harsanyi Shows Musical Sensitivity, Ease

by Barbara Smith

Janice Harsanyi once again proved that she can handle music of all periods with style, confidence and ease as she opened this year's Community Artists Series Tuesday evening. Throughout a program which was technically, physically and vocally demanding and which called upon her deepest musical resources she maintained a consistent tonal quality and vocal freedom, always with a freshness and magnetism which compelled the audience to be involved in each number.

In her first group Mrs. Harsanyi hurdled the technical and vocal difficulties of Mozart's "Et Incarnatus Est," and her expert handling of delicate phrasing aided in molding a beautiful musical line. Of particular interest were the four Hindemith songs from Rilke's "Das Marienleben" (1948 setting). She conveyed such a spirit of reverence that one was hardly aware that she used music in the performance. Here dissonance between vocal line and accompaniment were tastefully displayed, and one was left with a more profound appreciation and understanding of the composer.

Mrs. Harsanyi was delightful in her presentation of French chanson. The titles were merely suggestive of song content, yet here she displayed her mastery of mood and of (continued on page 3)

Book Agency Kudos

Dear Sir,

As a student, I feel that we are all indebted to the fine staff of the Theological Book Agency, especially for their thoughtful service in providing us with an individual Fall Quarter Book List.

Anyone who has suffered through the exasperation of having to fight for a position near the single posted list at the bulletin board in Stuart basement (which was the only way to find out which books were required) knows whereof I speak.

I am writing this in case our appreciation has not been carried in print and also with the hope that they will be able to furnish this splendid service for each of the remaining terms.

Very truly yours,
Charles A. Rudy

Cuban Concern

Dear Sir,

On Wednesday evening, November 9 the Missionary Fellowship with commendable initiative arranged with three Cuban students to have a discussion of the Cuban situation. Nowadays from the Presidential candidates on down, North Americans are sounding off about the iniquities of the Castro regime, but a fair appraisal of the situation there demands more facts than come to us through the newspapers. The Wednesday meeting, therefore, was timely; but from the whole Seminary community only twenty-four came along, and at least a third of (continued on page 4)

"If's" Of Presidential Election Interpreted by Smylie

by John Smylie

Assistant Professor of Church History

The United States can elect a Roman Catholic president. Responsibility for federal government now rests squarely on the Democrats. Beyond this it is difficult to prove anything about the election, but it is impossible to avoid speculating about intangibles and "ifs!"

Post-Mortems

Republican post-mortems spawn wistful "might-have-beens." They have themselves to blame for losing the White House. The smothered Rockefeller's light last December. But it now appears that the GOP could have won even with Nixon had they played a better hand. Who is to blame Eisenhower! His passive presidency gave just grounds for complaint on both foreign and domestic fronts, even if his sins of omission did not warrant Kennedy's jeremiad. Ike's political passiveness may prove the unforgivable omission of the campaign.

Why didn't he expound his administration's accomplishments from the beginning of the race? He probably could have sold the record to voters. Instead, Nixon and Lodge campaigned without him and with few cabinet members until almost the end. By then his efforts were successfully dubbed a "rescue" operation.

Close Vote

The marvel of the election was that Nixon tricky Dicky," the man dismissed four years ago as inadequate to succeed Eisenhower, the man whose political morality suffered five-o'clock-shadow) came so close to winning, when few thought he could attract Independents and Democrats. By count, if not by ratio, it almost matched Ike's '52 vote.

The close popular vote robs Kennedy's victory of much sweetness. Observers agreed

beforehand that a successful marriage of his liberal platform with a conservative Congress demanded a popular mandate. The victory margin gives Kennedy a mandate for nothing.

With the old Congress back, boasts about another Rooseveltian "100 days" fade. Johnson's success will keep civil rights legislation chained to "gradualism," and with Congress more conservative than in August, delivery of a \$1.25 minimum wage or a high parity farm program appears doubtful. Aid bills for education, medicine and depressed areas will pass eventually, but odds do not favor Kennedy's campaign lavishness.

Catholic Issue

Some will persist in calling Kennedy the "Catholic" president. David Lawrence began pinning this label on him before the polls opened on the basis of predicted Catholic block-voting in large electoral states. Embarrassment on this score will ease only slightly when "objective" (that is, Democratic) analysts measure the Anti-Catholicism in Nixon's vote, and "prove" that urban Catholics merely reverted to the Democratic

column after Eisenhower's interlude.

Historians and sociologists can shelve the question of Protestant bigotry's keeping Al Smith out in '28 and take up a new one: "Did Catholic block-voting provide the margin of victory for Kennedy?" They ought to have fun bouncing the bigotry ball now that it has reverse English.

Future Implications

Charismatic personality triumphed again. Kennedy stole Ike's '52 formula for success: hammer home a jeremiad and offer yourself to solve the nation's ills. "I will go to Korea" became "I am not satisfied." The party of the "concerned" bumped the first "crusaders." The difference between '52 and '60 was that at least one candidate talked sense in '52. It was too much to expect those who scoured the personality cult in '52 and '56, when it kept Stevenson from being heard, to be critical in '60 when nonsense about candidate "image" worked to Democratic favor.

What is in store for the country? More of the same, only with *gusto!* Kennedy can (continued on page 4)

New Second Semester Courses Listed

Details of four additional courses to be offered during the second term have been announced by the Registrar's office.

Schedule changes involving these courses may be made until Friday, December 16 at 4:30 p.m.

The courses include:

1427 *Wisdom Literature and its Theological Teachings*. Moved from Monday to Tu W Th at 8:00 a.m., replacing 1416 *Exegesis of Hosea*, which will be given on Monday if demand be sufficient. The course in Wisdom Literature will be taught by Prof. R. B. Y. Scott, Princeton University.

1807 *Form Criticism of the Old Testament*, Dr. Gerhard von Rad. This course

will be open to all interested students, graduate or B.D. Time, Tu W Fr, 9:30 a.m.

2575 *The Modern Missionary Movement*, Dr. J. Christy Wilson. Open to all students, this course will meet on Mondays, 1:40-3:30.

4562 *Christianity and Personality*, Dr. Wayne E. Oates. This course will be given during two consecutive hours, Thursday 3:40-5:30 p.m., 3 hours credit.

In addition, two courses will be offered by Dr. J. Robert Nelson in the general field of Ecumenics. Descriptions and class hours will be posted on the bulletin board.

Around the Campus

by Nancy Harris

Congratulations are in order to:

Kent and Carolyn Kinney on the birth of their first child, Matthew.

Dave Crawford, Secretary of the Seminary, on being named Princeton's "Man of the Week" by the *Town Topics* last week.

Bo Harris and his crew for the delicious breakfast they cooked Sunday morning when the cook fell asleep on the train and woke up in New York.

President James I. McCord for being invited to give the Anderson Lectures at the Presbyterian College in Montreal, Canada this week.

Roy Pfautsch for managing a successful campaign which returned Tom Curtis, Republican Congressman from Missouri, to the U.S. House of Representatives.

MOVIE REVIEW

(continued from page 2)

the same key, but we hope our amplitude is not as great as the Baltimore cynic's. In life, however, (and here Kramer should have been more historical) the reporter was simply not the wisecracking opportunist we saw on the screen.

If Kramer is telling us to choose these three—and we think he is—we must abstain. In all cases it is in the name of the spirit and truth of the gospel. Mose people will make a choice. A few will defend what they think is God's truth.

The great majority, however, will accept Kramer's thesis that Christianity is dead, or, at best, just a pleasant companion that cheers one up on the hard, scientific journey to Truth.

The tragedy is that many think Bryan represents Protestant Christianity. We hope that some day Hollywood will give us a

happy alternative when dealing with religion. How about Bing with his backward collar, hypocritical Gantry, or melodramatic Ben-Hur cast with a symbol of the Biblical faith?

ARTIST SERIES

(continued from page 2)

conveyances of context to the point where all felt they knew the language fluently.

The final group of contemporary numbers was the icing on the cake. Mrs. Harsanyi's interesting combination of Russian and American songs done in English was perfectly timed for an emotionally wrung audience which had followed her through the entire emotional spectrum. The two encores, Gershwin's "My Man's Gone Now" and "Were You There When They Crucified My Lord," the latter sung unaccompanied and without applause, provided a fitting conclusion to an inspirational aesthetic experience.

Knowles' Notings

by Dick Knowles

The final standings of the intra-mural football league are:

Team	W	L	T	PF	PA	Pct.
Brown	3	1	0	65	20	.750
NSD	3	1	0	34	7	.750
Off-Campus	2	1	1	20	45	.625
Alex	1	2	1	6	15	.375
Hodge	0	4	0	2	40	.000

North-South-Dickinson and Brown had their championship playoff Wednesday, and the results will be reported next week.

The season as a whole seemed to prove the old adage among defensive specialists that "the best offense is a rugged defense." Three teams had twenty or fewer points scored against them.

The schedule for the badminton tournament has been placed on the Stuart Hall bulletin board. Notices concerning wrestling, handball, squash and varsity basketball will be posted after the Thanksgiving break.

Intra-mural basketball begins in January.

Templeton Prize Offered

Competition for the Templeton Prize is now open, according to Professor D. Campbell Wyckoff. The prizes are awarded annually for the best essays submitted on the subject of exceptionally gifted persons. The prizes are in the amounts of \$500, \$200, and \$100.

Interested persons are asked to contact Wyckoff before February 1.

LETTERS CONTINUED

(continued from page 2)

those present were students from other countries.

I find this surprisingly poor attendance to be a disturbing fact because it reflects not just a heavy study load (we can find time for Huckleberry Hound), but, more significantly, a general indifference to important affairs outside the local setting. Our Christian brethren are deeply involved in the social changes which are taking place in Cuba and the least they can expect of us is that, before we form opinions, we should be sufficiently concerned to know the facts of their situation. Such a concern is not very obvious in this Seminary, and I think that is to our shame.

Sincerely,
Donald Mitchell

Available For Service

Dear Sir,

First, the pages of the *Seminarian* reflect effort to discover, bring to light and air controversial issues. This is to be commended. Persevere in this atmosphere of "widespread lack of concern!"

The Week Ahead

Sunday, November 20

11:00 a.m. University Chapel: Dean Gordon

Monday, November 21

7:00 p.m. Women's Volleyball: Whiteley Gymnasium

8:00 p.m. James Lawson, Campus Center Auditorium

Tuesday, November 22

9:00 a.m. Chapel Leader: Lefferts A. Loetscher

7:45 p.m. CHALLENGE TO THE CHURCH, Dr. Roger Sessions, Campus Center Auditorium

Wednesday, November 23

7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, Chapel, First Presbyterian Church

9:00 a.m. Chapl Leaders: Stuart A. Wood and Donald M. Williams

12:30 p.m. Faculty Luncheon, Small Dining Room, Campus Center

2:30 p.m. Sub-Committee on Practicum, Department of Practical Theology, Board Room, Speer Library

3:30 p.m. Department of Practical Theology, Board Room, Speer Library

4:30 p.m. Graduate Study Committee, President's Room, Administration Building

4:30 p.m. Thanksgiving Recess Begins

Thursday, November 24

11:00 a.m. Community Thanksgiving Service, University Chapel

Friday, November 25

6:45 p.m. South American Prayer Group, Alexander Hall Lounge

Sunday, November 27

11:00 a.m. University Chapel: The Rev. Robert J. McCracken, D.D., Minister, The Riverside Church, New York City

More specifically, the details of the last Student Association meeting brought to mind the spring meeting. Much impassioned speech was uttered by poorly informed persons for Mr. Lawson of Vanderbilt Divinity School. The few who came informed were ineffective simply because their concern was several levels too shallow and many weeks too late. Nothing was accomplished, and the issue was dropped.

Dave Garroway (of all people) often expresses concern because we Americans talk about current problems, feel strongly for a while, only to lose interest when something new hits the headlines. Rarely do we get excited enough to do anything.

Now that the election is over let us go back and take care of our unfinished business. Mr. Lawson has graduated and is in a church but, the racial tension has not been lessened, and Princeton Seminary has yet to air its views on the problem. Racial conflict affects all of us whether we admit it or not. Jeremiah, seeing the plight of the speckled bird, knew that ipso facto whatever is not of our kind is objectionable to us. There is nothing for us to do except to accept this fact. Then we can take the steps needed to neutralize the natural repugnance that characterizes our social relationships. Unless I am mistaken, this is a peculiarly Christian concern.

The most effective organ for the taking care of this unfinished business (would that it could ever be finished) is the *Seminarian*—infinitely more effective than a Student Association meeting which is poorly attended and poorly planned. I wish for some provocative discussion of the racial situation and all that pertains to it. If there is no one willing to present an opening thrust, I offer my services.

Sincerely yours,
Stuart Allen Wood

PRESIDENTIAL ELECTION

(continued from page 3)

give the White House what Ike never gave and what is sorely needed, namely, zest, class, joy and perhaps a sensitiveness for governmental and cold-war problems. That will make all the difference in the world. Youth, health and a dynamic concept of the presidency point that way.

Who can doubt Kennedy is a skillful political mechanic in light of his clever and sometimes cynical performance in the last twelve months? With luck this skill may now serve more than personal ambition. Although Kennedy's congressional record hardly reassures, I am optimistic that it will. The White House shapes men, even if it does not seek them. When political skill serves high purpose you have ingredients for statesmanship.

Unity Possible

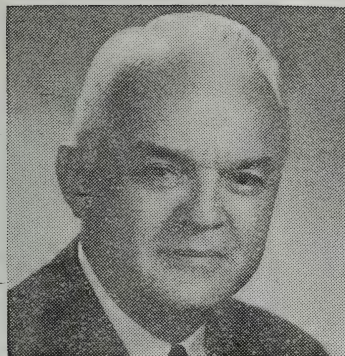
Let us hope Kennedy keeps the fruits of Ike's era of good feeling while providing dynamism for the '60's. Romanism and election-year liberalism have roused deep suspicion in many. With luck, his success in uniting the party may give a clue to his ability to unite the nation.

As for the religious question, we have settled the superficial matter of electing a Catholic president. Now we must face real issues. What effects do Roman religious presuppositions have on the health of American democratic culture? How should Protestantism behave politically in this pluralistic society?

SESSIONS TO SPEAK

(continued from page 1)

He has twice been president of the United States Section of the International Society for Contemporary Music and is a member of the National Academy of Arts and Letters.



John Coventry Smith, who will deliver the annual Missions Lectures Monday through Wednesday.

John Coventry Smith To Present Missions Lectureship Next Week

John Coventry Smith, general secretary of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church, will give the annual Missions Lectures Monday through Wednesday at 7:45 p.m. in Miller Chapel.

Thanksgiving Service

The Rev. Richard H. Lueke, pastor of the Lutheran Church of the Messiah and Lutheran Chaplain at the University, will lead a community Thanksgiving service tomorrow in the University Chapel at 11 a.m. All the Princeton churches will participate in this annual service.

Speaking on the general theme "The Christian Mission in an Era of Global Change," Smith's topics will be "Change in the World and Change in the Mission," "Difficulties and Opportunities," and "To the Ends of the Earth and to the End of Time."

Smith, a graduate of Muskingum College and Pittsburgh-Xenia Seminary, was a missionary in Japan for 14 years prior to World War II. After internment in Japan, he returned to the United States and served as pastor of Mt. Lebanon United Presbyterian Church in Pittsburgh.

Begun in 1893

He joined the executive staff of the former Board of Foreign Missions in 1948. In 1952 he was made associate general secretary and continued in this position until his election as general secretary in September 1959, succeeding the late Charles T. Leber.

The Missions Lectures were begun in 1893 through the efforts of undergraduates in the Seminary, who secured its endowment. It is designed to be of practical importance to those looking forward to missionary service abroad and at the same time to acquaint the whole Seminary community with the world mission of the church.



VOL. XI, NO. 10—PRINCETON THEOLOGICAL SEMINARY—WEDNESDAY, Nov. 23, 1960

Thanksgiving Or Giving? We Pass Up Chance To Serve, Says Piper

by Otto A. Piper, Professor of New Testament Literature and Exegesis

How lovely it is to sit around the decorated dinner table with the whole family and friends and to enjoy the sumptuous meal! The thought of it suffices to lead us to church and to tell God how much we enjoy our privileged situation.

But does not the blood of the millions of turkeys killed for our delight cry to heaven with a shout that resounds beyond iron and other curtains, which we find rather convenient because they help to conceal our affluence?

We interpret the conflict between communism and the Western world as a clash of economic principles and methods, and we

point out with legitimate pride how much more effective our system is than the primitive methods employed in China, Poland or Turkestan. But the Communists insist that basically the issue is a moral one, and we have not yet been able to convince the "undecided" nations of Asia, Africa and Latin America that it is but a matter of technology, or political organization.

Envy and Wealth

Of course, it is true, as the head of our nation has stated indignantly, that they envy us because we are so wealthy. But far beyond the envy there is a bitter dislike of the USA and the Americans, and it is not confined to the communist countries. They would be fools if they refused to accept the good dollars which the American tourist brings to their country. But they resent the show of his abundance which the American traveler can make, when he buys their goods and virtues.

How does that concern us here in the seminary? Greatly indeed. We take that whole development towards a money-minded society for granted; and since we thrive (continued on page 2)

Catechism Exam

The date of the Westminster Shorter Catechism exam has been changed from December 1 to January 5, Professor Donald Macleod announced Monday.

Forty prizes of \$125 each are given by the Samuel Robinson Foundation for memorizing the Westminster Shorter Catechism.

If there is enough demand, there may be a second examination given during the third term.

Wives To Visit Home

The Student Wives Fellowship will give a party Monday for Edge Cottage of the Trenton State Home for Girls. Members will instruct the girls in making Christmas tree ornaments to be presented to the Neuropsychiatric Institute and Princeton Hospital.

A meeting to plan the party will be held tonight at 8 p.m. at 38 Humbert Street in Princeton.

Brown Defeats N-S-D For Championship 7-0

Brown Hall emerged victorious by a 7-0 score in the championship playoff game against North-South-Dickinson Street last Wednesday.

For more than three quarters the teams battled scorelessly before Ken Vaux connected with John Powers, who dashed into the end zone. This same combination clicked for the extra-point.

Chip Golgsberry and Fred Walls were the defensive standouts for Brown as they continually thwarted the N-S-D attack.

Scudder Dies After 50 Years Of Tiger Loyalty

Elias Scudder, the deaf mute who polished shoes at Jack Honore's barber shop for almost a half-century, died November 12 on his way to catch a train to Yale for the football game.

Scudder had not missed the Yale game in almost 50 years. The Class of 1921 made him an honorary member, and the bootblack participated in numerous reunions. Until recent years, Scudder had led parades almost every season.

David Crawford conducted the funeral services, which were held at the First Baptist Church last Wednesday.

Merlin Theatre

Jonah Seen As "Only A Church Play"

by Harold F. Vaughan, Jr.

The Sign of Jonah presented by Merlin Theatre last Thursday and Friday nights, was the sort of production which, if viewed in a church and put on by members of the congregation, could be considered a good "church" production.

There were times in the play that each actor rose to a point of excellence: Duane Lan- chester (Jonah) when he tried the valves of the submarine for the last time, William Hutchinson (the Average Man) as he related the moving story of the death of his wife and children and blamed God, and the entire cast at the moment immediately following their condemnation of God. The Archangels as they listened to the play unfold in silence were also impressive.

"Jonah" is not an easy play to direct. Trial scenes are difficult because there is not much motion in a courtroom. Lacking physical movement, the play demands compensating vocal and intellectual movement; and this was missing, especially in the first act.

Libby Diaforli, as director, allowed the actors to get away with things that no director should. I have mentioned the tempo of the play, but there is another kind of pacing—the back and forth, undecided wandering that actors do when they have not been forced to stand still. And then we are treated with the see-saw rising and sitting. "It is my turn to speak so I stand—now I am finished, so I will sit down and let the next speaker stand."

And is it too much to ask that we see the actors? The art was interesting, but the art was not what we came to view. The difficulty in seeing the play was an added impediment to grasping what the author was trying to say.

I do not believe that anyone left the theatre in doubt as to the point of the play; but, according to the production, I wonder if he cast and the director appreciated it. For the play as presented built to a climax at the point where God condemned himself on the evidence given by man—he willingly blamed himself and punished himself in order to save man. But I feel the climax of the play comes later when man realizes that it is, after all, he himself who is guilty, condemned by the people of Nineveh, by the people who listened to God's warnings through his prophet Jonah, by the people who learned to "stand in awe of God" and thereby were saved. As we saw the play produced, this point came as an anti-climax, tacked on, and almost irrelevant.

I have picked on seemingly minor points, basic, mechanical things; but until the basics are cleared up, nothing deeper can be approached. As Dorothy Sayers has written, "A work of art that is not good and true *in art* is not good or true in any other respect."

THANKSGIVING OR GIVING?

(continued from page 1)

on it, we acquiesce in it. We thereby prevent the drive towards church unity from moving from the organizational into the spiritual field.

Money's Role

Money is to be shared, not to be pos- sessed; for in the latter case it actually pos- sesses us. However, last year we did not raise our quota for the United Seminary Fund drive, and there are rumors that this year we will not even start. Of course, I under- stand. How could we prove to our fellow seminarians in Cameroon or Kerala that we are one of the world's top theological insti- tutions, if we failed to pay our instalments for our shining new car, our radio or TV set, let alone the crushing debt we owe to the Theological Book Agency?

And thus we lose our chance. When we might dramatically demonstrate to some of the poor seminaries of the world that our hearts' imagination keeps their needs con- stantly before us, we prefer to sing hymns of praise to the God who gave us our tur- key.

CHRISTMAS PHOTOGRAPHS

Ron Rice is available to take family Christmas photographs in the home. Phone WA 1-9758.

Missionary Banquet Set

The annual missionary banquet of the World Mission Fellowship is scheduled for Tuesday, Douglas S. Bax, president, has announced.

Invitations for the event have been ex- tended to the faculty and the missionaries of Payne Hall.

International students are encouraged to wear their native dress for the evening.

Field Work Conference

Lawrence W. Lang, personnel secretary of the Board of National Missions, will speak at the Field Work Office's annual confer- ence for students and supervisors Decem- ber 2.

Students engaged in field work who plan to attend should notify the Field Work Office.

The Seminarian

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The Week Ahead

Sunday, November 27

11:00 a.m. University Chapel: The Rev. Robert J. McCracken, D.D., the Riverside Church, N. Y.

Monday, November 28

8:00 a.m. Thanksgiving Recess Ends
7:45 p.m. Annual Lectureship on Chris- tian Missions, John Coventry Smith, Chapel
10:00 p.m. Evening Prayer Leader: Carl J. Hinch

Tuesday, November 29

9:00 a.m. Chapel Leader: J. Christy Wil- son
1:00 p.m. Senior Class Meeting, Campus Center Auditorium
6:00 p.m. Missionary Banquet, C.C. Din- ing Room
7:45 p.m. Lectureship on Christian Mis- sions, Chapel
10:00 p.m. Evening Prayer Leader: Thomas A. Cutting

Wednesday, November 30

7:30 a.m. Westminster Foundation Holy Communion, Chapel, 1st Presby. Church
12:30 p.m. Faculty Luncheon, Small Din- ing Room, C.C.
1:30 p.m. Curriculum Committee, Presi- dent's Room, Administration Building
2:00 p.m. Library Committee, Board Room, Library
4:00 p.m. Department of Theology, Room 222, Library
4:00 p.m. Tea for Foreign Students, C.C. Veranda
4:30 p.m. Evangelistic Fellowship, Steven- son Lounge, C.C.
7:45 p.m. Lectureship on Christian Mis- sions, Chapel
8:00 p.m. Wives' Fellowship Service Project, Student Council Room, C.C.
10:00 p.m. Evening Prayer Leader: Harvey O. Johnson

Thursday, December 1

6:00 p.m. Faculty Seminar, Small Dining Room, C.C.
10:00 p.m. Evening Prayer Leader: Thomas R. Hyldahl

Friday, December 2

9:00 a.m. Chapel Leader: George A. But- trick
3:30 p.m. Conference for Field Work Supervisors, C.C. Lounge
8:15 p.m. Film Series, "High Noon," C.C. Auditorium

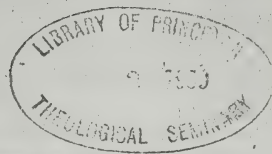
Sunday, December 4

11:00 a.m. University Chapel: The Rev. Carl Reimers, Assistant Dean of the University Chapel



THE Seminarian

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Non-Violence Seen As Strong Weapon By James Lawson

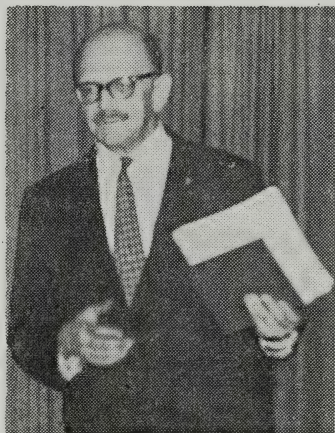
by James Andrews

"If there can be an age of reconciliation, it will only come as God works through and in a people in resisting evil in our society," stated James Lawson in a Campus Center address last week.

Lawson, who was suspended from the Vanderbilt University Divinity School last spring for his participation in the Nashville sit-in demonstration, is currently on a speaking tour under the sponsorship of the Fellowship of Reconciliation.

Appearing on the platform with him were John L. Larson, chairman of the Social Education and Action Committee of the student body; Visiting Professor J. Robert Nelson, former Vanderbilt dean who resigned in protest against Lawson's dismissal; and Professor D. Campbell Wyckoff,

(continued on page 2)



Composer Roger Sessions shown leaving the stage after urging the church to consider the challenge of art. Story on page 3.

Choir To Perform "Christmas Oratorio" Wednesday Evening

Portions of Bach's "The Christmas Oratorio" will be featured at the annual Advent and Christmas Musical Service Wednesday evening at 7:45 p.m. in Miller Chapel.

The Oratorio Choir, under the direction of David Hugh Jones, will sing Parts V and VI of the oratorio. Soloists will be Janice Harsanyi, soprano; Alice McElhinney, alto; Robert Simpson, tenor; and James McKeever, bass. Ann Bauer will be the organist and David Greene the pianist.

The Motet Choir, directed by Janice Harsanyi, will present a group of Christmas anthems.

The service will be in memory of Dr. and Mrs. Charles R. Erdman. Erdman, who began his teaching on the faculty of Princeton Seminary in 1906 and was minister of the First Presbyterian Church in Princeton from 1924 until 1934. He died last May. Mrs. Erdman passed away on October 2.

Christmas Program

The Christmas Oratorio: Part V, On the Sunday after New Year's Day	Bach
Advent and Christmas Anthems	
Lo, How a Rose e'er Blooming	Praetorius
While by Our Sleeping Flock We Lay	17th Century German Carol
Break Forth, O Beauteous, Heavenly Light	Bach
The Christmas Oratorio: Part VI, On the Festival of the Epiphany	Bach

Registrar Announces Two Nelson Courses

Two courses to be taught next term by Visiting Professor of Ecumenics J. Robert Nelson have been added to the curriculum, the Registrar has revealed. They are:

2577 *Theological Issues in the Church's Mission*. Questions of redemption, the Church, particularism and syncretism, "indigenization," eschatology, etc., especially as dealt with in recent work of the International Missionary Council and the World Council of Churches' Department of Evangelism. Elective, 3 hours. Tues., Thurs., Fri.: 1:40 p.m.

2771 *Seminar: Church Union Negotiations Today*. Intensive examination of the theological, ecclesiastical, and sociological aspects of such union plans as those of Ceylon, North India, Australia, and their relevance for American churches. Elective, 3 hours. Hours to be arranged.

Massa Accepts Call To Newark Church

Conrad H. Massa, assistant professor of homiletics, has accepted a call to the Old First Presbyterian Church, Newark, New Jersey, it was announced Monday.

Massa, who has taught the junior homiletics course this term, will assume preaching duties there about March 1 but remain on the Seminary faculty until June.

A graduate of Columbia University and Princeton Seminary, he received a Doctor of Theology degree from the Seminary last June. Massa was pastor of the Elmwood Presbyterian Church in East Orange from 1953-1957, when he returned to the Seminary as instructor in homiletics. He is active on various presbytery and synod committees and participated in the synod's preaching mission to Cuba in the fall of 1959.

Second Term Opening Shifted To January 3

The second term classes will begin at 8:00 a.m. on Tuesday, January 3 and not on January 2 as previously scheduled, the President's office has announced.

The Communion service will take place January 3 at 7:45 p.m.

Editorial

Christmas And Purpose

It has become almost a cliché these days to talk about the way in which Christmas has been secularized and nationalized in our society. We are all too familiar with the importance of the Christmas shopping season in our economy starting with "Big Friday" and continuing until Christmas Eve. And we are all too familiar with our own interest in this secularization, relying as many of us do on the fruits of the Christmas boom to help finance our theological education.

Easy as it is, though, to lament this perversion of Christian themes, we wonder if there is not also something hopeful about this "secularization" of a religion which since its beginning has pretended to minister to people in a world where one's hands must get dirty some of the time. We wonder if this very "secularization" is not an opportunity to make the Gospel relevant.

Earlier this week the President received the report of his Commission on National Goals. It was in many ways a disappointing report, couched as it was in generalities and conspicuously failing to take a stand on some important but controversial issues. It reasserted the traditional values of the Declaration of Independence; yet as the *New York Times* suggested, perhaps the chief lesson to be garnered from the report is that the job of articulating and implementing such ideals must be carried out not by a committee of distinguished people with differing views but by an individual or group of people with a single philosophy.

We do not suggest that all Christians must think alike, particularly on social issues. But if Christ has meant anything to us, we must possess something of that which the New Testament calls "the mind of Christ." And consequently, we suggest, when our nation begins to take a question such as national purpose seriously, we as Christians ought to make our convictions heard.

The President's committee in articulating purpose was more concerned with our relations with Russia than our relations with God; we as Christians should not be. Perhaps this season of the year, when our involvement in the "secular" is ever so apparent, is a fitting time to re-examine our voice in our society and find new ways of making our function active as well as passive.

NON-VIOLENCE SEEN

(continued from page 1)

chairman of the Princeton chapter of the Fellowship of Reconciliation.

Pioneer Campaign

Rejecting both the view that the sit-in movement is only a popular protest and the view that this movement is a community disturbance, Lawson stated that this effort is the first major non-violent campaign in American history. "The movement must be seen against a backdrop of a brutalized world that has turned people into things," he said.

The sit-in movement in such a world, claimed the young Methodist pastor, is obviously more than a matter of integrating a few luncheon counters. "Let me deny that the fundamental issue is legal," Lawson continued, "and that it will be decided in the courts. Courts and legal systems are essential, but the decision for a truly democratic society will not come from courts or legislatures. The sit-in movement, if it may be called a movement, has never taken a case to court—it appeals to conscience, to human dignity."

3 Principles

"There are three basic principles involved

in our efforts," the spokesman for the sit-in movement revealed. "First, the issue must be put on a moral basis. Human relations are a matter of conscience, not property rights, and the problem must be solved on the basis of human dignity.

"Second, the way of achieving change is by genuine reconciliation—it is useless to look to Congress, the Presidential office, or the achievement of Negro voting rights or better economic standards for a final solution. Third, non-violence is a total approach to life, not a gimmick of the moment."

"We are dealing with a gross form of immorality in corporate life," warned Lawson. "It creates a danger for us at home and abroad, and in every area of human endeavor. It is simply not enough to ban discrimination by legal action.

Strong Opposition

"The solution to our problem will never be found without bringing people face to face in situations where tension makes possible a true reconciliation. Moral pressure can be built up, and change encouraged, only by a movement appealing to conscience by a firm stand on moral ground."

Lawson continued, "While non-violence is deeply rooted in the Christian faith, which means the acknowledgement and ac-

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Letter to the Editor

"Wastemakers"

Sir:

This January, as in the past, seminarians will go to New York City. We will visit museums, go to theatrical productions, shop and make incidental visits to the Board of National Missions and the Ecumenical Commission. This, we are told, is an integral part of our seminary education.

These annual trips, despite the good intentions of our hosts, are expensive and are not educational. The amount spent on this venture could be better expended elsewhere. For example, several missionaries could be maintained in the field for the amount spent for the "visits to the boards." Educationally, the visits are weak. Vital subjects are touched too lightly. The speeches have often been apallingly dull. If we want to see gleaming office machinery, we can visit any local corporation. The overall result has not been enlightenment, but genuine disturbance with the bureaucracy of the "boards."

Objectives Defeated

Such a picture of the "boards" is unfair and unjust, and the objectives of the visits are defeated. In light of this, I would like to suggest a course of action.

We can, as individuals, refuse to go on these visits.

We can bring pressure upon and in the student council to request appropriate action. I, personally, would hope that the council would not hand the matter to a committee for "further study"—this is a certain dead end. Before we waste more money and time, let's stop the unnecessary expense of the visits. In a time when funds and personnel are desperately needed by the Church, let's not squander what we have.

Sincerely,
Tom E. Terrill

ceptance of evil without retaliating in kind, it is still not a merely passive receptivity." Lawson clearly stated that non-violence is a resistance—a strong opposition to the existence of evil in society.

The speaker concluded with the statement that the goal of human reconciliation must be the primary objective of Christian people. (continued on page 3)

Christmas Mediates Present And Higher Reality, Hicks Says

by John H. Hick
Professor of Christian Philosophy

Most of the details of the familiar Christmas story may well be legendary. It may well not be the case that Jesus' birthday is December 25th, and that he was born at Bethlehem in a stable, that his mother was a virgin, that wise men followed a star from the east to bring him gifts, that shepherds received the news of his birth from angelic choirs.

These are perhaps all mythopoeic expressions of the joyful awe, the numinous wonder and profound emotion with which the Church thinks of what it has come to call the Incarnation. They are sacred adornments, like a halo painted around Christ's head.

Whole Life

What is the reality, known to Christian faith, which pious imagination has thus adorned?

The word Incarnation does not refer to Jesus' birth, except as a *terminus a quo*; it

refers to his life as a whole. It is said in our creeds that he was "of one substance with the Father." This is the way the West stated the faith, under the posthumous influence of Plato and Aristotle.

But in these new days when the notion of substance is of doubtful meaning, and when matter has come to be conceived of as energy, reality as process and event, and character as practical disposition, it may be more illuminating to say instead that God's attitude to mankind, God's love, was embodied in the life and actions of Jesus.

Love and Life

To say this is to claim that the compassion and concern expressed in Jesus' dealings with the men and women whom he met were, identically, God's love towards those particular individuals. For the conviction which sustains Christianity is the conviction that this love (agape), which we see reflected in the gospel records at work in human time, is the eternal and universal love of God.

Jesus' attitude to the sick persons whom

he healed, to those whom he taught, to the individuals whom he summoned to be his disciples, and no less to those whom he condemned as hypocrites and blind leaders, was God's attitude to those same people, expressed concretely in terms of the particular situations in which they then were. And of course, like all significant expressions, these are indicative of the Agent's character beyond the moment in question.

From a person's behavior on particular occasions we see how he would behave on other occasions. And from the narratives of God's attitudes in Christ to a typical and random assortment of men and women in first century Palestine we perceive His attitude to all men in all ages—as indeed we also see from the same narratives the different ways in which men in all ages may respond to God.

1960 Fact

To read the gospel story in this faith is to find set concretely before us the actual nature and quality of God's love. God's love for us human creatures is not love in some stretched, strained, analogical or symbolic sense; it is continuous with the love that we see in operation in Jesus' attitudes to particular men and women. But precisely because God's love is revealed so casually, in accidental encounters with real people amidst the contingencies of their lives, we can see that it transcends those encounters in limitless freedom and extends to our contemporaries and to ourselves.

It is a present reality, of crucial power, and holding the promise of a better existence, that is meditated to us again by the ancient Christmas story, with its mysterious light that is from beyond and its joy that is from above, and its vivid sense of a higher reality breaking in upon our human life.

Church Recognition Of Challenge In Art Encouraged By Sessions

by Barbara Elder

The Church should recognize contemporary art and engage the services of artists in all categories, Roger Sessions told the Seminary in the second Challenge to the Church lecture last week.

Sessions, a distinguished American composer, went on to say, however, that only art on the highest level is worthy of the church. "Real discrimination and facing of issues is desired," he said.

Emphasizing that he spoke only as a musician, he referred only to "the highest of artistic aims," rather than art that is primarily for entertainment, popular acclaim or technical display.

Added Functions

"The arts today are more various in function in our society than they used to be," Sessions said. "This is not specifically a challenge to the Church. However, the Church is in a favorable position to understand the profound challenge inherent in the arts, addressed to our culture in general. The real challenge of the church is fostering a genuinely Christian society."

He cited three fundamental challenges of art: actuality, contemporaneity and seriousness. The challenge of actuality is peculiarly American, since it is only recently that our

artists have received acclaim from other countries. "Art is something which is always and everywhere in the process of creation. Are we not also eroding the power of Shakespeare and others by not realizing them in action?" he asked.

New Message

To meet the challenge of contemporaneity, art must deliver a new message. By repeating art in different words, the artist is contributing nothing. "An artist by his very nature sees the world with fresh eyes and makes his impact by being fresh. The great art of the past is always that which left art in a different state than it was before."

Anything that is new does meet controversy, he emphasized, and not everything that is new is valid, although the converse is true: whatever is valid is new.

The most final and simply stated challenge is that of seriousness. The genuinely serious artist is pursuing art in the purest sense of the word, bringing all of himself to it—all his human and artistic talents. The artist is often criticized for his failure to communicate, but great art requires something of the beholder, too. "This is a two-way circuit," said Sessions. "A receiving set as well as a sending set is necessary."

NON-VIOLENCE SEEN

(continued from page 2)

ple. "I hope that the Church in the South will somehow be this kind of a Church," he stated. "My hope is that nothing will

limit our vision of a reconciled mankind, not even racial concern."

At the conclusion of Lawson's address Nelson talked briefly on the circumstances at Vanderbilt which led to the resignation of himself and several faculty members.

Leadership School Considered Success

The School of Christian Life and Leadership completed its thirteenth year last month.

"This has been our most successful year," stated Harold Park, assistant dean and registrar of the program. "Our total enrollment was 387 persons from 64 congregations of six denominations in the Princeton area."

The School aims to provide courses that will be useful for every Christian layman and church worker. It was conducted on successive Thursday evenings, beginning October 13.

Princeton Seminary faculty who participated were Howard T. Kuist and Charles T. Fritsch.

Courses offered this year included: "The Life of Jesus," "Christian Responsibility in Social and Political Issues," "Leadership in the Group," "Teaching Junior Highs," "Teaching Primaries," "Archaeology and the Bible," and "The Pre-School Child."

for student wives . . .

by Barbara Elder

The Student Wives Fellowship will present a special Christmas worship service for the Trenton State Home for Girls on Sunday, December 11, at 9:30 a.m. Those interested in participating in the service should contact Barbara Elder at WA 1-6411.

Several circles plan to adopt a girl from the home and provide her with Christmas gifts. Details will be discussed at the December circle meetings.

Wives are also requested to bring cloth remnants and old costume jewelry to this meeting for future projects at the home.

President James I. McCord will conduct the first two sessions of a course for student wives entitled "Basic Christian Doctrine" on December 8 and December 13 at 8:00 p.m. in Stuart Hall.

Annalee Murray has been appointed as Service Chairman for Circle #8.

The Wives Fellowship will not meet at Tennent Hall in December. A program on missions with special displays and refreshments has been scheduled for January 19 at 8:00 p.m.

At the University

by Perry Wooten

The annual Princeton Triangle show will be given at McCarter December 8-10, and 17. The title of the show is "A Midsummer Night's Scream." Tickets are on sale at the University Store.

Marcel Marceau, France's well-known mime, will be at McCarter December 12. There will be a matinee and evening performance.

Sir John Gielgud plays at McCarter December 16. "Scenes of Love and Death" is the title of his show.

Notices

Koinonia Meeting

Koinonia will sponsor a Christmas meeting Thursday at 6:00 p.m. on the Veranda of the Campus Center. All faculty and student members please make reservations with Guntram Bischoff.

Senior Class Meeting

Edward S. Golden, director of the Office of Personnel Services for the Board of Christian Education will address the senior class at a special meeting Tuesday from 1:00 to 1:30. This meeting will be of special interest to seniors contemplating specialized ministries or assistantships.

Second Retreat

The second Seminary retreat will be held on Friday and Saturday, January 13 and 14 with President James I. McCord as the leader. Further information will be announced next term.

— The Week Ahead —

Sunday, December 4

11:00 a.m. University Chapel: The Rev. Donald Macleod, Th.D., Princeton Theological Seminary

Monday, December 5

6:45 p.m. International Studies Program, Stevenson Lounge, C.C.
7:00 p.m. Student Council Meeting, Student Council Room, C.C.
10:00 p.m. Evening Prayer Leader: John G. Gunn, Miller Chapel

Tuesday, December 6

9:00 a.m. Chapel Leader: Dr. Charles T. Fritsch
4:30 p.m. Academic Standing Committee, Dean's Office, Adm. Bldg.
4:30 p.m. First Term Classes End
5:15 p.m. Annual Christmas Dinner, C.C.
10:00 p.m. Evening Prayer Leader: Charles T. Yerkes, Miller Chapel

Wednesday, December 7

Reading and Review Period
7:30 a.m. Westminster Foundation, Holy Communion, Chapel, First Presbyterian Church
9:00 a.m. Chapel Leaders: Robert F. Tuttle and Thomas K. Trutner
12:30 p.m. Faculty Luncheon, Small Dining Room, C.C.
2:30 p.m. Departmental Meetings:
Practical Department: Board Room, Speer Library
History Department: Room 220, Speer Library
Theology Department: Room 221, Speer Library
Biblical Department: Room 222, Speer Library
7:45 p.m. Christmas Musical, Miller Chapel
9:00 p.m. Junior Class Christmas Party, Stevenson Lounge, C.C.
10:00 p.m. Evening Prayer Leader: Terry E. Fouse, Miller Chapel

Thursday, December 8

Reading and Review Period
9:00 a.m. Chapel Leader: The Rev. William R. Lane
12:30 p.m. Faculty Wives Christmas Luncheon, Small Dining Room, C.C.
4:00 p.m. Preachers and Lecturers Committee, Room 222, Speer Library

Gerhard Reidel Engaged

The engagement of Miss Rebecca Pigott of Memphis, Tennessee to Gerhard Reidel has been announced.

6:00 p.m. KOINONIA Meeting and Dinner, Veranda, C.C.

8:00 p.m. Students' Wives Classes in Christian Education, Stuart Hall

10:00 p.m. Evening Prayer Leader: Thomas R. Hyldahl, Miller Chapel

Friday, December 9

Reading and Review Period
9:00 a.m. Chapel Leaders: Larry E. Trogen and Tom E. Terrill

Saturday, December 10

First Term Final Examinations Begin

Sunday, December 11

11:00 a.m. University Chapel, Dean Ernest Gordon

Monday, December 12

7:00 p.m. Christmas Dinner for Faculty and Administration, The Princeton Inn
10:00 p.m. Evening Prayer Leader: David C. Kaminsky, Miller Chapel

Tuesday, December 13

9:00 a.m. Chapel Leader: Dr. Edward A. Dowey, Jr.
8:00 p.m. Students' Wives Classes in Christian Education, Stuart Hall
9:00 p.m. Candlelight Service of Holy Communion, University Chapel
10:00 p.m. Evening Prayer Leader: Frederick P. Gibbs, Miller Chapel

Wednesday, December 14

7:30 a.m. Westminster Foundation, Holy Communion, Chapel, First Presbyterian Church
9:00 a.m. Chapel Leader: Philip A. Sap-
hir
12:30 p.m. Faculty Luncheon, Small Dining Room, C.C.
3:00 p.m. Senior Faculty Meeting, Board Room, Speer Library
4:00 p.m. General Faculty Meeting, Board Room, Speer Library
10:00 p.m. Evening Prayer Leader: William F. Hug, Miller Chapel

Thursday, December 15

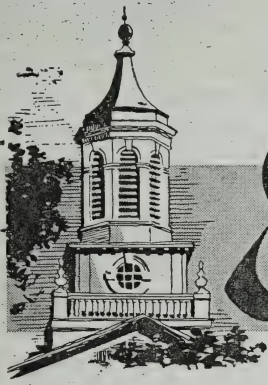
9:00 a.m. Chapel Leader: Donald M. Walter

Friday, December 16

9:00 a.m. Chapel Leader: Dr. E. G. Homrighausen
5:00 p.m. Christmas Vacation Begins

Sunday, December 18

11:00 a.m. University Chapel: The Rev. R. B. Y. Scott, Ph.D., D.D., Department of Religion



THE Seminararian

VOL. XI, No 12 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Dec. 30, 1960

Theological Education Needs New Courage To Question, Kerr Says

by Hugh T. Kerr

Professor of Systematic Theology

It was twenty years ago that Susanne K. Langer said: "If we would have new knowledge, we must get us a whole world of new questions" (*Philosophy in a New Key*, p. 10). In the meantime, the linguistic and analytical philosophers have been doing just that.

Some think they do nothing but ask questions and that the new knowledge gained is insignificant. But the philosophers would insist that: (1) most of the old questions are obsolete and therefore uncreative; (2) new questions are desperately needed; (3) questioning, even the question as to what the questions should be, is a questing, an adventure, a pilgrimage on the road of truth; (4) new knowledge comes as a consequence of such a questioning quest.

Contemporary science and technology take Miss Langer's equation for granted. Yesterday's textbooks are next to worthless for today's nuclear fission and electronic computers because new questions are being asked in laboratories and research centers. Modern

art for much more than twenty years has been asking new questions about man and his world and about space and color. Maybe that's why many, especially in the Churches, punctuate modern art itself with a huge interrogation mark.

What about theology? Is theology marked in our day by radical questions, questions (continued on page 2)

New Pilot Program For Juniors To Be Started This Term

The first step towards inaugurating the new curriculum will be taken this term when a special program for about a dozen juniors will be undertaken, the Administration has announced.

A small group of students will pursue a special program in which they will work with tutors and attend small seminars. They will not attend the usual junior lectures but will pursue more or less similar subjects in special sections. Language requirements will remain the same.

The Administration hopes that this "pilot program," which will stress reading guides, seminars, preceptorials, essays and comprehensive examinations at the end of the year, will aid in building next year's new curriculum.

Letters of invitation for the program were sent out last week to "about a dozen" juniors picked by a faculty committee, according to Dean Elmer G. Homrighausen. The basis of selection was academic record and educational background.

Catechism Exam Thursday

The Catechism Exam will be given Thursday, January 5, at 7:30 in Room 203 of Speer Library. Those who plan to take the exam at this time are asked to sign up on the sheet on the bulletin board in Stuart Hall.

200 Sign Petition Backing Blake Plan For Church Merger

Over 200 students and faculty members signed a petition endorsing in principle the proposal of Stated Clerk Eugene Carson Blake to merge four major Protestant denominations, according to George Kandle, Student Council president.

The petition, which was drawn up by a committee of the Council, was forwarded to Blake's office during exams. Members of the committee included L. Blaine Libby, who first proposed the petition, Kenneth Vaux, Rupert "Bo" Harris, Charles Yerkes and Kandle.

Other business at the final Council meeting before the Christmas recess included a decision to hold a Student Body Forum early in February at which students could raise and discuss campus issues.

In view of recent student dissent over the annual trip to visit the Presbyterian Boards in New York and Philadelphia, the Council also instructed Kandle to appoint a committee to meet with Board officials in New York. A senior visit is currently slated for January 20.

The Council voted to return the \$50 still remaining in the Campus Fund treasury to (continued on page 2)

McCarter To Present Series Of Shakespeare

McCarter Theatre will resume its "Broadway commutes" policy this winter when a resident company of New York professionals presents a season of Shakespeare.

McCarter began operating as a performing arts center last fall with a series on "Comedy in Theatre." The winter series of five Shakespeare plays will begin February 3.

The plays include *King Lear*, *As You Like It*, *Twelfth Night*, *Midsummer Night's Dream* and *Antony and Cleopatra*, according to Milton Lyon, producer.

Ellis Rabb will once again be artistic director, and the cast will include Rosemary Harris, Joanna Roes and Richard Easton.

The plays will be presented "in repertory," i.e. the company may be performing several different plays each week in something of a repetitive cycle throughout the season.

McCord To Be Leader Of All-Campus Retreat

President James I. McCord will lead an all-campus retreat on the weekend of January 13-14. The theme is "The Christian Life as Interpersonal Relations."

The retreat will be open to all men students and a limited number of women. There will be no separate Tennent Hall retreat this year.

Cars will leave the campus at 4:00 p.m. on Friday, January 13th for the Episcopal Retreat Center at Bernardsville, N.J. The retreat will conclude with the noon meal the following day.

Because of a Seminary subsidy, the cost per person will be three dollars, including meals.

A sign-up sheet is posted in Stuart Hall.

Letter to the Editor

Classified Information

Dear Sir,

Passing a fellow student tracking down books in the library stacks last quarter, he said, "It seems that I spend twice as much time looking for books as I do reading them. They all seem to be checked out!"

The difficulty of locating books for papers is greatly aggravated by a library policy forbidding the librarians from indicating who has checked the books out. This policy makes it impossible to arrange with other students to glance through the book while they are in class or for any other reason temporarily not using the book.

I would highly recommend that this "classified" information concerning those borrowing books be made available for student and faculty use as it is in some of our finest college libraries to the satisfaction of all involved.

Sincerely,

Lawrence F. Selig

THEOLOGICAL EDUCATION

(continued from page 1)

that go to the root of things? Or are we still operating with the old questions and handing out the old answers?

It might do us all good to reflect that theological questioning has an ancient and honorable tradition. The Bible itself is full of questions, and Jesus irritated his prosaic contemporaries who wanted packaged answers to captious questions by posing new and upsetting questions of his own. Origen of Alexandria structured the first systematic theology on questions that were being raised in his day regarding the Apostolic *kerygma*. Augustine's *Enchiridion*, a manual on faith, hope, and love, grew out of a layman's questions. John of Damascus described an even hundred heresies and then proceeded to give a hundred orthodox answers.

Aquinas Zig-Zag

Thomas Aquinas' method was a zig-zag between questions and objections. The Reformers started out by daring to ask embarrassing and explosive questions of ecclesiastics whose prerogative it was to give answers. Kierkegaard's writings contain more question marks and exclamation points than periods; so does Barth's *Commentary on Romans*. Tillich's method of correlation shuttles back and forth between existential questions and revelatory answers. Religious education for better or for worse once followed the catechetical method, and antiphonal Church music introduced the dialogue into the chancel.

Today in theology, however, we do not, I think, question deep enough, and perhaps that's why our quest is so undefined and our new knowledge so meager. Kierkegaard is now studied systematically by professors, philosophers, and theologians; an ironic twist when one remembers the Dane's dim view of these professional functionaries. Barth and Tillich are engaged in structuring multiple volumes on doctrinal theology, quietly codifying and cataloging the dialectical tension.

Pedestrian Education

By and large, theological education everywhere is pedestrian and professional. Where are the questions? Where are the questioners? What is the quest? Or is the modern

mood unquestioning? Do we recognize ourselves in the far-out poetry of Lawrence Ferlinghetti, the youthful San Francisco seer, when he bitingly calls us "conscientious non-objectors"?

Rude and quizzical questions, you say. But new knowledge will not be ours until and unless we learn again how and what to question. A new curriculum or a new faculty will not guarantee theological excitement. Neither will carping complaints about "the system" or about unacceptable assignments insure intellectual emancipation and maturity. Perhaps theologians, divinity students, and ecclesiastics need to take a page from the analytical philosophers who began their quest with needling questions about the meaning of their own statements so easily made and so often unexamined.

Any questions?

At the University

The University's Baker Rink is open for public skating on Friday, Saturday and Sunday evenings and on Saturday morning.

The Rev. William A. Eddy, Episcopal chaplain, has left the University after eight years to become rector of Trinity Episcopal Church in Bloomington, Indiana.

Harold W. Dodds, president emeritus of the University, will head the new Princeton Day Schools which will be the result of a merger of Miss Fine's School and the Princeton Country Day School. The school, which will eventually move to a new campus on Great Road, will provide secondary education through high school level with separate facilities for boys and girls.

200 SIGN PETITION

(continued from page 1)

the Fund for use in future years. The group also received a report of the liaison committee working with the President and the Faculty Campus Life Committee, and a move to reorganize the Orientation Committee was begun.

Kenneth Vaux, junior class president, announced that there will be no Junior Show this year but that his class has agreed to take responsibility for some Tuesday evening entertainment in the Campus Center.

The Seminarian

Published every Friday afternoon during the academic year by the Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, WALnut 1-8590. The opinions expressed herein are those of the editors or the designated contributors and do not necessarily represent those of the Board or the Seminary Administration. Staff: Edward B. Fiske, editor-in-chief; Donald R. Purkey and J. Perry Wooten, associate editors; Nancy L. Harris, secretary; Richard S. Knowles, sports editor; Board: Professor Samuel W. Blizard, Assistant Professor William Brower, Dean Elmer G. Hemmighausen, John D. Dennis (chairman), Frederick P. Gibbs and James H. MacDonald.

The Week Ahead

Sunday, January 1

11:00 a.m. University Chapel: The Rev. Professor John H. Marks, Department of Oriental Languages and Literature, Princeton University

Tuesday, January 3

8:00 a.m. SECOND TERM—CLASSES BEGIN

9:00 a.m. Chapel Leader: President McCord

7:45 p.m. THE SACRAMENT OF HOLY COMMUNION, MILLER CHAPEL

10:00 p.m. Evening Prayers, Miller Chapel

Wednesday, January 4

7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, Chapel, First Presbyterian Church

9:00 a.m. Chapel Leaders: James M. Marsh and Paul D. Eppinger

2:30 p.m. Departmental Meetings:
Practical Department, Board Room, Speer Library
History Department, Room 220, Speer Library
Theology Department, Room 221, Speer Library
Biblical Department, Room 222, Speer Library

4:00 p.m. Admissions Committee, Dean's Office

4:30 p.m. Evangelistic Fellowship, Stevenson Lounge, Campus Center

4:30 p.m. Faculty By-Laws Committee, President's Room

6:45 p.m. World Mission Fellowship, Stevenson Lounge, Campus Center

10:00 p.m. Evening Prayers, Miller Chapel

Thursday, January 5

9:00 a.m. Chapel Leader: The Rev. Robert E. Sanders

7:30 p.m. Examination on Shorter Catechism, Room 203, Speer Library

10:00 p.m. Evening Prayers, Miller Chapel

Friday, January 6

9:00 a.m. Chapel Leaders: John D. Snively and Laurence F. Selig

7:30 p.m. Basketball: PTS vs. University JV's, Dillon Gymnasium

Sunday, January 8

11:00 a.m. University Chapel: Dean Ernest Gordon



THE Seminararian

VOL. XII, No. 1 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Jan. 6, 1961

Board Trip Altered; Seniors, Grads Set For Jan. 20 Junket

Seniors and graduate students only will take part in a voluntary trip to the New York Presbyterian Boards on January 20, according to Student Council President George C. Kandle.

Kandle is spokesman for a four-man delegation which met with Board representatives December 21 to discuss arrangements for the much-criticized annual trips to the Boards.

Under a new plan students will be introduced to three areas in one day: the National Board of Missions, the Board of Ecumenics and Missions and the General Council of the General Assembly, which is participating for the first time. The Board of Education has dropped out of the program and will send representatives to the Seminary to inform students of their activities.

In previous years all classes have made visits, and the program was compulsory. Under the new plan individual invitations will be sent out from New York, and students will be free to decline.

A modified tentative program has also

(continued on page 2)

Thirteen Juniors Picked For Pilot Program; Seminars Key To Study

Thirteen juniors have been named to participate in the special "pilot program" announced last week, Administration sources have disclosed.

These students will pursue a special course of study built upon two seminars and independent reading under the guidance of faculty tutors.

"Friends Of Seminary" To Organize Thursday

The charter organizational meeting of the Friends of Princeton Seminary will be held Thursday. About 100 women from the New York, New Jersey, Pennsylvania and Connecticut area will attend.

Under the chairmanship of Mrs. Paul S. Switz, a trustee of the Seminary, committee reports will be received and by-laws adopted. A nominating committee will be appointed to present a slate of officers to be elected at the first annual meeting in May.

President McCord will address the group concerning the needs of the Seminary and the purpose of the Friends group.

Organization of the group was begun by the Administration in September in order to enlist the interest and support of church women in theological education.

Professor Otto A. Piper will conduct a seminar on Biblical studies, and Associate Professor George A. Barrois will lead one on the history and life of the early church. These seminars will meet once every week or two and will continue through June. Students will prepare written work for presentation at these sessions.

Independent Reading

In addition to the seminar work the thirteen students will pursue independent suggested reading. This will be guided by faculty tutors or "academic advisors" with whom they will meet occasionally. Named as tutors were: James F. Armstrong, Samuel M. Keen, James P. Martin, James H. Smylie and John E. Smylie.

The program is under the direction of Dean Elmer G. Homrighausen.

The students will continue with their language requirements and speech classes, but they will not participate in junior preaching sections. According to the administration, preaching will be postponed until such a

(continued on page 2)

William Barrett To Speak Tuesday



William Barrett, who will deliver the third Challenge to the Church lecture Tuesday evening.

"The Prospects of Christianity Today" will be the topic of William Barrett of New York University when he delivers the third of the 1960-61 "Challenge to the Church" lectures Tuesday evening at 7:45 p.m., in the Campus Center Auditorium.

Barrett, who is Professor of Philosophy at NYU, will concentrate on the relation of Christianity and existential philosophy in his address. His most recently published volume is entitled "Irrational Man, A Study in Existential Philosophy." He has also published a book on Zen Buddhism in addition to numerous articles.

A professor at New York University for the past ten years, Barrett was previously editor of "The Partisan Review," a literary and critical quarterly. He is a graduate of the City College of New York and holds the Ph.D. degree from Columbia University.

Oates, Chamberlin Join Faculty As Lecturers

Wayne E. Oates and J. Gordon Chamberlin have been added to the Faculty as visiting lecturers for the second term.

Oates, Professor of Psychology of Religion and Pastoral Care at Southern Baptist Theological Seminary, is currently on sabbatical at Union Seminary in New York working on the Program in Religion and Psychiatry. He will teach Christianity and Personality and also give several lectures in the Pastoral Ministry course.

Chamberlin, former minister of education at the Riverside Church, has recently been named Associate Professor of Christian Education at Pittsburgh Theological Seminary. He will be teaching the Administration of Christian Education course.

Letter to the Editor

An Open Letter to the Senior Class and Graduate Students

Dear Sirs,

On January 20th you will be excused from classes to attend the "Seminary Day" program at the Inter-Church Center in N.Y. In the past this project has undergone strong criticism.

It is not my business to urge anyone to dismiss this and enter in. Yet, as spokesman for the committee which made a thorough examination of the details in this visit, we feel a responsibility to share our conclusions.

Our conviction is that the men organizing "Seminary Day" have a genuine dedication to their job in the Church. They greeted us with an intelligent and open effort to discover how they could contribute to our concerns. We believe that it is beyond dispute that the three groups involved in this project possess valuable resources for our work.

The real question is whether a five hour visit will inform us satisfactorily. It isn't an easy assignment; yet the Student Council's committee is as one in their approval of this year's plans, and they are convinced personally that the remodeling done deserves a fair hearing.

Sincerely, George Kandle

— The Week Ahead —

Saturday, January 7

9:00 a.m. Postponed Examinations, Room 1, Stuart Hall, *See Bulletin Board*

Sunday, January 8

11:00 a.m. University Chapel: Dean Ernest Gordon

Monday, January 9

9:30 a.m. Interviewing Seniors, Dr. M. D. Safford, Synod of Rochester, Stevenson Lounge, Campus Center

10:00 p.m. Evening Prayer Leader: Hermann I. Weinlick, Miller Chapel

Tuesday, January 10

9:00 a.m. Chapel Leader: Dr. John H. Hick

9:30 a.m. Interviewing Seniors, the Rev. John Dully, Synod of the Rockies, Stevenson Lounge, Campus Center

7:45 p.m. "CHALLENGE TO THE CHURCH," Professor William Barrett, New York University, Campus Center Auditorium

10:00 p.m. Evening Prayer Leader: Roger B. Knapp, Miller Chapel

Wednesday, January 11

7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, Chapel, First Presbyterian Church

9:00 a.m. Chapel Leaders: Charles A. Rudy and Robert C. Rovell

2:30 p.m. Theology Department Meeting, Room 221, Speer Library

4:00 p.m. Student Council Meeting, Student Council Room, Campus Center

4:30 p.m. Graduate Study Committee, President's Room, Administration Building

4:30 p.m. Evangelistic Fellowship, Stevenson Lounge, Campus Center

10:00 p.m. Evening Prayer Leader: William C. Kennedy, Miller Chapel

Thursday, January 12

9:00 a.m. Chapel Leader: The Rev. Carl D. Reimers, Assistant Dean of University Chapel

12:30 p.m. Friends of the Seminary, Mid-Winter Luncheon, Veranda, Campus Center

7:00 p.m. Basketball, PTS at Drew Women's Basketball at Drew

10:00 p.m. Evening Prayer Leader: John R. Maisch, Miller Chapel

Friday, January 13

9:00 a.m. Chapel Leaders: Robert D. Roberts and Ronald Rice

4:30 p.m. All-Campus Retreat, St. Martin's House, Bernardsville, New Jersey

Saturday, January 14

9:00 a.m. Postponed and Re-Examinations, Room 1, Stuart Hall

Sunday, January 15

11:00 a.m. University Chapel: Service of Commemoration, The Rev. Douglas Horton, Dean of Harvard Divinity School, Cambridge, Massachusetts

The Seminarian

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Blake To Discuss His Church Merger Plan

Stated Clerk Eugene Carson Blake will present the essence of his recent merger proposal of four major protestant denominations to the First Presbyterian Church Friday, January 13. The meeting will be held at 8:00 in the church Social Hall.

The presentation will be followed by a question and answer period, moderated by E. Harris Harbison, a member of the University faculty and trustee of the Seminary.

Assistant Editor Needed

Letters of application are now being received by John Dennis, chairman of the Editorial Board, for the remunerative position of Assistant Editor of the *Seminarian* for the balance of the academic year. Deadline for applications is Friday, January 15.

TOURING CHOIR

There are openings in the Touring Male Chorus for one first tenor, one second tenor and two second basses. Any interested should see Dr. David Hugh Jones.

THIRTEEN JUNIORS PICKED

(continued from page 1)

time as it can "grow out of the theological quest." Language instruction will be conducted "at the students' own pace," and they will be free to pursue such studies on their own, in classes or with tutors either at the Seminary or at the University.

At this point it is expected that students will do little or no writing for their tutors, although they will be free to pursue individual interests. Comprehensive examinations will be given over the seminar material in June.

The future of the program is not certain at this point, according to the Administration. The thirteen students selected this year will continue this program for three years and will not take part in the new curriculum planned for next fall, but it has not yet been decided if another group will be selected from next year's junior class.

The students who will participate in the program include: John Afman, John P. Ameer, Richard M. Blackstone, James M. Boice, Wallace T. Fukunaga, Henry J. Ferry, David B. Green, Jr., John R. Jacobson, George E. Lankford, William E. Moore, Kenneth W. Phifer, Charles L. Rassieur and James R. Steele.

BOARD TRIP ALTERED

(continued from page 1)

been suggested, according to Kandle. The controversial tour of Board offices has been omitted and small group contacts added. Speech topics have been reconsidered, and additional opportunities for personal conferences and coffee breaks arranged.

The program will begin at 10:00 a.m. and conclude at 3:30 p.m.

The four-man delegation was appointed by the Student Council at its last meeting and includes Harold F. Vaughan, Jr., Stuart Wood, Lawrence F. Selig and Kandle. This group plans to meet with Board officials

after the forthcoming visit for an evaluation session. In addition, representatives from the Boards will visit the Seminary for follow-up discussions.

In recent weeks there has been considerable student feeling that the visits were a waste of time and money. Kandle indicated that the Boards, too, had become concerned with the value of their orientation day, and he termed the December meeting "most fruitful and successful." The Board planners, he said, "invited a point by point evaluation and promptly made alterations which in some cases required considerable additional effort on their part."



THE Seminarian

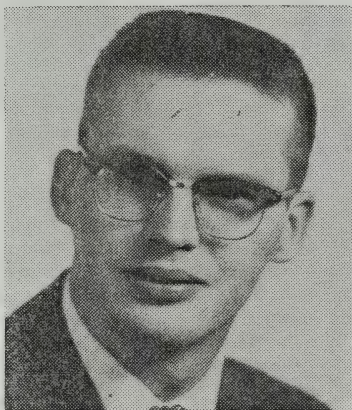
VOL. XII, No. 2 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Jan. 13, 1961

Memorial Services Held Here Monday For Robert Goodlin

Memorial Services were held Monday in Miller Chapel for Robert Paul Goodlin, a member of the senior class, who passed away January 5 from Hodgkins Disease. Burial services were held Tuesday in Clymer, Pennsylvania.

Goodlin was a graduate of Maryville College where he was president of the student body his senior year. At Princeton he played varsity basketball and was also on the Hodge team.

He is survived by his wife, Eleanore Koster Goodlin; his parents, Mr. and Mrs. Blair Goodlin of Clymer, Pennsylvania; two brothers, Charles, and Ronald; and two sisters, Grace and Libby.



Robert P. Goodlin

Analysis Views Catholic Social Thought As Complex And Flexible

by Thomas T. Love

(Ed. note—The writer of the following article is a candidate for the Ph.D. degree in Christian ethics at Princeton University. He is presently engaged in research for his dissertation in the area of Roman Catholic social philosophy.)

Recently much has been written in the area of Roman Catholic social thought. To my knowledge, there has been no attempt by any Protestant to present discursively the

problem of Church-State relations in Roman Catholic social philosophy in such a manner that the results may be defended by Protestants. The following is such an attempt.

(1) In any historical situation we may say that there are two elements involved which may be abstracted: (a) general principles and (b) contingent circumstances. (2) Further, we may maintain that no two situations are or may be in fact identical in all respects. If (1) and (2), then (3) solutions derived in one situation are never simply applicable to another.

"Vital Adaptation"

Abstractly speaking, we may say that the general principles never are or can be purely instantiated in any temporal situation. (An analogy may be drawn here between the first principles and the derived secondary precepts of the natural law in Roman Catholic thought.) That is, there needs to be a "vital adaptation" of principles to actual contingencies. The principles are transtemporal and unchanging; the contingencies are temporal and constantly changing. Hence, case X may be somewhat of a precedent for case Y but case Y differs from case X in crucial ways. The principles (continued from page 2)

Barrett Sees Rise Of New Countries As Major Challenge

by Barbara Elder

A fateful confrontation of Christians with the people of the newly-rising countries which are without a Christian past is the prospect for Christianity in the next decade, according to William Barrett, who delivered the third Challenge to the Church lecture Tuesday evening.

The challenge presented by these countries, non-European in origin, can be met only by the individual Christian who possesses the quality of faith and the ability to speak to these peoples in a voice that will be heard.

Good Faith And Bad

Barrett, Professor of Philosophy at New York University, expressed the belief that faith which declares itself to be faith is bad faith. "Whenever man attempts to describe some psychological property of himself as if (continued on page 4)

McCord To Preach In Capital Sunday

President James I. McCord will preach in the National Cathedral (Episcopal) in Washington, D.C. this Sunday afternoon at a special service of intercession for the nation.

The service, which is sponsored by the Washington Council of Churches and the National Council of Churches, is being held in recognition of the Presidential Inauguration January 20.

Also participating will be Angus Dun, bishop of the diocese of Washington, and Irvin Miller, newly-elected lay president of the National Council of Churches.

McCord's sermon, "From a Thread to a Shoelatchet," will be based on Genesis 14. It will deal, he says, with "a responsible society."

It is not yet known who will attend the service, but according to McCord, official Washington has been invited.

Blake To Speak Here; Clerk Answers Petition

Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., will speak tonight on his recent proposal to merge four major Protestant denominations at 8:00 p.m. at the First Presbyterian Church.

He will make a brief statement regarding the essence of his proposal and then answer questions. Professor E. H. Harbison of the University history department will moderate.

The student council has received a letter from Blake in response to a recent petition by which 200 Seminary students and faculty (continued on page 4)

Editorial

Thanksgiving For A Life

It is with deep regret that we of Princeton Seminary note the passing of Bob Goodlin. He was the type of person who—because he was never afraid to be himself—caused others to be themselves and remove the masks which so often mar our relationships. He was an earnest student, an effective leader with a sense of humor; yet he was one with whom people could share the precious and sometimes embarrassing aspects of life in the knowledge that he would listen as only a friend can.

The last few months were trying ones for Bob and his family; yet if there is any quality about Bob—and indeed Eleanore—which will stick in the minds even of those of us who knew him only casually, it is his courage. Our hearts and prayers go out to Bob's family and friends at this hour of sorrow; yet we can all find comfort in the knowledge that as Bob finds peace with the God he served, his inspiration to us in these last months lives on. We praise God for Bob's life.

The Search For A Sound Curriculum

Several recent developments regarding the curriculum provide signs that the days remaining for the present stale approach to studies are indeed few. The initiation of Old Testament history precepts, the extension of special seminar sections in American Christianity, the theology department's decision to inaugurate its "new curriculum" for juniors this spring with a new introductory course, and, of course, the junior "Pilot Program" all indicate that the faculty is aware of the present curriculum sterility and is willing to experiment even before the revamped course of studies is initiated next September.

These changes come at a time when criticism of the junior courses is perhaps higher than ever; and if the protests of this class was one of the motivating forces behind the hastily formulated Pilot Program, we see this too as a good sign. It seems clear that the Princeton student body is, in general, capable of responding to higher demands and producing a higher level of work than it presently does if only the faculty would demand such work and offer the necessary opportunities and encouragement. We would hope that one result of these new programs will be higher standard of scholarship.

We have no need to impress on the thirteen juniors in the Pilot Programs their responsibility as "guinea pigs." Upon their shoulders—but also upon all of our shoulders—rests the burden, but also the opportunity to show that we can handle a mature course of study based on sound scholarship.

Letter To The Editor

Protest Against A Bookstand

Sir,

For some of us from other countries one of the strangest paradoxes we encounter here is that whereas the American seminary has (marvellously) the privilege of a fully fledged department of "practical theology," yet this seems to engender so little sense in the American Church of the historical and fundamental principles of worship.

One somewhat alarming instance is that so many churches have reverted to the Roman abuse of the Communion Table. It is made an altar against the "East" wall at which the minister stands with his back to the people—instead of the Table around which the family of God gathers. Nevertheless may we ask if this situation really is improved by moving the Holy Table for evening vespers in order to profane it as a bookstand?

Perhaps with the new publication next month of Calvin's *Institutes* in the American idiom we might hope for a return to Reformed emphasis not only in theology but also in theology's practical expression, worship!

Sincerely,

Douglas Bax
Oliver Perregeaux

The Seminarian

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ANALYSIS VIEWS

(continued from page 1)

are involved in diverse degrees in the multi-form contingencies; they are "informed" by the circumstances, so to speak.

Translation To Catholicism

Now we are ready to translate the foregoing into the terms of the Church-State relation in Roman Catholic thought. The following propositions are forthcoming:

(1) Generally speaking, the most adequate model (there is no "ideal" model but only "ideal" principles) of Church-State relations involves the following principles most "purely": (a) Church and State are to be distinguished according to their respective ends (spiritual and temporal) and they are autonomous in their respective orders, or, better, neither is to be the instrument of the other; (b) the primacy of the spiritual or the freedom of the Church; (c) the cooperation of Church and State for mutual benefit in accomplishing their ends. (In a religiously pluralistic society religious freedom is entailed as essential to the temporal end.)

(2) No historical model of Church-State relations is or can be The Model (*in thesi*). Rather, there are many models—e.g., Italian, Spanish, Portuguese, French, English, American, etc.—and these vary according to historical circumstances. (Hence, the medieval model was a "hypothesis" and may not be taken as a "thesis.")

(3) Hence, solutions derived in one Church-State situation (e.g., Spain) are not simply applicable to another (e.g., America).

Historical Contingency

The pivotal problem remains that of determining the most adequate historical contingency. The medieval "one-society" system (the *respublica Christiana*) was definitely but an immature stage in political development; the American experiment is more mature in the sense that it involves a constitutional basis, a "due process," a dynamic balance of internal self-governing units and "the people." It should offer a greater possibility for a purer concretization of the principles.

Conclusion: Roman Catholics are involved in serious controversy among themselves in theological, ethical and political thought. Many Roman Catholic thinkers would endorse the view set forth above. There is no single historical model for Church-State relations in Roman Catholic thought. There is nothing incompatible between the view of Roman Catholic theory set forth above and the American form of government. Roman Catholic social philosophy is indeed quite complex and flexible. It behooves us to listen and understand, not to pretend knowledge and extend ignorance.

Older Students Sacrifice In Bringing Experience To Ministry

by Donald R. Purkey

Most people will tell you that "changing horses in midstream" is a risky affair and one that should be avoided if at all possible. Yet there are several men here at Princeton who left this suggestion unheeded and who did, in fact, change horses in midstream. I am referring to those who have left careers and at the age of thirty-five and upward responded to the call of the Christian ministry.

With their most productive years just ahead of them at a time when most men are eager to establish themselves in business or in professions these men uprooted themselves and their families and embarked on a new career.

Postponed Call

One may well question their reasoning and also inquire into the many implications for them and their families. On talking to several of them, I have discovered that for some of them their decision was in response to a call received much earlier in life. Putting aside what they now recognize fully was a call to the ministry, they began other careers; and after years of tension and examination as to the purpose of their vocation and life, they decided to make the change.

For others, the call is recent. Generally it has grown out of a committed concern for the church and its mission as dedicated laymen. Several of these men have served as elders, deacons and trustees of a local church. Most of these men perceive their call as a gradual and growing response of faith in Christ and his work.

To pull up stakes, to start afresh creates many difficulties and far reaching implications. The first of many may be called disestablishment. It involves breaking with old habits, routines and ways of thinking. It means dissolving close ties with friends and associates in the community, on the job, and in local clubs and organizations.

Decrease In Income

The second implication which is closely tied to this is a general lowering of the family's standard of living. The family's income is decreased sharply; and to compensate for this loss many men are forced to work part-time, and many wives are employed full or part-time. This represents a disruption in the accustomed patterns of living for most of these men and their families, not only in economics but also the new roles each must play.

Another implication is housing. Most men who come to seminary late owned their own homes. To make the vocational change involves selling out, breaking housekeeping and securing a new residence near the seminary. And this is no easy task. Housing large enough and within the financial means of these students is scarce. Prices for larger apartments and houses are inflated and are often beyond the student's means. Some are able to buy homes and this represents something closer to the way of life the family has known before.



One of Princeton's older students, Retired Navy Commander L. Blaine Libbey is shown having dinner in his home with his wife and four daughters. Shown clockwise, the family is: Bonny, 13; Barbara, 13; Blaine, Anne, 17; Mary Dee, 16; and Mrs. Libbey. Two of the girls are in high school, and the twins are in the seventh grade. Mrs. Libbey is employed as a receptionist at the seminary to augment the family income. Libbey is a member of the junior class.

Photo by Ron Rice

Readjustment For Children

Usually these men come to seminary with children. For the children it also means adjustment. Meeting new friends, going to a new school, joining new clubs and activities are all things that face the children with their father's vocational change. A few men even face the cost of sending children to college while they are at seminary.

Perhaps one of the greatest difficulties encountered by the older student is the re-

establishment of study habits and patterns. These men have been away from academic pursuits for over 15 or 20 years. Meeting deadlines for papers, the taking of examinations, and extensive reading in a new area of study all present new problems and challenges.

Varieties Of Occupations

These men represent a great variety of occupational past interests. Retired armed service personnel, teaching, college administration, selling, executive positions in industry, professional photography, real estate and investment, law—these and many other occupations are representative of the past vocational activity of these men.

It is a courageous step taken by these men, stepping out of established patterns into the risk of adventure of change in midstream. These men bring a quality to the ministry that cannot be duplicated. Years of experience in secular professions and maturity equip these men in a unique way to be of service to Christ and the church. We cannot say that God does not work in mysterious and different ways in the working out of his purpose.

Fritsch To Discuss Underwater Studies

Professor Charles Fritsch will deliver a lecture on "Underwater Archaeology in the Holy Land" Monday at 7:45 p.m. in the Campus Center Auditorium. The lecture will be illustrated with slides taken during the Link Expedition at Caesarea this past summer.

Under the sponsorship of the America-Israel Society, Princeton Seminary and the Link Marine Expedition, Fritsch led the first underwater archaeological expedition ever to work in Palestine. Most of their work was done at the harbor of Caesarea Maritima to discover the remains of the harbor installations built by Herold the Great.

The expedition also worked in the Lake of Galilee investigating Capernaum, Magdala and Tiberias. A number of examples of Roman pottery from around the time of Christ were found.

Fritsch will also describe the modern methods of underwater archaeology which the expedition used.

McCord Leads Retreat

President James I. McCord is leading the second all-campus retreat of the year this afternoon. His theme is: "The Christian Life as Interpersonal Relations."

Meeting at the Episcopal Retreat Center at Bernardsville, New Jersey, the retreat will continue through the noon meal tomorrow.

The retreat was open to all students.

Knowles' Notings

by Dick Knowles

The Princeton Seminary basketball team journeyed to Dillon Gym on the University campus last Friday night, where they received a basketball lesson from the Princeton Freshman team, 97-52. Bob Gray and Ken Vaux led the Seminary attack, though the Seminary was outclassed most of the night.

The intramural roundball was thrown at the hoop last week. Hodge eked out a 33-32 victory over the Hicks; the Townies whipped Alex 48-39; and Brown belted North-South-Dickinson 56-27.

Next week's schedule reads: Brown vs. Hicks, Tues., 4:40 p.m.; Hodge vs. Townies, Wed., 2:00 p.m.; Alex vs. NSD., Wed., 7:30 p.m.

The varsity will play a nine game schedule this year. All games are scheduled at 7:30 p.m., except the McGuire game, which will be played at 8:30 p.m.

Varsity Schedule

- Drew Seminary—January 12
- H New Brunswick Seminary—January 19
- H McGuire Air Base—January 26
- Union Seminary—February 2
- H Princeton Freshmen—February 9
- H Drew Seminary—February 16
- H Union Seminary—February 23
- H Biblical Seminary—March 2

BLAKE TO SPEAK

(continued from page 1)

indicated support for his proposal "in principle."

In his letter Blake stated, "I have just received the signed approval of a good many of the students at the Seminary of the proposal I made in my sermon at San Francisco on December 4th. You may be interested to know that it now appears that several of the Presbyteries will overturn the General Assembly to make the proposal official.

"I am very much interested personally that as many of you as have signed the statement feel as you do."

Notices

Clinical Training

A dinner meeting will be held January 24 at 6:00 p.m., in the Small Dining Room for all students interested in clinical training. Speakers will be John Park Lee and Paul Vostettler of the Board of National Missions, Department of Health and Welfare.

Koinonia

Koinonia will hold its monthly meeting Thursday at 8:00 p.m. in the Stevenson Lounge. Instructor William G. Bodamer will present a paper on "Types of the Relationship of Theology to Psychology."

The Week Ahead

Sunday, January 15

- 11:00 a.m. University Chapel: Service of Commemoration, The Rev. Douglas Horton, Dean of Harvard Divinity School, Cambridge, Massachusetts

Monday, January 16

- 7:45 p.m. Lecture: "Underwater Archaeology in the Holy Land," Dr. Charles T. Fritsch, Campus Center Auditorium
- 10:00 p.m. Evening Prayer Leader: J. Perry Wooten, Miller Chapel

Tuesday, January 17

- 9:00 a.m. Chapel Leader: Dr. Edward J. Jurji
- 4:30 p.m. Intramural Basketball: Brown vs. "Hicks," Whiteley Gymnasium
- 7:45 p.m. Liturgical Dance Group, North Hall
- 10:00 p.m. Evening Prayer Leader: Thomas E. MacAdam, Miller Chapel

Wednesday, January 18

- 7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, Chapel, First Presbyterian Church
- 9:00 a.m. Chapel Leaders: James R. Hartsoe and Tom A. Phillips
- 12:30 p.m. Faculty Luncheon, Small Dining Room, Campus Center
- 2:00 p.m. Intramural Basketball: Hodge vs. "Town," Whiteley Gymnasium

BARRETT SEES RISE

(continued from page 1)

it were fixed, he falls into bad faith. The state of faith, whatever it may be, is also the state of unbelief." Thus, "Lord I believe; help Thou my unbelief" becomes the ideal statement of faith.

From this premise he discussed the essential involvement of western history with Christian faith, using Germany as an exemplary society. "The whole of human history is providentially ordered in such a way that it derives its meaning from the Christian faith," said Barrett. "Christianity supplies the meaning of the history of a people even though they may not realize it."

Case In Germany

It is his view that such was the case in Germany, even though the persecution of the Jews might seem to contradict this attitude. "The history of the German people is a single complex datum: an effort to transcend Christianity German philosophers have attempted to describe and assess the human spirit and spirituality in this effort to absorb Christianity." He stated that, paradoxically, the persecution of the Jews illustrates the essentially Christian involvement of Germans, specifically the inability of the Nazi German to bear the thought of the Semitic origin of Christianity.

- 2:00 p.m. Campus Life Committee, Board Room, Speer Library
- 3:00 p.m. Department of Practical Theology, Board Room, Speer Library
- 6:45 p.m. World Mission Fellowship, Stevenson Lounge, Campus Center
- 7:30 p.m. Intramural Basketball: Alexander vs. North-South, Whiteley Gymnasium
- 10:00 p.m. Evening Prayer Leader: Jerry D. Pence, Miller Chapel

Thursday, January 19

- 9:00 a.m. Chapel Leader: The Rev. Kent Kinney
- 6:45 p.m. World Mission Fellowship, Stevenson Lounge, Campus Center
- 7:30 p.m. Intramural Basketball: PTS vs. New Brunswick Theological Seminary
- 8:00 p.m. KOINONIA, Stevenson Lounge, Campus Center
- 8:00 p.m. Students' Wives Fellowship, Tennent Hall
- 10:00 p.m. Evening Prayer Leader: Richard S. Knowles, Miller Chapel

Friday, January 20

- 9:00 a.m. Chapel Leader: The Rev. John M. Salmon

Sunday, January 22

- 11:00 a.m. University Chapel: The Rev. William A. Eddy, Jr., Episcopal Chaplain, Princeton University

He cited Kirkegaard as responsible for meeting the challenge presented by the attempt to take over the spirituality of man. "Man may scrap his religion for a purely philosophical point of view, but he will now know that something has been lost. He may take the path of the secular intelligentsia, but will make the painful declaration that 'God is dead.'"

Union Counseling Effort Receives Federal Aid

A cooperative attempt by the Federal Government, Union Theological Seminary and a rehabilitation center to bring emotional and spiritual help to disabled persons has recently been announced.

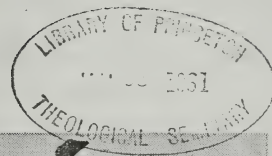
The program, supported by a grant from the Federal Office of Vocational Rehabilitation, was set up at the Institute of Physical Medicine and Rehabilitation at the New York University Medical Center.

Two ordained ministers have been in training there since September. They divide their time between counseling and guiding patients and taking the regular rehabilitation training courses.

The pilot study seeks to bring to rehabilitation the kind of pastoral guidance found successful in other hospitals.



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THE Seminarian

VOL. XII, No. 3 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Jan. 20, 1961



The Rev. Eugene Carson Blake, stated clerk of the Presbyterian Church in the U.S.A., is shown above chatting with an unidentified member of the audience which last Friday heard Blake discuss his proposal to merge four major Protestant denominations.

Denominational Differences More Apparent Than Real, Says Blake

by Barbara Elder

The differences between Protestant denominations today are more apparent than real, according to Eugene Carson Blake, who explained his recent church merger proposal to a large audience at First Presbyterian Church in Princeton Friday evening.

Blake pointed out a lack of denominational loyalty in stating that "divisions in our denominations today do not follow any real divisions among their membership." He emphasized that "we can enrich one another if we will."

Donald M. Stine To Join Biblical Seminary Faculty

Donald M. Stine, Instructor in English Bible, has been appointed Assistant Professor of Bible at Biblical Seminary in New York. Beginning next September he will be teaching New Testament Greek and English Bible courses.

Stine, a summa cum laude graduate of New York State College for Teachers at Albany, received his B.D. from Princeton Seminary. At present, he is completing his dissertation for the Th.D. degree in Biblical Literature.

Local Church Important

He placed emphasis upon the importance of church union from the local organizational level, "those involved in the life and leadership of the church."

In his opinion, his December 4th proposal that the Presbyterian and Episcopal Churches together invite the Methodist Church and the United Church of Christ to form a plan of church union both catholic and reformed has met with overwhelming response. In particular, secular interest has

(continued on page 2)

Proposal By Council Would End Senior Visitation Evangelism

The Student Council has recommended to President James I. McCord that the requirement for all B.D. candidates to do New Life Evangelism be discontinued and that the swimming pool situation be studied.

The visitation evangelism recommendation, presented to the Student Council by a special committee appointed by student body President George C. Kandle, suggested the removal of the requirement because of the incongruity between "requirement" and "evangelism."

Lack Of Training Cited

Another reason offered by the committee was lack of training and an absence of knowledge of the committees into which the students were sent. Still another objection questioned the relationship between this requirement and other academic requirements.

Another proposal sent to McCord for consideration and action concerned the operation of the Seminary swimming pool. Acting on the recommendation of a committee of council, the Council offered these suggestions:—first, that the rates for sea-

(continued on page 3)

Inner City Challenge Frontier Day Theme

"The Frontier of the Inner City" will be the topic of the main convocation of Frontier Day Wednesday. The convocation, which will be held at 1:15 in Miller Chapel, will be led by three men actively engaged in inner city work.

The speakers are David W. Romig of the Sea and Land Church in lower Manhattan, Edward A. White of the Good Shepherd-Faith Church on New York's west side, and Chaplain T. C. Cooke of the Youth Study Center in Philadelphia.

Following this convocation there will be a coffee hour in the Campus Center to give students an opportunity to talk with these men.

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Editorial

Justice On The Second Floor

With the Pilot Program already underway and rumors abroad that the new curriculum will foster an increased amount of independent study, we have definite indications that in the future professors will be directing more and more students towards the library. Thus more and more juniors will be discovering that the Library has a second floor and does not consist merely of a reserve shelf.

It is with this prospect in mind, therefore, that the *Seminarian* heartily supports the Student Council's recent statement in favor of opening the library card file and allowing students to learn the whereabouts of a book which they need but which is already in circulation.

The objections to such a plan, according to Librarian Kenneth S. Gapp, are mainly two. First, he says, since 24% of the library's withdrawals are by people outside the Seminary community, the policy would not benefit students as much as they think. Secondly, and most important, when the library did have such a policy "many years ago" there were complaints from students who were bothered and inconvenienced by other students coming after such books. Dr. Gapp points out that the library already has a system for procuring books in an emergency: the student merely fills out an application slip, and the attendant sends the possessor of the book a card or even phones him.

We can appreciate Dr. Gapp's reasoning in this situation where there is a large non-Seminary circulation and where students are under great pressure in their work and are thus likely sometimes to become inconsiderate. Nevertheless we feel that this very pressure is a good reason for changing the system. The student who has checked out a book is under no obligation to release it to another student (in spite of what the other student may tell him), and he can certainly insist that the second student not remove it from the possessor's room. If this arrangement is violated, it is certainly the student's fault, not the library's.

Thus, with the exception of the faculty and non-Seminary persons (whom it is not likely students will annoy) the only ones who can possibly suffer under the revised plan are the students. Yet it is precisely the student body which, by this action of the Student Council, has registered its desire to initiate the new plan. The few injustices which would result hardly seem sufficient to warrant continuing a situation where needed books sit idly around until the return date arrives.

We hope the Library Committee of the Faculty will take notice.

Letters To The Editor

Correction Concerning McCrackin

Dear Sir,

In the issue of November 18, 1960 you stated that in the McCrackin trial, the judicial commission (not committee) of the Presbytery of Cincinnati had postponed indefinitely charges against the Rev. McCrackin because of lack of material.

Unfortunately, this statement is not quite correct. The trial is going on. The defense will make its statement during the month of January. Then the prosecution will have an opportunity to make its concluding argument.

It is doubtful whether the judicial commission will reach a verdict before the spring meeting of presbytery.

Sincerely yours,
Otto A. Piper

Dear Slater

An open letter to the Slater staff:

Monday, the evening meal was well-prepared, nourishing, and appetizing. We hope that this is the start of a trend that will continue, rather than one of those infrequent, satisfying dinners by which those in the future will be judged and found wanting.

Sincerely,
The Hodge Hall Wives' Association

The Seminarian

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BLAKE SAYS

(continued from page 1)

been beyond what had been anticipated. Though he did choose a particular time and place to attract more attention to his proposal, he credited such groups as the UPI and AP news services for working hard to present a "good, non-distorted story to the press."

"Unity" vs. "Union"

He is not impressed with those who are sure that it is impossible to have a large church. He said that there is no simple answer to resolving differences in ideas and opinions and that gulfs of conviction and practice would still remain. He stressed that the proposal is not designed to solve the problems of the unity of the church of Jesus Christ and must be viewed as a *first step*, rather than the kind of step which can have no successor.

He added that the proposal is more radical than is needed to join denominations, but is directed, in the long run, toward bridging the gap between Protestantism and Roman Catholicism which arose at the time of the Reformation.

He carefully distinguished between the words "union" and "unity." It is his hope that *unity* may be expressed in cooperation, and he cited several steps in this direction already made by the Roman Catholic Church. He feels that the possibility of ultimate "union" must be left open.

Visible Unity

However, his proposal for the four denominations involved would provide a "visible unity." "True catholicity will include a wide variation of Christian practice and Christian experience." His proposal calls for the reunited church to find the way to include within its catholicity (and because of it) a wide diversity of theological formulation of the faith and a variety of worship and liturgy, including worship that is non-liturgical. His proposal clearly states: "More and more it would be our hope that in such a Church, as is here proposed, there would be developed common ways of worship both historic and freshly inspired. But history proves too well that imposed liturgy, like imposed formulation of doctrine, often destroys the very unity it is designed to strengthen." He cited the Presbyterian Church as an example of one which has "slowly learned how to include a broader group, theologically, within its fellowship."

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Sunday School Marm Brower Retells Biblical Narrative

by William Brower
Assistant Director of Speech

(At their first meeting in September, Miss Prudence Cannon gave her fourth grade Sunday School children their choice of any book in the Old Testament to study thoroughly together. One little boy remembered Samson and asked for the same book which told about that famous strong man. So they got to work on the Book of Judges.

Censoring Scripture

Miss Cannon always felt that anything in Holy Writ could be taught appropriately to any children above age five, so she dived bravely in. After weathering the stories of Ehud and Ehlon, of Jael and Sisera, of Abimelech and his brothers, of Jephthah and his daughter, and even of Samson with Delilah, she admitted to herself that she was somewhat relieved to be nearing the end of the book. At the same time, she was determined not to omit *anything*, lest she violate the Scriptures by censoring them. Thus it was that she undertook to tell her fourth-graders the story in the nineteenth chapter of Judges.)

Children, you remember last week we learned how the Levite who had been Micah's priest became the priest of the Danites. Well, today we're going to learn about another Levite who . . . His name? The Bible doesn't choose to tell us that. It just calls him "a certain Levite."

Levite and Friend

Well, this Levite lived up in the hills of Ephraim, E-P-H-R-A-I-M, with a lady, or rather a girl, who was not his wife. Such a girl, or girl friend, is called a concubine . . . Well, yes, in *those days*. Well, the concubine got angry at the man and went to stay at her father's house in Bethlehem. . . . No, it wasn't Christmas! This story happened long before Jesus was born, even though this *was* in the same town. The

Levite went after his concubine, at her father's house where she was staying. The father wanted them to stay for a long time, but after a few days they left.

Well, on the way home something *terrible* happened! The man and his concubine and their servants stopped for the night at a town called Gibeah. There an old man invited them to spend the night, so they went to his house. They were having a fine

time there *until* some very bad men who lived in the town, hoodlums just like the criminals in our jails today, came around and surrounded the house and told the Levite to come out so they could do mean things to him and maybe even kill him! . . . Why? Well, they just *wanted* to. . . . Well, *no reason*, they just wanted to hurt him for the fun of it. . . . Yes, Charley, *perhaps* they would stick him with knives. Now let's get on with the story.

Biblical Delinquency

The old man who owned the house told the hoodlums not to kill the man, but advised them instead to be cruel to his daughter and to the concubine who belonged to the Levite. At first the men didn't particularly like this idea, but the Levite put his concubine outside the door, so the men could pick on her and so forth. . . . How? Well, just beat her up, I suppose, and like that. . . . No, I don't think the man was a coward; it was just the custom in those days to treat men better than women.

So the men did as they pleased all night, and in the morning. . . . What? Well, I told you I don't *know* exactly what they did to her. Now let's keep quiet so we can find out what happened!

Where was I? Oh, yes, in the morning the poor concubine was just barely able to crawl back to the door of the old man's house. The Levite was just leaving to go on home, and when he opened the door, there he saw his concubine lying on the steps all

(continued on page 4)

Nelson To Deliver Christian Education Lecture On Tuesday

"The Christian Education of Conscience" will be the topic of C. Ellis Nelson when he delivers the major address of his 1961 Christian Education Lectureship here Tuesday. Nelson, who is Professor of Practical Theology at Union Theological Seminary, (N.Y.) will speak at 7:45 p.m., in Miller Chapel.

Formerly the Director of Youth Work for the Presbyterian Church in the U.S., and for seventeen years a teacher at Austin (Texas) Presbyterian Theological Seminary, Nelson will also appear as a member of a panel Wednesday on "The Evaluation of Christian Education." The panel session will be held at 7:45 p.m. in the lounge of Tenent Hall.

Informal discussions of current educational problems are scheduled for campus groups in the Stevenson lounge between 5:00 and 6:00 p.m. on Tuesday, Wednesday and Thursday.

PROPOSAL BY COUNCIL

(continued from page 1)

sonal membership be reduced and second, that individual swims for students and their families be permitted. The Council further proposed that a student-faculty committee be appointed to investigate the possibilities of finishing the indoor pool in the seminary gym.

Reporting the complaints of several students concerning the food situation in the Campus Center, members of the Student Council advised Kandle to appoint a committee to investigate the complaints and the dining hall problems.

The Council approved Kandle's proposal that a student forum be held Wednesday, February 15, to discuss problems which are affecting campus life.

It also heard and approved constitutional amendments that would bring the student body constitution up to date.

Robert P. Brodsky, president of the senior class, told the Student Council of the appointment of Fred M. Elder and Frank O. Garcia to investigate the possibilities for a memorial for Robert P. Goodlin, a senior who passed on recently. Brodsky asked that contributions be held until the project is defined.

Clinical Training Dinner Set For Tuesday Night

A dinner meeting will be held Tuesday at 6:00 p.m., in the Small Dining Room for all students who are interested in learning about the opportunities for clinical training in medical and penal institutions.

Speakers will include John Park Lee and Paul Vostetler of the Board of National Missions, Department of Health and Welfare, and chaplains from the New Jersey Neuro-Psychiatric Institute, New Jersey State Hospital and Presbyterian Hospital in Philadelphia.

INNER CITY CHALLENGE

(continued from page 1)

Chapel Wednesday morning will be led by Laurence Lange, personnel secretary of the Board of National Missions and Theodore Romig, personnel secretary of the Commission on Ecumenical Mission.

"An Epistle from the Koreans," a motion picture produced by the Church, will be shown in the Campus Center Auditorium at 5:00 p.m.

There will be opportunities for students interested in missions in the United States and overseas to meet with various members of the boards on both Wednesday and Thursday.

Wives Lecture Monday

The second lecture by President James I. McCord in the Basic Christian Doctrine course for wives has been scheduled for Monday at 8 p.m. in Stuart Hall.

BLAKE SAYS

(continued from page 2)

In response to questioning, Blake admitted that any ethical possibility carries with it the possibility of even greater evil. He said that one could rightly ask if this is really the beginning of making religion in America the working of the will of God or the beginning of the end.

Blake's proposal has no official standing, although some Presbyteries have asked the General Assembly to make the proposal official at its meeting in May. The full text of his sermon, delivered in Grace Cathedral in San Francisco, may be found in the January 1 issue of *Presbyterian Life*.

Knowles' Notings

by Dick Knowles

Drew Seminary's basketball team fired in shots from every angle during the first half, and then played Princeton Seminary even for the remainder of the game to tag P.T.S. with its second loss of the year 77-59. John Williams of Drew led all scorers with 29 points, while Joe McCord had 15 and Ken Vaux 13 for P.T.S.

In the intra-mural league, the round ball continued to take odd bounces. The Hicks overcame an 11 point deficit in the fourth quarter to slip by Alex 51-46. The Hicks were led by Bob Simpson and Stan Mont, who scored 22 and 18 points respectively. North-South-Dickinson led all the way and then had to fight a determined bid by Hodge before edging them 42-41. Dick Knowles scored 15 points, and Stu Wood added 12 for the victors.

All of those interested in bowling are invited to meet with the Wednesday p.m. bowling club. The "Keglers" meet in the "brown-baggers" lunch room in the basement of Stuart Hall on Wednesdays at 12:30 p.m.

Blood Typing Wednesday

Blood typing sessions will be held in the Campus Center foyer Wednesday from 10:30 to 3:00 and 6:15 to 8:00. Under the sponsorship of the Princeton Red Cross and the S.E.A. committee, the typing session will establish a list of those who will be available to give blood when the need arises.

The blood drive this year will include not only faculty and students, but also the families or wives of students.

SUNDAY SCHOOL MARM

(continued from page 3)

beaten up. So he said, "Get up. It's time to leave for home." . . . Charley, stop hitting Eileen or I'll have to put you in the cloak-room and you won't get to hear the rest of the story. . . . Why, you are *not* one of the hoodlums! But you are a rather naughty boy, for hitting Eileen. Do you want to hear the rest of the story, or do you want to leave the room, or just what do you want to do? . . . But you are *not allowed* to "hit Eileen!" Now, are you able to have good manners or must I put you out? . . . Very well, we'll see if you are.

Myth or Fact?

Now, let's see. Oh, yes. The Levite said, "Get up." But she didn't answer. She couldn't because she was dead. . . . A pretend story? No, of course not! Rebecca, how do we know that it is a true story? . . . Correct!

She was dead. So the Levite picked her up and put her on one of his donkeys and . . . No, not sitting up, sort of thrown across the donkey's back, I suppose. . . . Bleeding? Well, perhaps a little; the Bible

— The Week Ahead —

Sunday, January 22

11:00 a.m. University Chapel: William A. Eddy, Jr., Episcopal Chaplain, Princeton University

Monday, January 23

8:00 p.m. Students' Wives, Class in Christian Doctrine, Stuart Hall
10:00 p.m. Evening Prayer Leader: Roger F. Pugsley

Tuesday, January 24

9:00 a.m. Chapel Leader: Georges A. Barrois
12:35 p.m. Department of Practical Theology, Luncheon, Small Dining Room, Campus Center
4:00 p.m. CHRISTIAN EDUCATION LECTURESHIP, Ellis Nelson, Union Theological Seminary, New York, Informal Reception, Main Lounge, Campus Center

4:30 p.m. Intramural Basketball: North-South vs. "Town," Whiteley Gymnasium
5:00 p.m. Christian Education Lectureship, Seminar, Stevenson Lounge, Campus Center
6:00 p.m. Field Education, Dinner for Students interested in Clinical Training, Small Dining Room, Campus Center
7:00 p.m. Women's Basketball, Whiteley Gymnasium
7:45 p.m. Christian Education Lectureship, "Christian Education and Conscience," Dr. Nelson, Miller Chapel
7:45 p.m. Liturgical Dance Group, North Hall
10:00 p.m. Evening Prayer Leader: Harold G. Turner

Wednesday, January 25

FRONTIER DAY

7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, Chapel, First Presbyterian Church

doesn't tell us about that. Linda, aren't you feeling well? . . . Yes, you may be excused if you're not feeling well.

Well, finally they got home, and the man wanted everyone in that whole country to know what a terrible thing the hoodlums in Gibeah had done to his concubine. So he took a knife and cut her up into twelve pieces. Why do you suppose into *twelve* pieces? . . . Yes, Sandra, exactly; the twelve tribes of Israel, one for each tribe. Very good. He cut her up into twelve pieces, and then mailed the pieces to all different parts of Israel as his way of telling everybody what had happened. . . . No, it doesn't say

9:00 a.m. Chapel Leaders: Laurence Lange and Theodore F. Romig
12:30 p.m. Faculty Luncheon, Small Dining Room, Campus Center
1:15 p.m. Frontier Day Convocation, Miller Chapel
2:00 p.m. Intramural Basketball: Alexander vs. Hodge, Whiteley Gym
3:00 p.m. Senior Faculty Meeting, Board Room, Speer Library
5:00 p.m. General Faculty Meeting, Board Room, Speer Library
5:00 p.m. Christian Education Lectureship, Seminar, Stevenson Lounge, Campus Center
7:45 p.m. Christian Education Lectureship, Panel, Tennent Hall Lounge
10:00 p.m. Evening Prayer Leader: William C. Barger

Thursday, January 26

9:00 a.m. Chapel Leader: Robert R. Spears, Jr., Trinity Church, Princeton
5:00 p.m. Christian Education Lectureship, Seminar, Stevenson Lounge, Campus Center
6:00 p.m. Faculty Seminar, Small Dining Room, Campus Center
8:30 p.m. Varsity Basketball: PTS vs. McGuire Air Force Base, Whiteley Gymnasium
10:00 p.m. Evening Prayer Leader: Robert B. Stuart

Friday, January 27

9:00 a.m. Chapel Leaders: Timothy W. T. Lee and John L. Lloyd
7:45 p.m. Film Club: "On the Waterfront," Campus Center Auditorium

Sunday, January 29

11:00 a.m. University Chapel: Robert P. Montgomery, Presbyterian Chaplain, Princeton University

Downing Named To Staff

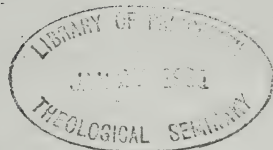
Barry H. Downing, a junior, was named associate editor of the *Seminarian* this week by the Board. A native of Delhi, N.Y., Downing is a graduate of Hartwick College.

that he sent a letter with each part. . . . Well, I suppose they knew—maybe not the details—but, maybe, they certainly knew that something *terrible* had happened, and that was the reason he mailed her all around.

No, children, what do we learn from this wonderful Bible story?

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THE *Seminarian*

VOL. XII, No. 4 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Jan. 27, 1961

Speech Department Buys Camera; Seniors To Be Filmed Next Term

by Donald R. Purkey

Convinced that often what an audience sees speaks so loudly that what is said may not be heard, the Speech Department is adding the facility of movie making to their speech training program.

An Auricon 16 millimeter camera has been recently installed and will be used in the third term in the senior course, *The Spoken Word in Worship*. The camera is similar to the one currently used widely by television studios for news reel services.

The plan for the use of the movie equipment is to begin quite simply with more extensive use later. Each senior enrolled in the course will be photographed for about five minutes. One reason for the simple beginning is the expensive nature of the operation. The financial cost of film and developing is not the primary consideration but rather the time cost.

Three conferences and viewings will be required, according to Professor of Speech Wilbert J. Beeners. "The first viewing will be for getting over the shock, the second a realization of the mistakes made, and the third a session for correction."

There is an interesting correlation between the initiation of this filming service and the beginning of the speech studios nine years ago. As a teaching fellow, Beeners ran a recording studio in a basement room of the administration building. He recorded

(continued on page 2)



Theodore G. Belote, assistant professor in radio and television, is shown above shouldering the Speech Department's new movie camera. This equipment will be used in the senior course next term.

Photo by Rice

SE&A To Sponsor First Clothing Drive

The Social Education and Action Committee will conduct the Seminary's annual clothing drive Thursday and Friday, Chairman John L. Larson has announced.

Each dormitory will have a representative to collect clean but not necessarily ironed clothes. Off-campus students may bring contributions to Stuart Hall or give them through the Wives' Fellowship Circles.

Larson indicated that any article of clothing except women's hats or women's shoes can be used.

Donations will not be sent to a specific country as in the past, but will be given to the World Distribution Center, Larson said.

Another drive will be conducted next term.

Nelson Describes Man's Conscience As Limited Guide

by Barbara Elder

The limited value of conscience for the Christian life was described by C. Ellis Nelson Tuesday evening as he opened the 1961 Christian Education Lectureship.

Nelson, professor of practical theology at Union Theological Seminary, said that "because conscience develops out of prohibitions and derives its content from society, we realize that we cannot use it as the proof of God, the voice of God, nor the basis of a practical ethic." He pointed out that "faith, goodness, and justice, insofar as they are the outworkings of negative conscience, are sub-Christian in their substance."

The negative conscience (in Freudian terms, the super-ego) is formed by the internalization of the regulatory authority im-

(continued on page 2)

Theologian To Lead Juniors At Retreat

Addison H. Leitch, professor of theology at Pittsburgh Theological Seminary, will be the featured speaker at the Junior Class Retreat February 3 and 4 at the First Cranbury Presbyterian Church in Cranbury, N. J.

Leitch will speak on "The Pastor as Person," "The Pastor as Parson," and "Theory and Practice."

The retreat, which runs from 6:00 p.m. Friday to 4:00 p.m. Saturday, will not be an overnight affair. The group will return to the Seminary for the night.

Leitch is a graduate of Muskingum College and holds a B.D. and Th.M. from Pittsburgh-Xenia Seminary and a Ph.D. from Cambridge University. He was dean of his seminary from 1949 to 1955 and president from 1955 to 1959.

The speaker is author of *Beginnings in Theology and Meet Dr. Luke*.

The chairman of the retreat is George E. Chorba, III.

At the University

Les Brown and his Band of Renown head a five-band slate set up by the Junior prom committee to appear the weekend of February 25. Another attraction of the weekend will be Ray Charles, who will sing at the Dillon Gym.

McCarter Theater will open its Shakespeare series with "King Lear" Friday at 8:00 p.m.

A 1960 Princeton graduate, Lauren R.

(continued on page 4)

Editorial

The Inaugural Address

The various invocations, prayers and benedictions at last Friday's Inaugural ceremonies may have done their best to set back the cause of religion in America, but perhaps we who find such pompous oratory irksome can find some solace in President Kennedy's brilliant and oft-praised address.

We do not pretend that Kennedy is a deeply religious man by any definition of the word "religious," nor are we sure that he will be able to carry out by means of his policies the ideals he has laid before us. But we do feel that some of the values expressed by him last Friday are refreshingly new in Washington, and we feel that they are values which we as Christians should actively and vocally support even though we may just as actively and vocally object to Kennedy's methods of pursuing them.

We speak specifically, of course, of his emphasis on the need for sacrifice and the need for respecting the rights of all men as individuals. These phrases sound typical of inaugural addresses, yet they have not as yet been implemented into our foreign policy. We do not have a foreign aid program which aids "those people in the huts and villages of half the world . . . not because the Communists may be doing it, not because we seek their votes, but because it is right." This has not been our policy, yet if our country is to continue to work for those values which are both American and Christian (there is a difference), they had better become our values pretty soon.

Our generation is not one willing to sacrifice. We like comfort, and we have a colossal ignorance of why our contemporaries throughout the world are demonstrating and revolting and making headlines. Yet we must be willing to give not only of the surpluses of our material wealth but of ourselves as well, and we must do so not only because it is necessary for our nation, but because we are Christians.

We may laugh off as merely fulfilling what was expected the values Kennedy placed before us and his identification of them with the Almighty, yet the facts remain that they are central to a carefully worded statement and that they were spoken by a man not noted for his piety. Perhaps if who should have already taken them seriously can respond to his challenge in the name of the Church which first proclaimed them, the goals he set before us can be accomplished. They certainly cannot be accomplished if we do not.

SPEECH DEPARTMENT BUYS CAMERA

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five minutes of junior sermons on presto discs.

On former President John A. Mackay's request, Beeners made scale models of a possible speech studio on the third floor of Stuart Hall. Mackay was so pleased with what he saw that he gave the green light on the project.

An Old Museum

Beeners moved into the left wing of the third floor of Stuart Hall along with the squirrels and birds who were the residents of the Seminary Museum, which had for a long time been unused. Evicting the dwellers among the relics, construction was begun. The equipment at first was simply arranged.

However, the engineers who helped in planning the studio looked so far ahead that the speech department has been able to triple the projected use of the studio without outgrowing the original wiring plan.

Slowly and gradually the equipment in the speech studio was increased and improved so that at present the facilities are

up to National Broadcasting standards. Two years ago when Professor David H. Jones' choir cut the tapes for their RCA album the numbers were recorded in the chapel on seminary equipment.

Services Increase

Not only have the facilities gradually increased, but the services have also grown over the nine years. Starting from the five minute disc recordings of junior sermons, the speech studio now records every student's sermon in each year of his seminary career. Electives are now offered in Radio and Television, Interpretive Speech, and in the Spoken Word in Worship. Classes are limited to ten students and private conferences are available for speech drill, preaching evaluation, and coaching to prepare students for off-campus appearances in worship such as choir members and members of evangelistic fellowship teams.

Other services to the seminary have seen growth with the development of the speech studios. A tape library of sermons and lectures is available for instructional purposes in other courses. Several sermons of many

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great preachers are available for homiletical study.

Also, the speech studio is responsible for recording all special addresses and lectures on the campus. Class lectures are sometimes recorded, too.

Parties, picnics, movies—almost everything related to audio-visual on the campus stems from or is connected with the speech studios.

Even with these extra services the facilities are primarily for the teaching medium. Beeners implies this when he says, "We have tried hard to keep the speech studio from being a playhouse, although we expect to have fun in learning the communicative arts."

Task of Minister

Evolving from a basement recording studio to a well equipped studio atop Stuart Hall has taken time, hard work, and imagination. Now the whole area of visual communication is being added to the audio training.

The task of communication is basic to anyone in public life, particularly to the minister. We have the task to proclaim the Word of God and to speak a word for God. To increase the clarity and purpose of that which we speak has been and will be the challenge of the speech department as it seeks new ways to prepare men and women for work in the Church.

NELSON DESCRIBES CONSCIENCE

(continued from page 1)

posed upon an individual as a child by his parents," he said. When the internalized code is violated, guilt is precipitated. Guilt, he stated, is concerned with specific acts against understood regulations, and though one may delete the wrong acts or compensate for them by some mechanism as self-punishment, there is no forward progress or growth.

There is, however, a less powerful positive conscience (the ego-ideal) which is the cheerful acceptance by the individual of the positive principles by which his parents live—the things he accepts, wants, and is ready to pursue. The positive conscience is more expansive because "it partakes of our conscious goals with which we associate our well being. Not to live up to our goals creates *shame*, but *shame* . . . causes us to want to do better . . . to try again." Thus,

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Jurjii Finds Christian Elite Holds Key To Indian Future

by Edward J. Jurjii

Professor of Comparative Religion

My sabbatical in India coincided with a project, under the United States Educational Foundation designated "Comparative Religion and Modern Thought." A Fulbright Award enabled me to fulfill this assignment in association with the Department of Philosophy, University of Madras, to which I was accredited as a Senior Research Scholar.

New Environment

As we moved out of our cherished way of life, we found ourselves immersed in a totally different environment. Landscape and people, language and manners, food and society, hygiene and sanitation, religion and general outlook on life had much in common with the West. The Indian categories invariably struggled, however, for self-expression in their own quite inimitable fashion.

To India falls the exercise in our day of strong leadership in the Asian-African block. As a Commonwealth partner, India constitutes a bridge to the non-Western world as the current visit of the Queen proves. Yet how distinctively this vast sub-continent takes on a sharply delineated homespun character.

Unaligned Policy

In the public life of the country, Prime Minister Jawaharlal Nehru occupies a position of great honor and enjoys both confidence and esteem. In a recent debate in the Rajya Sabha Nehru reiterated India's basic foreign policy: "I object to our policy being called a neutral policy," he said. "It may be called an uncommitted policy. It should be called an unaligned policy, in the sense we

are not aligned to military-like groups. That is the straightforward meaning—that we are not aligned to military blocs."

In the realm of philosophical and religious thought, the personality that occupies the center of the stage—despite all critics—is that of Sarvepalli Radhakrishnan, Vice-President of the Republic of India. Radhakrishnan's comparative methodology aims at a mature synthesis of old and new. His entrancing approach is steeped in recognition of the universality of spirit and the reality of integral experience. A model of the Radhakrishnan procedure may be seen in *East*

and West: *Some Reflections* (1955) consisting of his Beatty Memorial Lectures delivered at Magill University.

Gandhi's Aim

It now begins to look—especially from an Indian point of vantage—that Gandhi's ultimate aim was nothing less than a complete and radical change of human society. The revolutionary cause for which he stood looked to independence as a first stage, and to a new social order based on truth and non-violence as the second. Gandhi lived to see the attainment of *Swaraj* (Political Independence). He did not live to see the fulfillment of his social ideal: a society wherein inequality was replaced by equality, a society from which exploitation in what-

(continued on page 4)

American Hymn Society To Hold Conference Here

A discussion on "The Pros and Cons of the So-called Gospel Hymn" will highlight a conference of the Hymn Society of America at the Seminary February 4, the Music Department has announced.

Participating in this conference will be George Knight, pastor of the Lafayette Avenue Presbyterian Church in Brooklyn and for several years editor of the Hymn Society magazines; and Lee Bristol, prominent Episcopalian layman and editor of a hymn book for children.

Students from the Seminary and the Westminster Choir College will also participate, and choirs from both institutions will perform.

Alien Registraton

All international students must report at the Post Office during the month of January to register. Every student should take his alien registration number with him.

for student wives . . .

by Barbara Elder

The election of the Student Wives Fellowship officers for 1961-62 will be held on Thursday, February 16 at the scheduled association meeting at Tennent Hall. The slate of nominees will be presented in advance of that date by the nominating committee, which has already met.

Nominations from the floor may be submitted on the evening of the election. Those serving on the nominating committee are: Greta Fridlund, chairman; Nancy Anderson, Nancy Hughes, Mary Hartsoe, Sue Hunt, Ruth Rounds, Sarah Snively, Kay Vaurio and Ann Wood.

The fifth lecture in the "Basic Christian (continued on page 4)

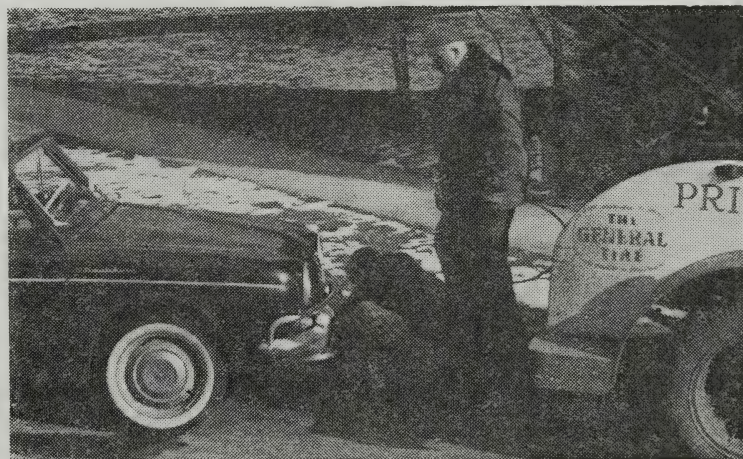
NELSON DESCRIBES CONSCIENCE

(continued from page 2)

he emphasized that *shame* brings about transformation

Christianity can make use of the positive conscience, according to Nelson. "Our task is to help a person grow in grace and knowledge of Jesus Christ so that he may pass through the confines of his negative conscience and emerge as one whose only fear is the shame that might come to an unworthy disciple."

In regard to conscience and the church as it relates to ethical action, he said that (1) we must not justify our position on ethical questions by resorting to authority or power, for to do so secularizes faith and undermines the moral power; (2) we must not use conscience as a basis of ethical decisions. Conscience is too culturally oriented to provide a reliable guide and too individualistic to reflect the New Testament conception of the Church as the Body of Christ; and (3) while upholding the right of the individual to judge ethical questions, we must also affirm the necessity of the Church's developing the content of conscience for social and ethical questions.



A not infrequent sight around the Seminary campus: Superintendent of Buildings and Grounds Thomas W. Brian watches while a mechanic from Prince Chevrolet fastens a tow chain to an illegally parked vehicle. The owner, Hewon Han of Seoul, Korea, later retrieved his car from downtown after paying the five dollar towing fee. Photo by Rice

Knowles' Notings

by Dick Knowles

The varsity basketball game with Trenton Junior College was cancelled due to the blizzard last week.

In the intra-mural league the big news was Alexander Hall's triumph over North-South-Dickinson 63-55. This was Alex's first cage victory since they beat Off-Campus two years ago. In other games the Townies retained first place with a 41-35 victory over Hodge Hall, and the Hicks proved that Brown Hall is not super-human by squeaking out a 37-36 victory.

The standings at this point are:

	W	L	Pct.
Townies	2	0	1.000
Hicks	2	1	.667
Brown	1	1	.500
Hodge	1	2	.333
Alex	1	2	.333
N-S-D	1	2	.333

Paul Lehmann To Lead 1961 Senior Conference

Paul Lehmann of Harvard Divinity School will lead this year's Senior Conference on February 10-11.

The title of Lehmann's address on Friday evening at 8:30 in Miller Chapel is "The Authentication of Conscience." This event, as well as the Communion service at 11:00 Saturday morning, will be open to the entire seminary community.

At 9:30 on Saturday morning there will be a question period with Lehmann in the Campus Center Auditorium. All graduate students are invited, and baby-sitting will be provided in the North Hall nursery.

The conference will begin Friday evening at 6:30 as members of the senior class and their wives meet in small groups for dinner in the homes of married students who live near campus. Then, following Lehmann's Friday address, the entire class will gather for a coffee hour in the Campus Center lounge.

JURGII FINDS

(continued from page 3)

ever form was banished, and where hatred gave way to goodwill and love.

Vinoba Bhavé's message may be regarded as an extension of Gandhi's social gospel. Bhoodan (the land gift movement), Samyayogi (the ideal social order), Sarvodaya (the total good of all), and Sarvodaya Samaj (fellowship for the total good of all)—such are the crucial points of the new social order propounded by the Mahatma and spearheaded today by Acharya Vinoba Bhavé.

Modern Hinduism

The resurgence of modern Hinduism and such tactics as those of the Radhakrishnan school evoke alarm and suspicion in certain quarters. Yet that resurgence and those tactics are surely marked by a love of freedom

— The Week Ahead —

Sunday, January 29

11:00 a.m. University Chapel: The Rev. Robert P. Montgomery, Presbyterian Chaplain

Monday, January 30

10:00 p.m. Evening Prayer Leader: Robert J. Kwik

Tuesday, January 31

9:00 a.m. Chapel Leader: The Rev. Albert E. Bailey
 4:30 p.m. Intramural Basketball: "Hicks" vs. North-South, Whiteley Gymnasium
 7:00 p.m. Women's Basketball: Witeley Gymnasium
 7:45 p.m. Liturgical Dance Group, North Hall
 10:00 p.m. Evening Prayer Leader: Raymond D. Scott

Wednesday, February 1

7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, Chapel, First Presbyterian Church
 9:00 a.m. Chapel Leaders: James W. Bakeman and M. Pierre Burns, Jr.
 12:30 p.m. Faculty Luncheon, Small Dining Room, Campus Center
 2:00 p.m. Intramural basketball: Hodge vs. Brown, Whiteley Gymnasium
 2:30 p.m. Departmental Meetings: Practical Dept., Board Room, Speer Library
 History Dept., Room 220, Speer Library
 Theology Dept., Room 221, Speer Library

Biblical Dept., Room 222, Speer Library

2:30 p.m. Senior Interviews, The Rev. Carlton Allen, Stevenson Lounge, Campus Center
 4:00 p.m. University Band Rehearsal, Campus Center Auditorium
 10:00 p.m. Evening Prayer Leader: William H. Dent

Thursday, February 2

9:00 a.m. Chapel Leader: The Rev. William G. Bodamer
 3:30 p.m. Senior Class Meeting, Room 5, Stuart Hall
 7:30 p.m. Varsity Basketball: at Union Seminary, New York
 10:00 p.m. Evening Prayer Leader: William H. Dodge

Friday, February 3

9:00 a.m. Chapel Leaders: Alan L. Caine and Allen B. Yuningner
 5:00 p.m. Junior Class Retreat, First Presbyterian Church, Cranbury, New Jersey
 8:00 p.m. Ice Skating Party, Lawrenceville, New Jersey

Saturday, February 4

7:00 p.m. Junior Class Retreat, Cranbury
 10:30 p.m. Hymn Society of America, Miller Chapel
 12:00 Noon Hymn Society of America, Luncheon, Small Dining Room, Campus Center

Sunday, February 5

11:00 a.m. University Chapel: Dean Ernest Gordon

FOR STUDENT WIVES

(continued from page 3)

Doctrine" course for wives has been scheduled for April 24 and will be led by Associate Professor Georges A. Barrois. The third and fourth lectures, conducted by Professor Hugh T. Kerr, Jr. will be on February 27 and March 27. The class meets at 8 p.m. in Stuart Hall. A final lecture in the series is yet to be arranged.

A new telephone listing, TW-6-0713, has been announced by the Fellowship Chairman Martha Zimmerman for reporting family news or emergencies in which student wives may be of assistance.

Anyone who is interested in instruction in the Bible study program for this year, the study of the Gospel of John, may attend the classes conducted by Assistant Professor James P. Martin on the first Monday of each month. The next class meets on February 6 at 7:45 p.m. in Stuart Hall.

Renault For Sale

A 1958 Renault Dauphine in good condition is being offered for \$700. Contact Renate Pradervand, Room 23, Administration building.

and a tolerant design. In a sense they convey a blessing to the Church of Christ.

Within the Indian Christian community an abounding grace is at present manifest. That community longs to be furthered as such, that is, as a community valiant in witness, loyal to the national cause, open to invigorating Ecumenical contacts and fellowship. An Indian Christian élite, with sociological, intellectual as well as spiritual and ethical concerns, holds a key to the more abundant life among a people-rich in background and full of promise for the future.

AT THE UNIVERSITY

(continued from page 1)

Stevens, has published a novel, "The Double Axe," which he wrote as his senior thesis at the University. The book is being published by Charles Scribner's Sons.

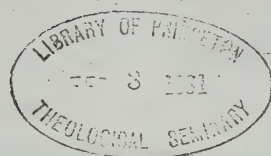
Donald B. Aldrich, a former dean of the Chapel and Charter Trustee of the university, died last Wednesday from a heart attack at his home in Dennis, Mass.

The students at the University have been upset by the recent administration policy which will charge a flat rate for all the dormitory rooms next fall, with no reference to room standards. All students will pay \$360 per year.



THE Seminararian

VOL. XI, No. 18 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Feb. 3, 1961



Junior Titles In New Curriculum Set; Interim Program Is Approved

Development of the new curriculum is now at the point where course titles for next year's juniors and the interim curriculum for this year's juniors and middlers have been approved by the faculty and the Curriculum Committee.

Dean Elmer G. Homrighausen vice-chairman of the committee, has revealed that the courses for the remaining two years of the revised program have also been approved in outline.

Next year's curriculum will be announced during the first two weeks of March.

Departments are now at work spelling out details of the required junior courses under the new curriculum and deciding on what electives are to be offered. Further reports will be received next week, according to Homrighausen.

Departments At Work

In 1959 the faculty voted to return to the semester system in September, and last fall the principles of the new curriculum which would be required were drawn up. Since then individual departments have been in the process of designing the course structure.

Homrighausen stated that it was decided not to divide the ninety hours required among the fourdepartments, but rather to

(continued on page 2)

Gospel Hymn To Be Subject For H. S. A. Discussion Saturday

Lee H. Bristol, a prominent Episcopal layman, and George L. Knight, pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, will be among the participants in a five-member panel which will discuss "gospel hymns" tomorrow at 10:30 a.m. in Miller Chapel.

The discussion will be held in conjunction with the meeting of the Hymn Society of America.

At 3:00 p.m. the choirs from the Westminster Choir College and Princeton Seminary will perform and teach a group of little-known hymns with traditional or anonymous tunes of thirteen different nations," according to David H. Jones, professor of music at the Seminary. Jones listed among those to be sung by the Seminary

(continued on page 2)

Leitch Joins Juniors In Retreat Tonight

Forty juniors are expected to attend the first junior class retreat in a number of years, according to George E. Chorba, committee chairman.

The Retreat begins tonight at 6:00 p.m. in the Cranbury Presbyterian Church, Cranbury, New Jersey.

Addison H. Leitch, professor of theology at Pittsburgh Theological Seminary, will be the featured speaker. His topics are: "The Pastor as a Person," "The Pastor as a Parson," and "Theory and Practice."

Chorba said that although food will be available only to juniors, the whole Seminary is invited to the major talks scheduled for 7:30 p.m. tonight and 10:00 a.m. and 3:00 p.m. tomorrow.

Students attending the retreat will not stay overnight, but rather will spend the night at the Seminary, and return to the retreat in the morning.

At the University

McCarter Theater opens its Princeton Shakespeare Festival tonight with *King Lear*, the first of five presentations. Next week features *As You Like It*, followed by *Twelfth Night*, *Midsummer Night's Dream*, and *Antony and Cleopatra*. The presentations will be made by a 28-member New York professional company.

Tomorrow will see the end of this year's "bicker" process whereby sophomores are taken into the eating clubs. Second semester classes began Wednesday.

The two main points of controversy at the University have been the raising of the room fees, and a "religious issue." The latter involves a "quotation out of context" in the Alumni Weekly of a talk given by Professor Benjamin Milner of Wellesley College before the Student Christian Association. Milner's topic apparently involved Christian sexual ethics. At least one member of the Alumni Weekly has been dismissed from the staff because of the incident.

Mutilated Book Display On Exhibit At Library

A display of books which have been marked or mutilated by users will be shown in Speer Library next week, according to Kenneth S. Gapp, librarian.

The exhibition was authorized by the Faculty Library Committee last spring.

Gapp also indicated that the question of whether or not library circulation files should be open to borrowers will be on the agenda of the committee's meeting next Wednesday.

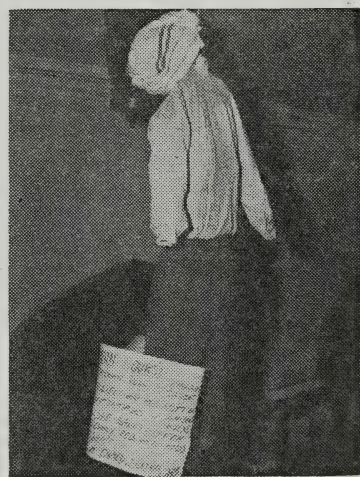


Photo by Rice

Shown above is "Slater Food Eater," a hearty fellow who appeared swinging over the stairway in Stuart Hall last week with an appropriate menu attached.

Editorials

In Our Hunger For Knowledge

There are indeed signs in this generation, signs in the eastern sky if you were standing by the bulletin board in Stuart Hall last week and increasing verbal signs of discontent at the fare offered by the Slater System in the Campus Center.

Perhaps these rumblings are merely the usual midwinter gripes which take place at most schools, and perhaps we'd still complain even if our meals looked like the pictures on the covers of Slater's magazines. Nevertheless the objections seem to be quite well documented and hence at least semi-rational, and we feel something ought to be done if not to change the system at least to elevate the level of debate.

We thus hope that the Student Council committee now at work on this problem will get together with the Administration and produce a statement of some sort explaining just why Slater is here at all and what, if any, some of the live alternatives are. Is it true, for instance, that even with the organization to support, Slater is more economical than a do-it-yourself system? Would the absence of a profit motive be advantageous? What are the possibilities for converting to a cafeteria system? Would it be too burdensome for the Seminary to go into the food serving business itself?

These are questions which are on most of our minds, questions which must be answered before we can even talk intelligently. And until they are answered we'll just have to go on wishing we were home and looking for our vitamins in the vegetable water.

Two Kudii (or whatever the plural of "kudos" is)

The *Seminarian* joins the four signers of the letter in column 3 in offering our appreciation to the employees of the Theological Book Agency. Such an organization is in itself a blessing to any group of students struggling to build up a library, and we are particularly fortunate to have an organization which—thanks greatly to Bill Hug's multitude of office signs—is so well run.

We would also at this time like to pay our respects to another campus post which is being performed well, namely that of athletic chairman. Don Spencer—aided at times by his wife Carol—has taken to his task enthusiastically and offered the Seminary a varied and well-organized program. He, too, has run around the gym sticking up signs so that rookies will know the difference between the squash court and the showers, but more important than even this, he has performed the usual tasks carefully and thoroughly and introduced affairs such as tonight's skating party and the regular Friday evening program complete with refreshments. Our thanks for a job well done.

GOSPEL HYMN TO BE SUBJECT

(continued from page 1)

Choir: "We Worship Thee," "All Creatures of Our God and King," and "Infant Holy."

Other members of the panel include Alfred B. Haas of Drew Theological Seminary, James H. Smylie, assistant professor in American church history at the Seminary, and Senior George A. Isley. Bristol is the

editor of a hymn book for children, and Knight has been editor of the Hymn Society magazine for several years.

Bristol is a descendant of Thomas Hastings (1784-1872), the author of the familiar hymn tune *Toplady* which is used in conjunction with "Rock of Ages, cleft for me." Bristol owns the desk upon which the tune was written and the organ upon which it was first played.

The Seminarian

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Letter to the Editor

A Word Of Appreciation

Dear Sir:

We would like to express our appreciation to Al Yuninger and the entire Theological Book Agency staff for the two week discount on required textbooks for the second quarter, (40% minus 10¢ service charge). This along with the mimeographed book lists has saved the student body much time and money. We are greatly indebted to them.

Sincerely,

Howard F. M. Childers
Douglas S. Bax
Lawrence L. Selig
Kenneth L. Vaux

Nelson To Lecture At Perkins School

J. Robert Nelson, visiting professor of ecumenics, will give the Peyton Lectures at Perkins School of Theology, Dallas, Texas, February 6-9. Nelson will also be chapel preacher at Fisk University, Nashville, February 5.

The subject of the Peyton Lectureship will be, "Can the Church still be Apostolic?" Nelson will base his lectureship of the biblical description of the apostolic church as it is recorded in Acts 2:42. The topics for

(continued on page 4)

JUNIOR TITLES IN CURRICULUM

(continued from page 1)

ask each to outline what it considers as a basic minimum.

On the basis of their reports, the Dean said, the Curriculum Committee now has "pretty substantially decided what may be required as the basic semester hours of work in each department."

He emphasized that work on the curriculum for next year's juniors is being given priority. This year's juniors and middlers will not be involved in the revised program, he stated, but will use an interim curriculum now in the hands of the registrar.

The Curriculum Committee includes President James I. McCord, chairman; Homrighausen; the chairmen of the four departments and the director of graduate studies.

Holy Land Now Giving Up Data For Both Amateur and Pro

by Charles T. Fritsch
Professor of Old Testament

Archeology has come a long way since the days of Johann Winckelmann and Heinrich Schliemann, the pioneers of the modern science of digging up the past.

Today the magic spade of the archeologist has uncovered cranial evidence in Tanganyika which points to Africa as the original home of man, ancient civilizations which have been concealed for millennia by the jungles in Southeast Asia, highly developed Indian cultures in Central and South America which compare favorably with Egypt in her heyday, and skeletal remains of mammoth dinosaurs which roamed our own western plains during the Mesozoic period.

World-Wide Probing

Not least among these world-wide probing into the past is the archeological activity in the Bible lands today, especially Jordan and Israel. To give an account of the recent digs in the Holy Land, as I have been asked to do, within the space of a small article means simply the listing of some of the more important campaigns with a sentence or two of evaluation.

This summer a formidable team of twenty-seven African teachers and graduate students, under the direction of G. Ernest Wright, continued the excavations begun at the ancient site of Shechem several years ago. The pin pointing of the destruction of a great temple-fortress (cf. Judg. 9) to the time of Abimelech (c. 1150 B.C.) was one of the main results of this season's work at Shechem.

Canaanite Discovery

With his fourth and last campaign at Bethel James L. Kelso of Pittsburgh Theological Seminary brings to a close a most distinguished career in Biblical archeology. It was my good fortune to learn something of the mysteries of archeological procedures and ceramic interpretation from Dr. Kelso when we dug together for six weeks at Bethel in 1954. It is good to report that his work at Bethel, begun over twenty-five years ago, was crowned with success this past summer when he discovered the Canaanite sanctuary of this Biblical city with its great bed rock altar which was used by the



Photo by Rice

Among those who participated in the World Missions Program of special songs, dances, displays, and slide presentations at last week's Wives Fellowship meeting in Tennent Hall were, from left to right, Mrs. Bruce Nicholls, Miss Ellen Dobson, Jr., and Mrs. George Haines, Jr. They and other wives of missionaries now studying at the Seminary appeared in native costume and brought delicacies from the countries in which they have served.

Canaanites long before Abraham pitched his tent in the vicinity (Gen. 12:8).

Battle Site

Professor Pritchard's four seasons at el-Jib, the site of ancient Gibeon eight miles north of Jerusalem, have produced startling results. He has discovered a large pool, 36 ft. in diameter and 82 ft. deep, which is believed to be the scene of the famous match between the men of Abner and Joab (II Sam. 2:12-17). 31 descriptions bearing the name Gibeon in ancient Hebrew script definitely identify the site. The discovery of enormous rock-hewn storage vats, wine presses and settling basins indicates that Gibeon was an important center for the production and export of fine wine.

At long last the rose red city of Petra, half as old as time, is reverberating with the sound of pick and shovel. Peter Parr, a British archeologist and discoverer of the plastered skulls of Jericho, and our own Professor Hammond have just begun to unearth some of the many treasures which lie hidden in this fabulous city.

Archeologist's Paradise

When we cross no-man's land from Jordan into Israel we enter an archeologist's paradise, for here every one is an amateur archeologist. Every Israeli is interested in the past history of his country, is reading the Bible to understand better the geography of his land, and is thrilled at the many archeological discoveries which are being made in Israel.

The prize archeological dig in Israel has been the Hazor campaign, directed by Professor Yigael Yadin and his efficient staff.

Four campaigns at this enormous tell in North Galilee have corroborated the Egyptian, Mari and Biblical sources (cf. Josh. 11:10-13) which emphasize the importance of this Canaanite city in the ancient world.

The discovery of a Royal Judean palace this summer at Ramat Rahel on the outskirts of Jerusalem by Professor Aharoni of

(continued on page 4)

Ecumenical Seminar To Examine Church

J. Robert Nelson, visiting professor of ecumenics, along with Vernon Kooy, professor of New Testament at New Brunswick Seminary, will teach an Ecumenical Seminar which will begin February 8.

Students of seven seminaries in the New York area of the Interseminary Movement will come together for this course on the nature and purpose of the universal Church. According to Nelson the course will be taught on an historical basis starting with the biblical witness, with study of the writings of the Church Fathers, the Reformers and finally with an examination of the writings of current theologians.

The course will run through May and will meet for two hours on Wednesday evenings at the various seminaries represented. The course is offered for three hours credit.

Registration for this course may be made in the Office of the Registrar. The course number is 2651.

Michelangelo And Durer In Library Art Exhibition

An exhibition of "Great Art for Christian Education" will be held in Speer Library for two weeks beginning Monday. Arranged by the *International Journal of Religious Education* with the cooperation of leading art galleries, publishers and dealers, it includes works by such artists as Giotto, Michelangelo, Durer, da Vinci, Rembrandt, Van Gogh, Rouault and Dali.

The exhibit has been arranged to demonstrate the wealth of visual material available as aids in Christian Education.

Knowles' Notings

by Dick Knowles

For the second straight week a heavy snowfall caused the varsity basketball team to cancel their game, this time with McGuire Air Force Base. The Seminary women, however, entertained the Choir College Cuties and proved to be un hospitable hostesses by trouncing their guests by the overwhelming score of 49-4.

The Townies all but wrapped up the intra-mural basketball championship by crushing North-South-Dickinson 53-33. Henry Hopper starred for the Townies with his excellent floor game which produced as many assists as points for him. Alexander, which savored victory the week before, raised their two-year victory total to two by wrecking Hodge 58-49. Dave Hoeldtke once again led Alex with 22 points as his team's depth wore down their opponents.

Bill Doster became the Seminary chess champion after a victory in which he showed an impregnable defense and forced his opponent into numerous errors.

(Ed. Doster's final win was scored over Dick Knowles.)

The Athletic Committee in cooperation with the Campus Social Committee is sponsoring an ice skating party tonight at the Lawrenceville Rink at 8:00 o'clock.

Paul Lehmann To Speak On Conscience Next Week

Paul Lehmann, Francis Corliss Lamont Professor of Divinity at Harvard Divinity School, will speak at the Senior Conference, February 10-11.

He will speak Friday evening on "The Authentication of Conscience" in an address open to the entire community.

Saturday morning there will be a question period with Lehmann for seniors and graduate students, and a celebration of the Lord's Supper at which he will preach.

Lehmann formerly served on the faculty at the Seminary as associate professor of applied Christianity.

NELSON TO FEATURE

(continued from page 2)

the four lectures will be "Apostolic Faith and Preaching," "The Corporate Life of the Church," "The Holy Communion" and "Corporate Worship Generally."

The lectureship represents a state wide convocation for the Methodist Church.

Nelson, who last year resigned as dean of the divinity school of Vanderbilt University over the sit-in controversy, will return to Nashville to lead worship at Fisk University, a Negro University which furnished a great deal of the leadership for the sit-ins.

— The Week Ahead —

Sunday, February 5

11:00 a.m. University Chapel: Dean Ernest Gordon

Monday, February 6

Th.D. PRELIMINARY EXAMINATIONS

ART EXHIBIT, International Journal of Religious Education "Exhibit of Great Art for Christian Education, Speer Library

10:00 p.m. Evening Prayer Leader: Glennwood E. Cronin

Tuesday, February 7

9:00 a.m. Chapel Leader: The Rev. Donald M. Stine

4:30 p.m. Intramural Basketball: "Townies" vs. "Hicks," Whiteley Gymnasium

7:00 p.m. Women's Basketball: Whiteley Gymnasium

7:15 p.m. University Band Rehearsal, Campus Center Auditorium

7:45 p.m. Liturgical Dance Group, North Hall

8:00 p.m. Faculty Wives' Meeting, The Loetscher residence

10:00 p.m. Evening Prayer Leader: G. David Singleton

Wednesday, February 8

7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, Chapel, First Presbyterian Church

9:00 a.m. Chapel Leaders: Leon W. White, Jr., and Avro E. Vaurio

12:30 p.m. Faculty Luncheon, Small Dining Room, Campus Center

2:00 p.m. Intramural Basketball: Brown vs. Alexander, Whiteley Gym

2:00 p.m. Graduate Study Committee,

President's Room, Administration Building

3:30 p.m. Library Committee, Board Room, Speer Library

4:00 p.m. Curriculum Committee, President's Room, Administration Building

4:30 p.m. The Evangelistic Fellowship, Stevenson Lounge, Campus Center

7:00 p.m. Student Council Meeting, Council Room, Campus Center

7:15 p.m. University Band Rehearsal, Campus Center Auditorium

10:00 p.m. Evening Prayer Leader: John D. Dennis

Thursday, February 9

9:00 a.m. Chapel Leader: The Rev. Charles W. Marker, Princeton Methodist Church

7:30 p.m. Varsity Basketball: PTS vs. University JV's, Whiteley Gymnasium

10:00 p.m. Evening Prayer Leader: James D. Whitlock

Friday, February 10

9:00 a.m. Chapel Leaders: Bruce H. Swenson and Ronald D. Soucy

5:00 p.m. Senior Conference, Dr. Paul L. Lehmann, Campus Center

Saturday, February 11

9:00 a.m. Senior Conference Panel, Campus Center Auditorium

11:00 a.m. Sacrament of Holy Communion, Dr. Lehmann, Miller Chapel

Sunday, February 12

11:00 a.m. University Chapel: The Rev. George A. Buttrick, Harry Emerson Fosdick Visiting Professor of Homiletics, Union Seminary, New York

HOLY LAND GIVING UP DATA

(continued from page 3)

the Hebrew University is most exciting news. According to preliminary reports, all evidence points to the possibility that this structure may have been the "separate house" of Uzziah, one of the greatest of Judean kings (II Kings 15:1).

Predates Abraham

Jean Perrot has discovered in a wady just outside of Beersheba the subterranean dwellings of an unknown people who inhabited this region 2000 years before Abraham dug wells and planted a tree there (Gen. 21:25-34). Before the historical dynasties were founded in the valleys of the Nile and Eu-

phrates these people in the Negev were making all kinds of exquisite ornamental jewelry and superbly carved ivory figurines which look surprisingly modern.

What to look for in the near future! New surveys and excavations in the Wilderness of Judea as a result of the decipherment of the Copper Scroll from Qumran. Also the excavation of the Jewish quarter in the old city of Jerusalem which now lies in ruins.

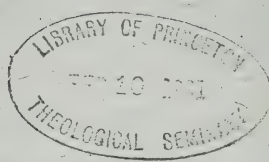
To keep abreast of these exciting discoveries read the *Biblical Archeologist* and the *Bulletin of the American Schools of Oriental Research*. Also the *New York Times*!



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THE Seminarian

VOL. XI, No. 19 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Feb. 10, 1961

Lehmann To Speak On Authenticaion Of Conscience Tonight

Paul H. Lehmann a former member of the Princeton Seminary faculty, will be the featured guest at the Senior Conference tonight and tomorrow.

Presently Francis Corliss Lamont Professor of Divinity at Harvard Divinity School, Lehmann will be speaking in Miller Chapel at 8:30 this evening on the "Authentication of Conscience." The address is open to the entire Seminary community.

Following this evening's address Lehmann will meet privately with seniors and graduate students for a coffee hour in the Campus Center lounge. Tomorrow he will meet with the seniors in the Campus Center Auditorium at 9:30 a.m.

An 11:00 a.m. Communion service tomorrow at which Lehmann will preach will be open to the entire Seminary.

Lehmann was professor of applied Christianity and director of graduate studies at the Seminary from 1946-1956.

Student Forum Wednesday To Discuss Dining Hall Situation And Citizenship

Plans for the Student Forum to be held next Wednesday were outlined by the Student Council at its meeting last Wednesday. Numerous reports were also received.

The docket for the Forum, to be held at 1:15 p.m. in the Campus Center

Auditorium, includes discussion of the dining hall situation and the responsibilities of citizenship on the campus.

George C. Kandle, president, named Duane P. Lanchester, Donald M. Williams and Donald R. Purkey as panel members to participate with him in the forum.

Kandle announced that the manager of the dining hall has consented to attend the Forum and that he is eager to know the students' wishes and suggestions. A report was also received from the dining hall committee, which is aiming "to present a fair picture of student dissatisfaction and to inform students of what is involved in running a dining hall."

Citizenship Meetings

Kandle also reported that a committee on citizenship has been meeting weekly to discuss problems of integrity in scholarship, care of Seminary property and the corporate life on the campus.

Reporting on the Goodlin Memorial, Fred M. Elder stated that plans are being made to establish a prize or scholarship in the name of the late Robert P. Goodlin in the field of clinical work.

Purkey, reporting on the work of the liaison committee of Student Council and the campus life committee, stated that it is studying swimming pool and library recommendations which the Council made at its (continued on page 2)

Jones Given Police Escort Into Tunnel

"All I can simply say is that in 27 years we have never missed an engagement."

With these words, spoken Saturday afternoon when it looked like a combination of snow and a police roadblock around New York City would keep the Touring Choir in Princeton, Director David Hugh Jones launched an expedition which ended with a police escort through the Lincoln Tunnel.

No cars were being allowed into New York Sunday, only fuel and food deliveries (continued on page 4)

Stuart Hall And Miller Chapel Seen As 2 Poles Of Theological Dilemma

by George S. Hendry
Professor of Theology

Participation and encounter belong to two conceptualities which have been presented by Paul Tillich as alternatives and in some degree conflicting modes of expression for the reality of the Christian faith, but which may also be regarded as complementary, in the sense that they point to two elements which are involved, in a kind of rhythmic alternation, in the discipline of preparation for the ministry, and which seem to have been in the minds of the founding fathers of the Princeton Theological Seminary when they drew up their noble statement concerning its design and included this sentence:—

It is to unite in those who shall sustain the ministerial office religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that re-

ligion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church— evidently envisaging a reciprocal fertilization between piety and learning, as they called them, or devotion and study, as we may prefer, and which are represented concretely on our campus by Miller Chapel and Stuart Hall, in the short walk between which we shuttle between these two poles, as we may call them, of participation, which is the mode of the devotional exercise, and encounter, which is the mode of the learning process, each in some tension with the other, yet each, as the founding fathers indicated, fructifying the other in that very tension, so that they may be observed by those of us who have been here for more than three years to vary in direct ratio to each other, intensive participation in the practice of de-

(continued on page 4)

Library Committee Meets

The decision of the Library Committee of the Faculty Wednesday regarding the question of whether to allow students to know the whereabouts of books in circulation cannot be made public, according to Librarian Kenneth S. Gapp.

It must first, he said, be taken to the President and the Faculty.

The Academic And The Practical

Ray Brubaker's letter, which appears elsewhere on this page, points to a problem which ought to be taken seriously in a Seminary where the curriculum is designed primarily to prepare students for the pastorate. He quite accurately remarks on the lack of enthusiasm at Princeton for the parish ministry and suggests that perhaps we shy away from the complexity of the parish or fear the loss of our academic integrity or are even too unsure of our own faith.

We agree that these may indeed be reasons for our non-pastoral inclinations, but we would also like to suggest another: the lack of appreciation on the part of both faculty and students of the relation between academic study and the practical ministry.

This cleavage can be seen in the experience of this year's middler class, which on one occasion was told that theology is relevant because a potential boss might ask us what we believed about the Virgin Birth. On more than one occasion the need for theology has been presented to us in a quasi-apologetic tone, as if we study theology only because the Presbyterian Church has traditionally insisted on an educated clergy.

The field work program is set up in order that the relationship between the theoretical and the practical may be grasped by the student, and perhaps all the faculty as a whole can do in this is what the field work office does—send the student out into a church situation to discover this relationship for himself. Perhaps, though, the Seminary in the future could help the situation by recruiting as new faculty members more men who are both scholars and former ministers, just as medical schools have practicing doctors and law schools practicing lawyers on their faculties.

As as result of our field work experience many of us sense that there is a relationship between the theoretical academic disciplines and any pastoral ministry, that Paul Tillich in his study may just be necessary if we are to be effective in a counseling session. We sense that there is this relationship, yet we cannot define it. And what's more, we wonder if the faculty as a whole understands it.

This cleavage ought to receive our careful consideration as the Seminary moves into its new curriculum and, to many eyes, moves one step further towards the academic world. If not, we will become even more chilly towards the pastorate.

Letters To The Editor

Coldness For The Parish

Dear Sir,

Last week I left the cold frontier for a trip back to the "warmth of the womb" at Princeton Seminary. Having been exposed to the cold winds of parish reality for seven months, I thought it not cowardly to shrink back for just one day to the place of security and nurture.

I realize that in so short a visit no accurate observations could be drawn, but I couldn't escape making a few anyway. I sensed a rather chilled attitude toward the parish ministry on campus.

If this is so, there are perhaps many reasons for it. It may be that the increasing complexity of the profession has something to do with it. It may be that the related social sciences are more attractive.

Perhaps we're afraid that the ministry will not permit us to maintain our academic integrity and hence is losing its status among the other professions. Or it may be that we lack the certainty of our own faith and are in fear and trembling at the thought of ministering a gospel to others which is foreign to ourselves.

I mention this because I, for one, am concerned about the fact that in all six of our major seminaries* of the United Presbyterian Church the enrollment has dropped in the last year. In addition to this trend, to have a situation where seminarians are shrinking away from the parish ministry is particularly alarming in the light of statistics indicating a great demand for more preachers.

Sincerely,
Ray Brubaker, '60

* The aggregate comparative totals show a 12% decline in Princeton, Pittsburgh, McCormick, San Francisco, Louisville and Dubuque.

The Seminarian

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Inaugural Omission

Dear Sir,

I consider President Kennedy's inaugural address wordy and vague, wrapped in idealism and saying not much that has not been tried before.

He did not mention one of the critical domestic problems which we must solve if we are to survive as a nation who believe in freedom: that of the Negro's freedom or for that matter, the colored man's freedom, whether he be Spanish, oriental, Indian American or Negro.

Peter Marshall said once that "A democracy that boasts of freedom and still keeps some of its citizens in bondage is not worth defending." I agree.

Sincerely,
C. H. Johnson, '60

STUDENT FORUM TO DISCUSS

(continued from page 1)

last meeting. Purkey also moved that a group be appointed to investigate the establishment of a permanent visitation committee for those in the Seminary who are ill or in need of assistance. He proposed that this committee include both students and faculty.

Williams reported on the progress in the revision of the religious activities committee. The purpose of this action, according to Williams, is to coordinate the various religious activities of the campus such as morning and evening chapel, retreats and convocations.

United Fund

Daniel L. Larson, new chairman of the United Fund Drive, reported that his committee was working on the philosophy of the fund drive. They favored projects which would help other seminaries in this country and abroad. This might include books, money, clothing and visiting lectureships.

John H. Simpson, who last term made a political survey on campus, reported a general unfamiliarity among students with both political and economic affairs. He called for an implementation of programs on the subjects of politics and economics to be undertaken by both the social education and action committee and in a seminar course.

Harsanyi On Television

Mrs. Janice Harsanyi will sing and be interviewed Sunday at 6:00 p.m. on Channel 3 (Philadelphia).

Attitudes Towards The Cross Is Buttrick Theme For Lent

(George A. Buttrick, visiting professor of homiletics at the seminary this year, has contributed a sermon, "Christ Crucified," which will be printed in four parts. Basing it on 1 Corinthians 1:22-24, Buttrick offers four attitudes concerning the cross: rejected, returning, confronted and accepted.)

"For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, to the Jews a stumblingblock, and to the Greeks foolishness; but to them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (1 Corinthians 1:22-24)

A bleak cross stands on a hillside near Logan Airport in Boston. The symbol is respected now, and by many revered. But in Paul's time it was a gallows. To the Jews it was a cursed gallows: "Cursed be he that hangeth on a tree." How could a gallows-bird be a savior? To the Greeks it was a thing of scorn. How could anyone find perfect life in morbid death? A crucifix of that time has been unearthed which bears the title, "The Gibbeted Ass."

The Cross Rejected

But Paul, against all sense and sensibility, kept talking about "Christ crucified." He invited ridicule, and got it. He courted disaster, and it fell on him. Was he just stubborn, or deeply wise? The ages have not disproved him. That cross stands strangely, as not belonging to our culture, while airplanes come and go, and fall and drop bombs.

So we look at *THE CROSS REJECTED*. The Jews rejected it ("Jews" is not here a prejudice, for Paul himself and Jesus were Jews: the name denotes a point of view) because they demanded a "sign." The word means miracle. God had once led their fathers dryshod through the Red Sea. Therefore the Messiah, when he came, would move a mountain or turn the moon to blood. Certainly he would confound the Roman conqueror and lift the hated yoke of empire. But a gallows-bird! The idea was scandalous. The New Testament word is *skandalon*, and the early Church accepted it. The then-Jewish point of view is still taken. The Gallup Poll might prove it popular in our time. Carlyle said bitterly "God does nothing," and many a modern man refuses to believe in God on that account. If only some Power would march from the doors of a church and blast Russia for ever, we would join the church.



Photo by Rice

Speer Library shown under the blanket of a 17.4 inch snowfall which hit Princeton last weekend. The 28-hour storm broke the record of 16.6 inches set on December 12, which had recorded the largest snowfall here since 1915. The accumulation of these two storms makes 1960-61 the worst winter in fifteen years.

But the Gospels, though written by men trained to expect "a sign," are honest enough to tell us that Jesus refused to give it. Said He, "a wicked and adulterous generation seeks a sign, and no sign shall be given except that of the Prophet Jonah"—a man preaching the outright mercy of God.

Sign Commonplace

When we reflect, if only for five minutes, we can see why this kind of sign cannot fulfill our human hope. Each "sign" in turn would become commonplace, and would then call for a more grotesque miracle, to the bedevilling of life by ever more outrageous portents. Meanwhile the heart of man would be unchanged in both conqueror and conquered, the conquered imitating the con-

queror when the tables were turned, violence breeding violence, and hate breeding endless hate. Did not Mr. Khrushchev say that he could never follow Christ in turning the other cheek, that if he were struck he would knock off the attacker's head?

Mr. Khrushchev is too small a man to understand Christ. The Russian leader would take his standards from unworthy violence, only more so, while Christ still says that the vicious circle of violence breeding violence

(continued on page 4)

for student wives . . .

by Barbara Elder

The slate of nominees for Wives Fellowship officers for 1961-62 was announced this week by Greta Fridlund, chairman of the nominating committee.

The election will be held at the Fellowship meeting on Thursday evening at Tennent Hall, at which time nominations from the floor will also be accepted.

Those nominated by the committee are:

President, Martha Zimmerman, a native of Illinois and the present Fellowship Chairman for the Wives Fellowship. Her husband, John, is a middler.

Vice President, Judy Cutting, who served as a Circle Leader this year and is from North Carolina. Her husband, Tom, is a middler.

Secretary-Treasurer, Nancy Anderson, who is from California and is a Circle Program and Devotional Leader. Her husband, Richard, is also a middler.

Service Chairman, Liz McGuire, whose

(continued on page 4)

Wives' Fellowship To See "Epistle From Koreans"

G. Edward Brubaker, minister of the First Presbyterian Church in Englewood, New Jersey, will speak at the Wives Fellowship meeting on Thursday evening following the showing of a film, "An Epistle from the Koreans."

The movie is concerned with the death of In Ho Oh, a Korean graduate student at the University of Pennsylvania who was murdered by youths in Philadelphia.

Oh was studying the problems of juvenile delinquency with the intention of returning to his country to work with potential delinquents in Seoul. His family read of his death in the newspapers and sent a letter of forgiveness to the boys who had killed their kinsman and money for their rehabilitation.

Brubaker was acquainted with the Korean student and assisted at his funeral.

Board Trip Substitute

As a substitute for the cancelled trip to the Presbyterian Boards, the Seminary hopes to arrange talks on campus by board representatives, according to J. Christy Wilson, dean of field service. No date has been set.

The trip, which had been scheduled for Friday, January 20, was cancelled because of snow.

Knowles' Notings

by Dick Knowles

The Seminary basketball team went down to its third consecutive defeat last week at the hands of Union 71-67. Princeton, which got off to a slow start and soon found itself trailing 12-0, never had the lead. Bob Gray and Ken Vaux were high scorers for the visitors.

In the intra-mural league last week the Hicks downed North-South-Dickinson 56-50. This enabled N-S-D to maintain its cellar position with Hodge, which dropped a 36-26 decision to Brown. Closing out the week's action, the Townies humbled Brown 47-37 to claim at least a tie for the title.

The regular season drew to a close this week.

STUART HALL AND MILLER CHAPEL

(continued from page 1)

votion being usually the accompaniment of enhanced vitality in the process of learning, and, conversely, a low level of attendance at Miller Chapel being the index of a debilitating lassitude and apathy in Stuart Hall, culminating in a confusion of the two poles and a consequent loss of the health-giving tension between them, the learning process becoming assimilated to the mode of participation, or a travesty of it, in the form of spoon-feeding, for those who need milk but are not ready for solid food, and the devotional exercise having to be enlivened by homiletical devices to jolt us out of our pious slumbers, regardless of the fact that any shortening of the walk between Miller Chapel and Stuart Hall is almost bound to have precisely the opposite effect and leave those who shuffle to and fro no strength to climb the steps at either end, but only, at best, enough to slide downstairs, where they will have the option, either of learning to make a joyful noise, or of buying a book—that is, of course, one which has been assigned.

FOR STUDENT WIVES

(continued from page 3)

husband, David, is on an internship this year as pastor of a church in Cream Ridge, New Jersey.

Fellowship Chairman, Jean Kwik, who is from New Jersey and whose husband, Robert, is a middler student. She has served as a Circle Fellowship Chairman.

Publicity Chairman, Alice McElhinney, whose husband, Tom, is a graduate student in theology.

Social Chairman, Shirley Gilliland, who was a Circle Leader this year and is a native of Washington state. Her husband, Harlan, is also a middler.

Off-Campus Supper

Off-campus couples will hold a pot-luck supper next Friday at 6:30 p.m. Contact Tom Trutner, Bob Rovell or Rod Fridlund for details.

— The Week Ahead —

Sunday, February 12

11:00 a.m. University Chapel: The Rev. George A. Buttrick, Harry Emerson Fosdick Visiting Professor of Homiletics, Union Seminary, New York

Monday, February 13

10:00 p.m. Evening Prayer Leader: Arthur A. Endo

Tuesday, February 14

9:00 a.m. Chapel Leader: Dr. Ben L. Rose, Union Theological Seminary, Richmond, Virginia
7:15 p.m. University Band Rehearsal, Campus Center Auditorium
10:00 p.m. Evening Prayer Leader: Music for Prayer and Meditation, David B. Greene, Jr., Organist

Wednesday, February 15

9:00 a.m. Chapel Leaders: Winter V. Lantz, Jr., and Daniel L. Larsen
12:30 p.m. Faculty Luncheon, Small Dining Room, Campus Center
1:15 p.m. STUDENT FORUM, Campus Center Auditorium
3:00 p.m. Senior Faculty Meeting, Board Room, Speer Library

4:00 p.m. General Faculty Meeting, Board Room, Speer Library
10:00 p.m. Evening Prayer Leader: Richard Q. Ford

Thursday, February 16

9:00 a.m. Chapel Leader: The Rev. Arlan P. Dohrenburg
3:00 p.m. Womens Basketball: Drew, Whiteley Gymnasium
7:00 p.m. Varsity Basketball: Drew, Whiteley Gymnasium
8:00 p.m. KOINONIA, Stevenson Lounge, Campus Center
8:00 p.m. Students' Wives Fellowship, Tenennt Hall Lounge
10:00 p.m. Evening Prayer Leader: Thomas E. Dolch

Friday, February 17

9:00 a.m. Chapel: Women's World Day of Prayer, Nancy Harris, Judy Kingston, Susy Oomen and Joan Miller
8:00 p.m. Middler Class Square Dance, Campus Center Auditorium

Sunday, February 19

11:00 a.m. University Chapel: Dean Ernest Gordon

JONES GIVEN POLICE ESCORT

(continued from page 1)

and public transportation. Travelers were required to park their cars in New Jersey and enter the city by bus.

When the choir reached the tunnel it was close to 11:00 a.m., the scheduled time for the first appearance of the day. Told by police that the choir caravan would not be permitted to go through the tunnel, Jones was quick to explain that this was the Princeton Touring Choir which simply had never missed an engagement.

The result: Jones went through the tunnel in a squad car, the drivers of the Seminary cars in a paddy wagon, and the rest of the choir in a bus.

The choir then proceeded to the Bronx by foot and subway and began the service an hour and a quarter late.

The congregation was still waiting, for Stewart E. Adair and James R. Steele, who were already in the City, had kept their interest by talking of Princeton and their own experiences.

According to one member, the Choir will always feel a bit nostalgic in the future when it sings "Turn back, O man, forswear thy foolish ways."

Correction

The *Seminarian* would like to correct two misprints in last week's article by Charles T. Fritsch on archeology. The "decent digs" of paragraph 3 should have been "recent," and the "African" teachers of paragraph 4 were "American."

At the University

The University Bicker process ended with 100% of the participating sophomores receiving bids. A scheduled meeting to divide sophomores without bids among the clubs was not necessary.

McCarter Theater continues its Shakespeare Festival with "A Midsummer Night's Dream." Curtain time is 8:30 p.m. tomorrow night, with a Sunday matinee at 3:00 p.m. *King Lear* is on again tonight.

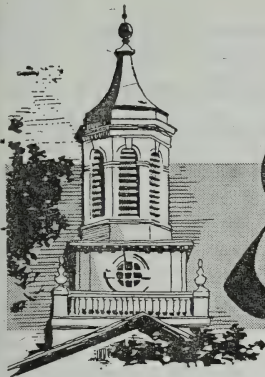
The University administration announced last week that the "Annual Giving Drive" passed the one million dollar mark for the sixth straight year. In addition, the Capital Funds Drive has obtained \$36 million of its \$53 million goal.

ATTITUDES TOWARDS THE CROSS

(continued from page 3)

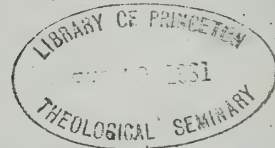
must be broken—by higher standards. A "sign" is too external to change man's unregenerate heart. Meanwhile what picture does a "sign" give of God? He becomes a mere magician. He overwhelms His creatures with ever-mounting prodigies, blinding their eyes, driving them into caves in fear; or worse, playing favorites, saving some and consigning others to bloody perdition. Yet the Jews still clamored for a sign, and we clamor with them. They clamored even while He hung on the Cross: "Come down and we will believe."

(Part II: "The Cross Returning" will appear next week.)



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THE Seminarian



VOL. XI, No. 20 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Feb. 17, 1961

Interim Curriculum For Next Two Years Class of 1962

First Semester (1961-62)

Old Testament Exegesis (1201)* 3
Church and Society (2381) 2
Christian Ethics (3391+) 3
Homiletics (4304) 2

Second Semester (1961-62)

Ecumenics: The Church and the 3
World (2351) 3
Doctrine of the Church (3331) 4
Pastoral Ministry (4351, 4352, 4361) 3
Preaching 1

Class of 1963

First Semester (1961-62)

Old Testament Introduction and 4
Exegesis (1201, 1211) 3
Church History (2201) 3
Doctrine of Redemption (3231) 3
Worship and Hymnology (4211, 4291) 3

Second Semester (1961-62)

New Testament Introduction and 3
Exegesis (1241, 1242) 2
Church History (2202) 2
History of Doctrine (3271) 3
Christian Education (4221-23) 2
Preaching (4201) 1

First Semester (1962-63)

Old Testament Introduction and 4
Exegesis (1201, 1211) 3
Church and Society (2381) 3
Christian Ethics (3391+) 3

Second Semester (1962-63)

Ecumenics: The Church and the 3
World (2351) 3
Doctrine of the Church (3331) 4
Pastoral Ministry (4351; 4352, 4361) 3
Preaching (4301) 1

* Indicates old course number.

Buttrick Sees Knowledge Of God, Salvation From Self As Crucial

(This is the second in a Lenten series of four meditations on the cross. The theme is the Cross Returning.)

by George A. Buttrick
Visiting Professor of Homiletics

The Greeks (again the word is for a point of view) rejected the cross because they sought knowledge. It is almost our word "learning." They were intent on perfection in form, color, and human life, particularly in the life of the mind. They asked for the philosophic answer to the question of birth and death, good and evil, God and man. They delighted in debate. Again, it sounds like our modern world. They were proud of their "openmindedness," and gladly heard anyone who promised a new teaching.

If Paul had come with a lecture on Jesus the Idealist, Jesus the Fulfiller of the vital Law, Jesus the Philosopher, they would have set him on the Areopagus and listened

eagerly, as indeed they did, until he began to "preach Christ crucified." Then they laughed him to scorn, almost to execration.

It is new-old story. Modern man still seeks what he calls "an intelligent religion," in universals rather than particulars, for universals are vaguely harmless while particulars are stubborn mules; in ideals rather than in events, for ideals are a rosy mist while events pierce.

The Greek view is seen through another crucifix discovered under the Palatine Hill. The caption is scorn apparently directed at some Christian: "Alexamines worships his God."

But not too much reflection reveals the weakness of the Greek view. Can man's finite mind ever solve the Infinite Mystery—the enigma of birth, the "why?" of pain, the beyond of death? Of course the mind of man rightly seeks fulfillment. That is why

(continued on page 3)

Transitional Plan And Pre-Doctrinal Program Approved

The transitional curriculum for present juniors and middlers was approved by the faculty at its meeting last week. A new two year pre-doctoral program was also announced.

The principle followed in setting up this transitional curriculum, according to James F. Armstrong, registrar, was to put together courses that naturally fall together. Thus Greek exegesis was combined with New Testament introduction and Hebrew exegesis with Old Testament introduction.

Worship and hymnology were combined for the present middlers; senior homiletics was added to them for the present juniors. Pastoral Ministry of the Church will become a combination of the present course plus Polity and Administration.

Worship and Hymnology

The two year pre-doctoral program has been designed for men who are going into a Ph.D. program in a university department of religion. They will come to the seminary for two years and receive the substance of a theological education without taking many of the courses necessary for the pastoral ministry. There is no set curriculum for this program; each man will work out his

(continued on page 3)

Davies To Inaugurate Preaching Services

Elam Davies, minister of the First Presbyterian Church of Bethlehem, Pa. will preach at a special chapel service Wednesday.

Under a new plan approved by the faculty last week one special preaching service per term will be held in conjunction with the regular morning chapel.

The class schedule after the service will be rearranged. The second period class will begin at 10:00 a.m. and continue until 10:40 a.m. The third will run from 10:50-11:30, the fourth from 11:40-12:20. Eight o'clock classes will be held as usual.

A Positive Approach

This page must go to press before the Citizenship Committee's "working paper" is discussed at the Student Forum, yet we feel that even at this point some generalizations about this document are valid.

First of all, we welcome the very discussion of this problem, which first came up at the fall retreat of the Student Council. It certainly seems appropriate that we who are about to go out to lead a church which does not fully understand its own place in the world should devote some time to thinking through the obligations of our own community.

Secondly, the theological approach which the paper adopts is commendable. Since we are supposedly a Christian community which must define itself always in the light of our relationship to God, it is appropriate that any discussion of citizenship be undertaken with theological presuppositions in mind. This is not, however, a justification of bad theology.

The most striking characteristic of the "working paper" is the negative attitude which, when coupled with some of its theological points, reveals a basic paternalism. This basic attitude can be seen in phrases such as "and works for the spiritual good of the offender!" (exclamation point not ours), "how many watts do you draw to your room?" and "attendance . . . be expected for all for whom those events are planned." The theology is sway-backed from its emphasis on sin, and we feel that the alternative to a "sacramental" honor pledge which points to our humanity is not "pride in our own integrity."

Burdened with this negative approach, the paper strains to make its points and hence becomes vague and sweeping. The use of "etc." is as often as not an indication that one's thinking is fuzzy and one's facts weak, and a statement that we at the Seminary "exhibit more academic dishonesty than do the students at Princeton University" is inexcusable in its present dogmatic form even if it is true.

We could go into some of the specific suggestions such as that of expected attendance at "Seminary-sponsored events," but the Forum can handle these. We only want to make one point, namely, that a question such as citizenship cannot be approached negatively. It must be discussed first in terms of what we are for, and only then in terms of what we are against. Thus while we think serious consideration should be given to the establishment of an active rather than a latent honor system, it will do no good to think of re-activating the Discipline Committee, whose very title betrays its fundamental principles.

We take the problem of citizenship seriously; this community does lack the spirit which we would hope for. Perhaps if juniors setting foot on campus for the first time were immediately aware that they were part of a positive honor system which affected all of his social and academic life (and even the use of the library), the goal of strong and positive community spirit can more nearly be achieved. We cannot, however, back our way into it.

The Interim Curriculum And Its Possibilities

The *Seminarian* welcomes the faculty's announcement of the interim curriculum for the next two years. The amalgamation of present courses into those of the transitional curriculum seems to have been done on sound principles, and we will look forward to pursuing a course of study with a minimum of one-hour courses.

The specific content of these offerings has yet to be seen, of course, and at this point we would thus like to voice the hope that as many of the principles of the new curriculum as possible will be incorporated into the temporary courses. It cannot be expected that faculty members will prepare entirely new lecture material for a course that will be given only one or two years. Yet every course must be adjusted somewhat, and we hope that it will be adjusted in the directions of more independent study and research on the part of the student, more papers and fewer exams, and less repetition of reading material in lectures. With the new curriculum we seem to be moving towards a program which is truly on the graduate school level. With a little ingenuity we can achieve that level for the present juniors and middlers as well.

The Seminarian

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Letter To The Editor What We Can Do

Dear Sir,

The United Fund Drive has been swept under the rug. The thing which has sent it there is probably the title itself. As a tradition it has become only another in the volley of fund-raisers to be found in the secular world. And we don't like being socially "disciplined" into fund-giving in the Church any more than we do in the secular world.

Actually, we can be happy to let such a title die. In the past the funds have gone to the Church abroad. In the process such a title has probably only fooled us into thinking our tie with the Church abroad is only one of Big Brother. In fact, such a title, "United Fund Drive," only nurses the prejudice of most Americans that they are the ones to save the world, and this through foreign aid. Let such a title die.

Charity vs. Fund-Raising

Christian charity is singularly different from secular fund-raising and foreign aid in that it is give-and-take, loving "one another." Furthermore, although the "gifts" do take their form in money, for Christians they are also to be found in more than money.

The representatives of the Church abroad who live on our campus are not apt to speak much of their own gifts. But with a little prodding they do have something to give in descriptions of life in their parts of the world.

If the medieval Church seems impossible to imagine, ask a Latin about Roman practices in South America. If *heilsgeschichte* seems puzzling, ask one of the Asians what religion is to a Buddhist. If national purpose seems infeasible, ask a Brazilian about the new "melting pot" of the Western hemisphere. If the Christian Era doesn't seem to you to be in twilight, ask a European.

And if the thought of northern Whites and southern Blacks joining hands for the sake of their Africa seems farfetched, come this Wednesday evening to the dinner discussion in the Small Dining Room. The International Students have something to give and would enjoy having you.

Then we can talk about what you can do for the Church abroad.

Sincerely,

Jim Bakeman
Dick Ford

John Ameer
Dick Blackstone

'Working Paper' Cites Citizenship

A "working paper" which includes several suggestions for improving campus citizenship was drawn up by the Student Council's Citizenship Committee as a basis for discussion at the Student Forum last Wednesday.

The paper includes a theological preamble and a discussion of the goals of the Seminary as outlined in its "Design" and "Plan." After commenting on some "self-centered" aspects of campus life, the report offers five suggestions: re-institution of the honor pledge, "expected" attendance at "Seminary-sponsored" events, consideration of care for the physical plant as the responsibility of everyone, calling "flagrant and persistent violations of the community life" to the attention of offenders, and reactivation of the Discipline Committee of the Council.

Council President George C. Kandle pointed out that these suggestions do not necessarily reflect the views of either himself or the Council. They are offered, he said, as a basis of discussion.

TRANSITIONAL PLAN

(continued from page 1)

own course of study according to his interests and the requirements of the university he plans to enter. This program will not lead to a degree.

The present M.R.E. program is also now under consideration. A number of ideas for its structure are before the faculty, according to Armstrong. The exact character of the curriculum should be determined, subject to the approval of the Board of Trustees, by early March.

BUTTRICK SEES KNOWLEDGE

(continued from page 1)

we have universities. But does it find the answers?

"Myself when young did eagerly frequent.

Doctor and Saint, and heard great argument

About it and about: but evermore
Came out by that same door
wherein I went."

Greek View

The word "saint" in that stanza is a mistake, for saints do not argue. But the rest of the verse stands. A quaint old preacher used to say: "Eternity is a clock which says 'tick' in one century, and 'tock' in the next." Then he would look at the scholars in the congregation, with, "Now go home and calculate the length of the pendulum!" There is a deeper lack in the Greek view, and it can be simply stated: Would anyone here crave a God who is only a Super-Brain? We are sinful men. We have blundered badly, and we would be free of the blundering, free of its baleful memory and free of its power; so we need pardon.



Photo by Rice

Dave W. Hoeldtke shown putting in two of the points which helped Alexander Hall trounce the Hicks Tuesday in the semi-final round of the intra-mural playoffs. Alex won 87-54.

International Students

"Life Struggle in the Middle East and the Church's Place in It," will be the theme of a dinner-meeting sponsored by the international students, on Wednesday, Feb. 22, at 6:00 p.m. in the Small Dining Room of the Campus Center.

Butrus Abd-el-Malik, professor at the School of Oriental Studies, American University, Cairo, and John Thompson, professor at the Evangelical Theological Seminary, Cairo, will speak briefly, and a period of discussion will follow.

Cross Returning

We are finite men: we keep bumping into the limitations of our mortal life, and ache for eternity, which of ourselves we can no more gain than we could climb to the sun. We are unloved men, and sometimes see that our lovelessness is to blame. Yes, the mind must be fulfilled, but the mind itself is held by these other fetters; and we are more than mind. We keep using the word "God" in spite of ourselves, and we secretly hope that *He* is more than Mind. So Paul, stubbornly or in profound insight, kept saying: "But we preach Christ crucified."

So now we look at *THE CROSS RETURNING*, not yet in open faith, but in the need and wistfulness of our present world. We have "signs" and to spare: commercial empires, but they stultify life in "the organization man"; political empires, but they fill the earth with violence; nuclear powers, but they spread unseen death through the air, and may destroy us all in one fateful stroke. We have "signs" immense and cataclysmic, beyond the dreams of those who in Christ's time demanded them. But they are not enough.

We have "wisdom," and to spare. Scien-

Religious Activities Coordination Among Council Suggestions

Proposals for the incorporation of the Wives Fellowship into the Student Council, the coordination of all religious activities under one worship chairman and the placing of a cigarette machine in the Campus Center were brought before the Council at its last meeting.

The Wives Fellowship, though it currently has a non-voting representative on council, is not considered to be a student organization under the council's administration. The new proposal would make it a regular organization under the council with a voting representative and the rights and privileges of a seminary organization. The wives would pay dues.

The proposal concerning campus religious life, made by Donald M. Williams, would place the chapel deacons, chapel services, convocations, retreats and conferences under a single person to be known as the worship chairman.

The proposal concerning the cigarette machine will receive review and further action at a subsequent meeting.

tific wisdom has laid heaven and earth under fee, but we do not know how to use it. Medical wisdom prolongs life, but cannot save life from its secret fears. Psychological wisdom delivers us from our complexes (sometimes), and grants us a sound mind, but we can give no guarantee that we shall not be self-centered, and therefore envious, and therefore idolatrous, and therefore a breeding ground of hate and strife. We have "signs" and "wisdom," but not life; and dimly we begin to sense the lack. What is the lack?

Knowledge of God

This: If only we knew what God is like, what the Mystery intends with us. Every man believes in God, though he may prefer the word Truth or Reality or Fate, or such a phrase as "That's the way things are." The question is not if God is, but what He is like. Only God can tell us, for we are but creatures. At the depths of us we do *not* crave either a Super-Magician or a Super-Brain. He has shown us power enough and knowledge enough in our time, and perhaps too much for our blundering hands and minds. Now if God were to show Himself in a Person, in a life like our life, but unlike ours in its purity; not compelling our obedience, but inviting our love. If only . . . ! What is the lack? This: Something (it would have to be love, we guess) to save us from ourselves. To be finite is to be limited, to be imprisoned, almost to be condemned to self-concern.

Self Condemned

But to live in self-concern is to be shut off from our fellow-creatures, they also be-

(continued on page 4)

Knowles' Notings

by Dick Knowles

The University jayvee basketball team visited Whiteley Gymnasium last week and extended the Seminary losing streak to four games with a 72-57 win. The University's balanced attack was too much for the Seminary to cope with, and every starter for the guest quintet hit for double figures. Ken Vaux paced the losers with a fine assortment of jump shots.

The two off-campus teams tied for the intra-mural basketball championship as the Hicks ended the Townies' four-game winning streak 47-39. The final standings:

Team	W	L	Pct.
Hicks	4	1	.800
Townies	4	1	.800
Alexander	3	2	.600
Brown	2	3	.400
Hodge	1	4	.200
N-S-D	1	4	.200

The basketball tournament got under way this week. In the opening draws, the Hicks were pitted against Alex and Brown faces the Townies. See picture, page 3.

Kuist And Wyckoff Give Lectureships

Professors Howard T. Kuist and D. Campbell Wyckoff have both returned from lectureships in the south.

Kuist delivered the Glide Lectures at Asbury Theological Seminary, Wilmore, Kentucky, January 24-26. The topic of his lectures was "Aspects of the Christian Evangel," four studies in the Epistle to the Hebrews. The lectureship also served as a regional convocation for the Methodist Church.

Wyckoff conducted a two-day institute on the administration of Christian education in Houston, Texas, January 27-28. The meeting was held for members of local church committees on Christian education for the presbytery of Brazos, President James I. McCord's former presbytery. Attended by both clergy and laity, there were over a hundred persons at the meeting.

While at Asbury, Kuist was able to talk with four alumni of Princeton Seminary who teach at Asbury Seminary.

Wyckoff was surprised and pleased at the way the church in Houston is realistically handling the problem of integration. The conference was an integrated meeting.

Correction

Mrs. Joseph H. Haines was mistakenly identified as Mrs. George Haines Jr. in the picture on page 3 of the February 3 issue.

The Week Ahead

Sunday, February 19

11:00 a.m. University Chapel: Dean Ernest Gordon

Monday, February 20

10:00 p.m. Evening Prayer Leader: Stanley A. Schabert

Tuesday, February 21

9:00 a.m. Chapel Leader: Dr. Edward A. Dowey
7:00 p.m. Women's Basketball: Whiteley Gymnasium
7:15 p.m. University Band Rehearsal, Campus Center Auditorium
7:45 p.m. Liturgical Dance Group, North Hall
10:00 p.m. Evening Prayer Leader: William T. Bryant

Wednesday, February 22

7:30 a.m. Westminster Foundation, Holy Communion and Breakfast, First Presbyterian Church
9:00 a.m. Service of Worship. Preacher: Dr. Elam Davies, First Presbyterian Church, Bethlehem, Pennsylvania
9:00 a.m. Field Work Interviews, Student Council Room, Campus Center
12:30 p.m. Faculty Luncheon, Small Dining Room, Campus Center
2:00 p.m. Intramural Championship Basketball: Whiteley Gym

3:30 p.m. Interdepartmental Committee on Field Education, Board Room, Speer Library
4:30 p.m. Evangelistic Fellowship, Stevenson Lounge, Campus Center
4:30 p.m. Graduate Study Committee, President's Room, Administration Building
6:00 p.m. International Students' Dinner, Small Dining Room, Campus Center
10:00 p.m. Evening Prayer Leader: Richard Q. Ford

Thursday, February 23

9:00 a.m. Chapel Leader: Chaplain Harry Wood, Washington, D.C.
7:00 p.m. Women's Basketball: PTS vs. Union, Whiteley Gymnasium
8:00 p.m. Inter-Seminary Basketball: PTS vs. Union, Whiteley Gym
10:00 p.m. Evening Prayer Leader: Frederick P. Gibbs

Friday, February 24

9:00 a.m. Chapel Leader: William S. Lutz and Richard E. Ploth
8:00 p.m. Swimming Party, Princeton YMCA

Sunday, February 26

11:00 a.m. University Chapel: The Rev. Professor Browne Barr, The Divinity School, Yale University.

Choir Heads For Alaska

The Touring Choir will make its sixteenth annual tour this summer in the new state of Alaska, according to Director David Hugh Jones.

The choir will leave June 6 for an eight-week tour that will take them through the northern United States and the northwestern provinces of Canada as well.

Final plans cannot be made until it is determined if the choir will travel on their own or under the sponsorship of the armed forces.

BUTTERICK SEES KNOWLEDGE

(continued from page 3)

ing locked in self-concern, and from the Mystery by Whom alone we can live. To be finite is to be capsuled; to be capsuled is to die. Yet we ourselves cannot break the prison. How can finite man by his own frail power become infinite or even angel? Liberation must come from beyond these finite bounds, but not by force: rather by a knock on the door, and our willing welcome. Now if God were so to come, stooping to our lowliness, pleading, not thundering. If only . . . ! "But we preach Christ crucified!"

(Part III: "The Cross Confronted" will appear next week.)

At the University

British actress Rosemary Harris appears in the Shakespeare Festival series in the role of Titania in *A Mid Summer Night's Dream*, now playing at McCarter Theater. Beginning next Thursday Miss Harris will play Viola in *Twelfth Night*.

One of the University's two new Congolese students, Gean Luvwezo, is a famous young artist. His first art exhibition in the United States will be held at the famous Ligoa Duncan Art Gallery in New York City.

Three "rock and roll" groups will join Les Brown's band as part of the entertainment for the Junior Prom February 24: the Flamingos, Chuck Berry, and the Royal Teens.

The Undergraduate Council is fighting to obtain a twelve o'clock weekend curfew in the men's dormitories; presently women must leave the dorms by nine in the evening.

McCord In Detroit

President James I. McCord spent last Monday in Detroit where he addressed the meeting of the Princeton Alumni of the Synod of Michigan. He then flew to New York to deliver the keynote address at the Moderator's Conference on Tuesday.



THE Seminarian

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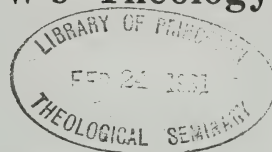


Photo by Rice

P. William Hutchinson (1.) and Duane P. Lanchester, shown as they appeared Tuesday in "The Temptation of Christ," a morality play performed at Hodge Hall. See review page 2.

Samuel Miller Commencement Speaker; More Short-Term Reserves Approved

Samuel Miller, dean of the Harvard Divinity School, will be the commencement speaker and David B. Watermulder the Baccalaureate speaker, it was announced this week.

The Administration also disclosed that the faculty has approved the authorization of professors to place additional titles on short-term reserve at Speer Library. This move was made presumably in lieu of disclosing to students the whereabouts of books in circulation, a policy which was requested by the Student Council.

Acting on a report of the Library Committee, the faculty also approved the allocation of funds for the purchase of additional copies of books which are in demand. This action, it was felt, would also help alleviate the situation against which the Council protested.

Dean Since 1956

Commencement Speaker Miller has been dean at Harvard since 1956. Prior to this date he was pastor of the Old Cambridge

(continued on page 2)

The SEMINARIAN this week is devoted to the theme: "Factors in Tomorrow's Theology." On page 3ff. will be found treatments of this theme by faculty and students from the aspects of art, biblical studies, church history, ecumenics, politics and behavioral sciences.

In conjunction with this issue the Theological Society next week will hold a meeting on this subject at which the authors will be present to defend their positions.

"Christ Crucified"-We Scorn It, But The Cross Keeps Returning

(This is the third in a series of Lenten meditations on the cross. The theme this week is "The Cross Confronted.")

by George A. Buttrick

Visiting Professor of Homiletics

So now we look at the Cross Once More Confronted. Why has it ever been remembered? Not by anything we have done, for we have made it a curse and a scornful laughter. But it keeps coming back.

It is in Tiffany's now, and on the jewelry counter in Woolworth's—near the lunch counter. There are people here wearing it, men in their lapel, women as a charm about their throat. It is in this room as a sign of a gallows. (Alexamines worships his God; a gibbeted Ass!) We print it now on Bible and prayer book.

We set it in stone above our graves, a prayer to invoke the Power which overcomes

death. It stands above Logan Airport, as if we were thus saying: "God save these planes from becoming bombing planes." It is still skandalon to people who crave mere physical power (as if that alone could ever save us!), and to people who clamor for intellectual proof. But when fire broke out some years ago in an English minster, the soldiers guarded folk from too near approach to the flames that were out of hand. And when the fire suddenly illuminated a stained-glass window from the inside and thus showed Christ on his cross, the soldiers instinctively stood at attention, and presented arms! "But we preach Christ crucified."

God's Choice

There is no answer to a Cross which keeps coming back to say outrightly that God has chosen it for his own, and that our blind

(continued on page 2)

At the University

Sir Hugh Foot will begin a lecture series Monday on "Colonial Freedom" as part of the Walter E. Edge Memorial Lectures in Public and International Affairs. Foot, the former governor of Cyprus, will lecture on: "Preparation for Self-Government," "The Will and the Way: Relations with the Emerging Countries" and "Present Dangers and Hopes for the Future."

Harvard professor Arno J. Mayer will join the History Department at Princeton this fall. He will fill the position vacated by Gordon A. Craig.

One of the touchy subjects at the University has been the question of upper-classman housing in the new quadrangle. Petitions have been circulated in protest of an apparent administration move to turn the housing over to the Woodrow Wilson Society members.

Editorial

The Organizational Factor

This issue of the *Seminarian* is concerned with some of the elements of today's world which will be factors in tomorrow's theology. We look at the areas of church history, art, politics and biblical studies, and Dr. Nelson has offered a provocative statement of the potential importance of the ecumenical church in tomorrow's thought. Perhaps it is appropriate, in addition, to look briefly at our own church as it seeks to minister to American society today.

We think of our own faith as one which emphasizes on the one hand the individual's personal relation with God, and on the other hand the fellowship which believers have with one another. The idea of a bureaucratic and institutionalized Church far removed from the simplicity of the Apostolic Church is thus naturally repugnant. Yet we live in an age which is active, complex and, consequently, highly organized; and since we who are members of the Church are also members of this society, it is inevitable that the modern Church be influenced—whether we like it or not—by these characteristics of our society. And hence the problem: what do we do with organization?

One reaction to the institutionalization of the Church is our natural revolt against it. We refuse to go to the Boards or to send our forms to Columbus, and we do so in part, at least, because we do not want to have anything to do with the bureaucracy. It's trying to envelop us; it's trying to make organizational men out of us. But we won't let it. We won't make the move to Park Forest.

Is this attitude of revolt proper, however, for us who are supposedly obeying a command to go out into the world and to minister to it? Or is it not rather childish? It seems that precisely because the Church is made up of people who live in this organizational world, and because those to whom the Church is ministering must use the categories of this world to order and experience life, the Church must not only by definition be "in" this world but it must use the forms of this world to convey its message.

This does not mean that the Church must surrender its principles and its message in order to gain popularity; rather, it means that the Church must examine both its teachings and its means of expressing them in order that first, the message may be relevant to the man in today's world, and secondly, that today's man may be able to hear it. Specifically, this means, for instance, that participation in the work of some committee in the Church may sometimes be just as effective a ministry as a pastoral call.

We gripe about our administrative duties, but perhaps it is through them that our individual ministry today may be most deeply and widely felt. We do not understand this possibility, however, and most likely we do not want to admit its validity. Yet the need for organization is upon us, and we must learn to use it before it uses us. The institutionalization of society is, in short, a factor in tomorrow's ministry, and we must begin to find a theology to deal with it.

CHRIST CRUCIFIED"

(continued from page 1)

world must at last see. There God lays helpless hands upon us.

"But we preach Christ crucified"—the power of God. We speak and speak of power, but do not pause to ask, "Power for what?" If you wish to kill a man, a dagger or a revolver has power, but what if you wish to change him from selfish to generous?

If you wish to raze a city, a bomb has power, but what if you wish to make it a friendly place? If you wish to spread hate, propaganda of the right kind (or the wrong

kind) has power, but what if you wish to make world peace? If you wish to end human history, competitive armaments ever more competitive will turn the trick, but what if you wish to redeem all human history?

Self-Giving Love

"Christ crucified." Yes, Christ living, and blazing the trail, and granting us words that are the seeds of life, and raised at last from the dead; but still "Christ crucified" in a love that asks nothing and gives everything—"Christ the power of God."

(Next week the series will conclude with the "Cross Accepted.")

The Seminarian

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Hodge Play Review

Mystery Play Worthy

by Roy Pfautsch

"The Temptation of Christ," a York Cycle Morality or Mystery Play, came to Hodge Hall Tuesday as the highlight of the annual Hodge Open House. The offering was indeed a worthy one.

The Devil's role was brought to a pitch of dramatic intensity by William Hutchinson. His alternate development of the character of temptation in terms of the sly, the demanding, the insistent, and the skillful serpentine was masterful. The prelude to the third temptation and the weaving of the second were excellent, as was the sense of utter doom and tragedy. One was forced to empathize with this wily creature who so aptly is our self.

Christ, as presented by Duane Lancaster, was certainly not the "moddly-coddly" type of Uriah Heap-Martyr Ignatius so often brought to the stage. At times the role characterization was clouded by a tendency to lack boldness. Yet the concluding scene and particularly the homilies were well done.

Cessation of Mood

The reviewer was pleased that the heavy enunciation so often brought to the stage in the presentation of English drama of this period was missing. Our major criticism is the abrupt cessation of the mood caused by the burlesque entrance of the angels portrayed by Messrs. Jerry Bell and Charles Rassiour. Although we well recognize that in the play's day these productions were items of buffoonery and coarse joking, our day is different. The tone of the portrayal was intensely dramatic and caught the audience in a feeling of religious movement until suddenly our director chose to develop some ill-conceived notion of historicity at this point in his production.

In all, this offering is to be applauded as a noble effort to return the lacking stage milieu to this term's campus fare.

SAMUEL MILLER SPEAKER

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Baptist Church near the Harvard campus for 20 years. He has also been adjunct professor of philosophy of religion at Andover-Newton Theological School and a lecturer in pastoral theology at Harvard. He is the author of *The Great Realities, The Life of the Church, The Life of the Soul* and other books.

Watermulder is a trustee of the Seminary, of which he is a graduate. He is pastor of the First Presbyterian Church of Oak Park, Illinois and Visiting Lecturer in Homiletics at McCormick Seminary.

Modern Art Reflects Existing Patterns And New Agnosticism

by Hugh T. Kerr, Professor of Systematic Theology

To many within the circle of traditional Christian piety, Tillich's comment about Picasso's "Guernica" as "the best present-day Protestant religious picture" will seem puzzling, perverse, even blasphemous.

Holman Hunt's "The Light of the World," Sallman's "Head of Christ," Hofmann's "Christ in Gethsemane"—these and others like them are acceptable and highly usable as illustrations of Christian art and can be found in homes and Sunday Schools all across the country. But what is there religious or Christian or Protestant about "Guernica" with its dismembered, fragmented pieces of human bodies, horses, bulls, buildings and bombs?

Protest Against War

The town of Guernica in northern Spain was, long before Hiroshima, obliterated by saturation bombing in the Spanish civil war of the 1930's. Painted in stark black and white as if it were a newspaper ac-



Picasso's "Guernica." "... if Protestantism means that, first of all, we do not have to cover up anything, . . . then this is one of the most powerful religious pictures."

count, it was Picasso's passionate protest against the disruptive meaninglessness of modern war. From a later perspective as Tillich sees it, "if Protestantism means that, first of all, we do not have to cover up anything, but have to look at the human situation in its depths of estrangement and despair, then this is one of the most powerful religious pictures."

Art and Theology

It is not necessary to agree with Picasso or Tillich or, for that matter, with any one—so far as modern art goes. It is what it is whether we approve of it or not. But what is it? The question arises for us not as artists but as divinity students, pastors, teachers whose primary focus is upon the

Gospel. Should we reckon with modern art as a factor in tomorrow's theology?

There are certain features of modern art, especially painting, which relate in an intriguing way with corresponding religious and theological patterns already emerging in our midst. Consider as examples: (1) the protest against traditional forms which no longer speak to the contemporary situation, such as Jackson Pollock's free-flowing, paint-dripping, every-which-way abstract expressionism; (2) the deliberate return to elemental forms such as the circle and the cube, colored in off-beat pastels or blatant primaries, as in Josef Albers' green, grey, blue "Homage to the Square"; (3) the tendency of the modern artist to paint as he feels even more than as he sees or thinks,

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Importance Of Bible Seen In Grace, Not Historical Necessity

by Donald M. Williams

Elsewhere in this issue are related modern challenges to Christian faith. In light of theology's attempt to maintain its place as maid-in-waiting if not queen of the sciences, the question is raised whether there will be any place for the Bible in the theology of tomorrow. I am not optimistic.

There was a time when fresh study of the word of God could lead a revolution, religiously, politically and socially. That time was conditioned by a theocentric *weltanschauung*. It is not so today.

Need for Correlation

With the secularization of culture the Bible is reduced to a conservative function and is revolutionary only for a select few. Barth indeed may have climbed the church bell tower in the midst of theological night and accidentally awakened the sleeping village. But it was a village. A similar act off Times Square would hardly have been noticed.

Theology in its systematic form must confront the rapidly changing world in some sort of "correlation," Tillich or no Tillich. It is bound to react to the changing scene and must use the categories, symbols and vocabulary of a given situation, as a

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High-Church Theology A Stop-Gap Response To Institutional Challenge

by Henry A. Way, Jr.

As everyone must have noticed by now, Protestant theologians are falling all over themselves to inform us that the "Protestant era" is over. Historians are doing them one better and are talking about the "passing of the European age." And although not a few sober thinkers in both fields are taking all this pontifical epoch-ending with a grain of salt, one must admit that it is hard to escape the feeling that students of history in future generations are going to look back at our century as a period laden with "turning points."

Detailed Confessions

In all of this, a mood of apprehension is inevitable, and one of the questions most frequently asked by anxious souls is, "Will Protestantism go Roman?" The area, of

maximum anxiety seems to be what we call the doctrine of the church.

For example, one of the themes of Protestant theology, reacting to absolute doctrinal authority of Rome, has asserted the prerogative of the individual believer to interpret the faith as revealed in Scripture according to the light of his own conscience. This, of course, did not divert Protestantism from creating rather fantastically detailed confessions of faith, but after the onslaught of rationalism one would have thought that authoritative doctrinal formulations would become passe.

The twentieth century has produced a turn-about. We are told now that people are willing to sacrifice individuality for an authoritarianism with meaning. So you have a Presbyterian official—who is no theological reactionary by any standard—making a

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Anthropology Among Questions Raised By Today's Ecumenics

by J. Robert Nelson
Visiting Professor of Ecumenics

It is appropriate that a seminary community which publishes *Theology Today* should be attempting to foresee theology tomorrow. And despite the cloudiness of most crystal balls, it is crystal clear that a continuing and perhaps growing influence upon theology of the near future will be the momentous ecumenical movement of our century.

I feel sure that certain issues which are now discussed vigorously because of the stimulus of the ecumenical awakening are part of a trend which is still in an early stage. This trend will continue, but for how long is uncertain. What are its main issues?

Christ and the Spirit

(a) The doctrine of Jesus Christ and of the Holy Spirit. No Christian theologian doubts any longer that Christ as the incarnate, crucified and exalted Lord is the foremost bond of unity among Christians, and that He and His redemptive work are appropriated to us by the Spirit. This affirmation is ancient. But the encounter of the diverse churches, as well as such intellectual criticism as Bultmann's, have revealed deep disagreements with regard to faith in Christ and the nature of His saving work in history. Not a consensus, but a new christological seriousness, has become manifest in recent years. This must lead on to further study and interpretation of this central doctrine.

(b) The doctrine of the Church. It is of greatest significance that wide agreement has been reached on the conviction that the Church can be understood only on the basis of a theology of Jesus Christ and the Holy Spirit. Ten years ago we spoke of a 'rediscovery of the Church' in Protestant theology. This has led to intense theological study, especially in the ecumenical context; and this must go on in the direction of a more

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MODERN ART

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to externalize on canvas what he internalizes for himself, as in Van Gogh's shimmering landscapes with their whirling, eschatological heavens; (4) the impassioned quest for intensity of feeling, like the sudden stab of light or pain, as in Willem de Kooning's eerie female figures; (5) the resolute honesty in portraying, rather than hiding or overlaying, the seamy side of life, as in Georges Rouault's hideous prostitutes.

Dialogue With Artist

It takes no great imagination to translate such obvious traits of modern painting into contemporary religious and theological terms. The parallels are so striking that,

Machine Age Challenges Theology Of Possession And Atomization

by Charles T. Yerkes

A coming world culture may have for its common basis the industrial city which, whereas it evolved in the West, was simply hatched on the test of the world.

If this is the case, can the machine and its industrial aftermath serve as the basis for understanding, not only between Shanghai and Leopoldville (as it must) but also between West and non-West? The abundance, materialism and collectivism of the machine all may be factors in tomorrow's theology.

The Morality of Abundance

Industrial culture cannot be a theological link so long as the value structure of Western religious thought is pre- and even anti-machine age. Much Christian thinking is steeped in resignation and renunciation, or conversely in the guilt of possession. It reflects an era of human history when not-to-have has been the normal, to-have the abnormal condition. It reflects a time when there has been so little to go around that all ownership has indirectly been theft and oppression; and the rich, as a consequence, have faced the eye of the needle. The machine may yet change all this; and comfort, if not prosperity, is on the way to becoming a general prospect, i.e., to have will become normal, unoppressive, and moral. What will theology say?

theoretically, the artist and the theologian ought to understand each other very well indeed. That conversation, to say nothing of dialogue, has hardly begun is not very encouraging and another dreary instance of our fragmented common life. Perhaps the creeping suspicion within the ecclesiastical circle that we are living in the end of the verbal era will push us willy-nilly into a new kind of art appreciation course.

Protestantism has a long history of lopsided reliance on the word written, preached, expounded, codified and dogmatized. But what happens when a generation comes along that is not impressed by words, reasons, systems and answers? There is a new kind of agnosticism brooding and breeding. It is not the intellectual skepticism of a former generation but non-belief in the power and meaning of what has so long been taken for granted but which no longer speaks or says anything to the modern world.

Time to Listen

Modern art has been saying something like this for nearly a century, but up to now almost no one within the religious sanctuary of life has been listening. What modern art has to say about the human situation may be more probing and illuminating than the words of preacher or theologian. But to go on from here, to proclaim a Gospel of good news, of redemption, of rebirth—this will be Protestantism's staggering assignment for the future.

Can the materially thick and abundant world to come be spoken to and about by theology? In this area the philosophical problem for a new theology may be raised. Spiritualizing has long since become philosophically old lace. Thanks, moreover, to the advance of the intellectual sciences, fewer questions are asked today about the "nature of things" which cannot be well answered without resorting to the supranatural. Man is becoming placated—in Bonhoeffer's words "of age"—in his natural context.

The Soviet Philosophy

Theology will be engaged some day in the battle now raging between philosophical Moscow (or Leningrad) and what is called the "Copenhagen school" (Bohr, Heisenberg, and others). Because the latter carry indeterminacy in physics to some lengths, the former reject them. The Soviet materialist dialecticians suspect a non-causal joker in the physicist's deck (and so a "free will" trump up the Western sleeve). No one has yet proved that the Soviet philosophy cannot have its way. No one has proved their materialism a "mistake."

Roman Catholic writers, however, (viz. Fr. B. J. F. Lonergan, *Insight*, or Gustave Wetter, SJ, *Dialectical Materialism*) have approached the materialist aim from the theistic and neo-Thomist point of view. And

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HIGH-CHURCH THEOLOGY

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church union proposal which talks about more, not less, emphasis on creedal statements. And all under the nose of an Anglican bishop who isn't too sure he wants to buy even the Nicene Creed—except as poetry.

Priesthood Gone?

The same thing seems to be happening to the priesthood of believers—lay movement or no lay movement. Protestantism has always reacted violently to the governmental authority of the Roman hierarchy. But who really thinks there is any basic difference between hierarchy and bureaucracy? And are today's Protestants any longer willing to follow the sects (and Tillich) in saying that an ordained minister is no more than a qualified layman? What Protestant minister in his right mind proposes to determine the will of God for Christ's church by polling the membership?

There is not space (although in the writer's soul there is certainly the desire) to talk about liturgy and the sacraments, but it goes without saying that current developments in this area are viewed with suspicion by the "if-it's-anything-like-Romanism-it's-wrong" school of thought.

Church Doctrine Conditioned

A case can be made for the assertion that the church's theological expression of its

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IMPORTANCE OF BIBLE

(continued from page 3)

perusal of the history of doctrine will readily show. The Bible will at various points prove to be a corrective for theology and at this it must resign itself.

This does not mean that we should have a condescending attitude toward the Bible. It manages to have a life of its own. In a sense it is independent of the church. At times it has been the source of spiritual and theological revival, but at other times centuries of tradition have almost hidden it from view.

An extreme example of this independence for Americans is seen in German "scientific theology." In continental universities the study of the Bible under strict methods of exegesis continues quite apart from theology or the worshipping life of the church. But who is to say that springs of new life may not come from such theologically removed places?

As theology rides off to meet one new cultural challenge after another, biblical theology and exegesis continue on their own way. After such a campaign theology tends to return to its biblical sources to be refreshed, but I see no historical necessity for this to happen in any regularity, regardless of our "Reformed" tradition, and not to say anything of those outside of it.

Conservative Role

We have seen in the rise of biblical theology and the disenchantment of systematic theology with full blown systems a curious dichotomy. Biblicists have found it possible to move from systematics to biblical theology and find the defense of an objectivity for their faith without the orthodox necessity of full rationalization. Systematics has been thus left to those of a more existential or philosophical inclination. This means again that the Bible will have a more conservative or defensive role to play in tomorrow's theology.

Does this mean that the Bible will be irrelevant? This question may be countered with another: To whom will theology be relevant? Considering that most average laymen are theologically illiterate and when they do think they are rationalists rather than the existentialists for whom our modern theology is designed, is the Bible any less relevant? If in our quandry we are thrown back upon the grace of God, then so much the better.

Place of God?

How do we relate scientific exegesis to theology? How can we claim to be under the reformation of the word of God when we see how conditioned theology has been by changing culture? What will be the place of the Bible in tomorrow's theology? Perhaps we may as well ask: What will be the place of God in tomorrow's theology?

As theology submits itself to the purpose of God in this world it will find itself directly related to the Bible which participates in that purpose as well as bearing witness to it. But will theology do so, or can it directly? This will not be answered by historical necessity or prophecy but by grace.

Blizzard Cites Need For Theology And Behavioral Sciences To Converse

by Samuel W. Blizzard

Professor of Christianity and Society

As I view the theological disciplines and such non-theological disciplines as the natural and behavioral sciences, they are closely related, and a change in one discipline will elicit a compensating change in another discipline. Hence theology is perennially responsive to changes that occur in other areas of knowledge.

Conversely, non-theological disciplines may be expected to react to changes in theology. New scientific discoveries require a re-evaluation of the understanding of the natural world as described in the Bible. Neo-orthodoxy, a corrective theology, appears to have made a noticeable impact on university campuses where professors and students of scientific disciplines are reassessing their concept of religion. Likewise, new archeological discoveries are an occasion for scholars to re-examine their ideas about the world in which the Biblical message was recorded.

Implications for Theology

My professional training and experience is in the behavioral sciences. I am aware of an interest on the part of my colleagues in the various specialized behavioral sciences in exploring the implications for theology that may be derived from psychology, sociology, cultural anthropology, economics and politics. It would also appear that theologians increasingly are aware of the relationship of non-theological factors to the church unity movement, and to differing expressions of theology. Furthermore, ministers in the parish, in hospitals, and in missionary situations are increasingly aware of

ways in which behavioral science knowledge and understandings are helpful in resolving problematic situations. Briefly, I will sketch a few of the relationships between behavioral science and theology that are now apparent.

Mental Health Problems

Practicing clergymen are focusing much attention on mental health problems. Through the clinical psychologist and the psychiatrist they are developing greater understanding of parishioners' problems and the techniques for dealing with them. The practical value of insights derived from behavioral science may have implications for the minister's theological understanding of man.

It is now stylish to express anxiety, if not hostility, about the growing power of boards and agencies in the various denominations, and the elaborate interdenominational structures being developed. Observe the use of such terms as "super church" and "denominational machinery" by editors who oppose "bigness," and notice the letters to the editor about the visit to the 475 Riverside Drive boards. The sociologist is interested in these expressions and related behavior. He thinks it is possible through the theory of organization and bureaucratic analysis to understand the developing denominational structures and their function in the church. However, the new insights gained would seem to have implications for and require a re-examination of the doctrine of the church.

Presidential Election

The 1960 presidential election was a
(continued on page 6)

HIGH-CHURCH THEOLOGY

(continued from page 4)

self-consciousness has followed upon, not preceded, the shaping of institutional expedients to cope with a given historical environment. The doctrine of the church, in other words, is historically conditioned. Like it or not, the contemporary American Protestant churchman is the inheritor of a less than ideal history. "Culture Protestantism" has filled his parish with uncommitted souls who think the church is a sort of hymn-singing country club. He ministers to a society which thinks in collective terms. Is it over-radical to suggest that this might call for a stop-gap clericalism or an assertion that the church is an institution and not just a fellowship of autonomous individuals?

Very simply, it seems to this observer that Protestantism has started and will have to continue to move in the direction of a "high" view of the church and its ministry. Back to Rome? Hardly. Rather, on with the Reformation and away with pietistic and puritan perversions of Protestantism.

MACHINE AGE

(continued from page 4)

it is interesting that Soviets and Thomists share what a positivistic and Protestant West rejects: a "collective" truth that means to be "really" (objectively) true and as such must impose itself.

Collectivization

The collectivization of society is thus pointed up as a third outcome of the industrial age. Realist/materialist philosophies speak directly to the burgeoning millions in need of rallying points and of massive intellectual discipline. On the other hand, Protestant—and atheistic—nominalisms in Protestant lands have the effect of atomizing religion, knowledge, and culture alike! The Protestant West must ask itself whether it can sell a more and more solid world population on its more and more sundered theories of both faith and knowledge; or whether, in any event, Protestantism's private Christs are what the grouping globe is seeking.

Knowles' Notings

by Dick Knowles

Drew Seminary ran the Princeton Seminary basketball team right out of Whiteley Gym last week in winning 84-59. PTS started well, running up a 7-1 lead, only to be overcome by the overall team speed, superior rebounding and general aggressiveness of the Drew five. Every Drew starter hit for double figures while Bob Gray and Ken Vaux hit for 21 and 19 points, respectively, for Princeton.

Alexander Hall established themselves as the team to be reckoned with in the intramural basketball tournament as they crushed the Hicks 87-54. Glen Barton and Dave Holdike scored 26 and 25 points respectively for the winners. In the lower bracket, the Townies, led by Tom Trutner, eked out a 60-58 victory over Brown. The final game for the championship was played Wednesday between Alex and the Townies.

Tonight at 7:30 p.m. the Athletic Committee plays host at a Splash Party at the Princeton YM-YWCA. There will be swimming in the Y pool, refreshments and a variety of other recreational activities.

BLIZZARD CITES

(continued from page 5)

severe test of Protestant theological understandings of the political order. The political scientist is interested in the behavior of persons whose religious orientations differ. For example, Robert Lane recently reviewed the literature on political behavior as it is related to religion. He suggests the following hypothesis: The theological content of the religion is only marginally important for politics. If this is a valid hypothesis, then some of our assumptions about the relationship between religion and politics should be evaluated, and our doctrinal analysis of the political order restudied for relevance.

Affluent Society

Economists have been describing ours as an affluent society. There is a tendency in such a society for the length of the work week to be drastically decreased and for the amount of leisure time available to workers to sharply increase. The shift from an economy of scarcity to one of abundance, and from one of pervasive poverty to one of relative opulence would seem to involve our concept of right and wrong. One might ask what is an adequate Protestant ethic for an affluent society? Does it differ from the ethic of a society characterized by scarcity?

If these are realistic questions, then much conversation between theologians and behavioral scientists is needed.

— The Week Ahead —

Sunday, February 26

11:00 a.m. University Chapel: The Rev. Professor Browne Barr, The Divinity School, Yale University

Monday, February 27

11:00 a.m. Admissions Committee, The President's Room, Administration Building

8:30 p.m. Student Wives' Class in Christian Doctrine, Dr. Kerr, Room 4, Stuart Hall

10:00 p.m. Evening Prayer Leader: Edwin H. Sprague

Tuesday, February 28

9:00 a.m. Chapel Leader: Dr. Paul Warren, Second Presbyterian Church, Baltimore, Maryland

7:15 p.m. University Band Rehearsal, Campus Center Auditorium

10:00 p.m. Evening Prayer Leader: Gary R. Gruber

Wednesday, March 1

7:30 a.m. Westminster Foundation, Holy Communion and Breakfast, First Presbyterian Church

9:00 a.m. Chapel Leaders: Duane P. Lancaster and Arthur W. Kinsler

12:30 p.m. Faculty Luncheon, Small Dining Room, Campus Center

2:30 p.m. Departmental Meetings:

Practical Dept., Board Room,
Speer Library
History Dept., Room 220,
Speer Library
Biblical Dept., Room 222,
Speer Library

4:30 p.m. The Evangelistic Fellowship, Stevenson Lounge, Campus Center

7:30 p.m. Agora, Student Council Room, Campus Center

10:00 p.m. Evening Prayer Leader: Frederick R. Kompass, Jr.

Thursday, March 2

9:00 a.m. Chapel Leader: The Rev. Walter Wagoner, Director, The Rockefeller Brothers Theological Programs

7:30 p.m. Lenten Service, Marquand Transept, University Chapel

8:00 p.m. Student Wives' Fellowship, Stevenson Lounge, Campus Center

10:00 p.m. Evening Prayer Leader: Alfred W. Wilson

Friday, March 3

9:00 a.m. Chapel Leaders: George C. Kandale and Gilberto Vargas

7:45 p.m. Film Series, "The Fuller Brush Man," Campus Center Auditorium

Sunday, March 5

11:00 a.m. University Chapel: The Sacrament of Holy Communion, Dean Ernest Gordon

ANTHROPOLOGY

(continued from page 4)

clearly formulated doctrine of the Church as both transcendent and human institution or community.

Aspects of the Church

(c) Unity, mission and ethics of the Church. There is great need and much interest to find theological clarity on the meaning of the Church's unity, its historical mission to those outside its communal life and the basis of ethical decision and action. These three issues are usually treated separately in theological education. But the ecumenical movement has caused the study of them to converge, as their interrelatedness has been apprehended. The whole question involves salvation, salvation-history, the new humanity, and eschatology. And the practical, even strategic, implications of theology are most discernible in these areas.

(d) Worship and the Sacraments. The liturgical movement is, in a sense, parallel to and part of the ecumenical movement. It takes diverse forms in Catholic and Protestant churches, but to a limited degree has drawn these traditions towards each other. Many Christians have been fascinated by the

external features of worship, to the neglect of its inner meaning. A much-needed liturgical theology has been developing in recent years, both as an aid to the Church's proper life and a defense against superficial aberrations in worship.

Doctrine of Man

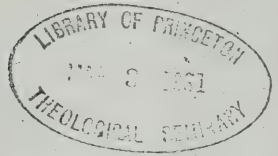
The present confrontation of the churches with each other and with the revolutionary societies of mankind is raising another theological problem, which has not so far been dealt with as an ecumenical issue. This is Christian anthropology—the doctrine of man. Since the Church, its unity and mission and common life must be understood in terms of the persons who compose its membership or are potential members of it, it is imperative that the general questions of ecclesiology be studied in relation to the radically changing concept of man's nature.

Some of the current theological constructions which have arisen in response to the ecumenical stimulus have an intellectual nicety, but they are scarcely relevant to the kind of man which psychology, biology and sociology have been describing of late. Much thinking is needed on this aspect of tomorrow's theology.



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THE Seminararian

VOL. XI, No. 21 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Mar. 3, 1961

Too Ready Acceptance of Cross May Deprive Calvary of Meaning

by George A. Buttrick
Visiting Professor of Homiletics

(This article concludes the series of meditations on the Cross. The topic is "The Cross Accepted.")

"But we preach Christ crucified"—the wisdom of God." For we are not minds alone, and not at all minds that can compass Infinity or measure the pendulum of Eternity.

We are involved. Our job is not with abstractions, but with instant existence. We ache to know what Reality is like, and God must tell us if we are ever to know; and to know would be deepest theoretical wisdom. We yearn to be saved from ourselves, and thus to be saved from envy and strife; and to be saved thus would be the only practical wisdom.

Design For Living

Some years ago there was on Broadway a play entitled "Design for Living," a brittle clever play, exploiting sex of this kind and that kind, but not one that will remain as ultimate beauty or ultimate truth. A nearby church printed a simple Cross on a plain

white background with the caption: "Design for Living."

The design is for the deep things of the mind at last, for learning cannot long endure in a merely secular world, or in a poor framework of time and space and dust; whereas the mind could be free in a Cosmos governed by the Infinite Acceptance by God of all His creatures. The design is for practical wisdom in our daily life, as self-concern melts before a Love once for all given for men.

"But we preach Christ crucified:" this is
(continued on page 3)

Yugoslav Ambassador To Open U.N. Series Here Tuesday Evening

Marko Nikezic, Yugoslav ambassador to the United States, will speak Tuesday at 8:00 p.m. in Woodrow Wilson Hall on the University Campus.

Speaking under the sponsorship of the American Association for the United Nations, his topic will be "The position of Yugoslavia between East and West and her role as one of the leaders of the Neutralist bloc in the United Nations."

A panel of University professors will follow the speech. Special guests will include George F. Kennan, newly-appointed U.S. Ambassador to Yugoslavia, and Mayor Raymond F. Male of Princeton.

This meeting is the first of a series under the Association's sponsorship.

Danforth To Enger

Knut M. Enger, graduate student, has received a fellowship for one year of study at the doctoral level. The Danforth Fellowship for \$5000.00 enables Enger to study at the Menninger Foundation.

The Lilly Senior Honors Scholarships of \$1000.00 each have been awarded to William L. Eichelberger, Harvey O. Johnson, and Otto M. Zingg.

Haydn Third Mass Presented Tuesday By Oratorio Choir

The Seminary Oratorio Choir will sing "The Third Mass in D Minor" by Franz Joseph Haydn Tuesday night in Miller Chapel.

The special Lenten musical service begins at 7:45 p.m. under the direction of David H. Jones, professor of music. The names of the soloists have not yet been released.

Many Names

This work has been distinguished by names such as the "Imperial Mass," the "Missa in Angustiis" ("Mass in Time of Need"), and the "Lord Nelson Mass." The latter title resulted from a theory that Haydn's inspiration for the trumpets and drums at the end of the Benedictus came with the news of Lord Nelson's victory at Abukir.

The Third Mass was composed in the summer of 1798. Haydn had been deeply impressed by the Handel Festival of 1791, and his last creative period is marked by the predominance of vocal music.

Goodlin Prize Given In Clinical Training

The establishment of a prize in the name of Robert Goodlin, deceased member of the senior class, has been announced by the administration and Student Council.

The prize will be awarded annually to a worthy student who has shown an interest in clinical training, one of Goodlin's major interests.

All who wish to contribute to the prize should send their contributions to the Administration Building in care of Fred M. Elder, senior class treasurer. Checks should be made payable to the Princeton Theological Seminary and the designation to the Goodlin prize indicated.

Contributions are strictly voluntary and are to be expressions of regard toward the memory of Goodlin.

Summer Field Work Opportunities Open

Opportunities for summer field work are now available, according to J. Christy Wilson, dean of field service.

Service under the Board of National Missions in Alaska and other parts of the country, work in the national parks, chaplaincies in boy scout camps, assistant pastorates and internships are all available.

"Very few men have been interviewing representatives of these opportunities when they have visited the campus," Wilson commented. "We hope that interested students will contact the field work office to take advantage of the interviews coming up."

Interviews will be publicized by announcements on the bulletin board in Stuart Hall and in the dining hall.

Hardly Enough Said

The seniors Tuesday received what is apparently their sole introduction in the three year Seminary program to the ministry of spiritual healing. Dr. Paul Warren, speaking to the pastoral ministry course, highlighted some of the areas of the recent report by the General Assembly's Committee on the Relation of Christian Faith to Health, of which he was chairman.

Warren asserted that the Church does indeed have a concern for the whole man, not his spiritual, physical or mental health alone; and he pointed out that the healing ministry in all its aspects should be carried out in the context of the worship of the Church.

One could hardly disagree with anything Warren said, yet we wonder if the position taken Tuesday—which was the same middle-of-the-road position taken by the recent report—can be considered a satisfactory attempt to come to grips with the Biblical imperative to engage in a ministry of physical healing. There is a great need for the Seminary to pay more attention in its courses to this area of the Gospel, and one lecture by a minister who by his own admission does not even promote such a ministry in his own church is hardly sufficient.

Letters To The Editor Everything Behind The Ivy Isn't Cricket

Dear Sir,

Those persons who are filching the reserve books are doing it with surpassing excellence. Our little experiment in togetherness is being conspicuously crippled by this innate avarice that haunts our halls. This harmful little pastime has estimable value, possibly a one in the course, one no longer being the measure of academic brilliance but a plaudit to your adroitness at lifting the book for your personal use. Or if one is a master sleuth at searching out the secret places, one of those small numbers may grace your files too. No committee on collusive matters is going to resolve this addiction.

I am predictably callous in this matter. These chronic recidivists need drastic, emphatic treatment much stronger than my rancorous palaver. I do not favor a commiserative smile, gracious tolerance, or a few erratic gurglings. I'm crushed as a paper napkin when I dash to the library and find every copy AND every student out. I feel no benign acceptance of their unresolved psychic perplexities. I don't like this occupational hazard and my strongest inclination is to scream in something louder than a dull roar—BRING BACK THOSE BOOKS!! YOU CROOKS!!

Sincerely,
Lee Cooper

A Look At Unexpressed Needs

Dear Sir,

In support of the analysis you printed in your Editorial in the *Seminarian* (Feb. 17, 1961) I should like to suggest a more positive approach to the problems recognized by the "Working Paper."

A man who cheats at examinations is desperate . . . for a reason. A seminary community conspicuous by its absence at all-campus events cannot be supposed to be simply apathetic. If those problems are as widespread as assumed, then is it not reasonable to conclude that many people are desperate and that many all-campus events do not clearly relate to the needs of a large portion of the student body? Instead of insisting upon external obedience and participation, let us try to work on the unexpressed and unmet needs behind this general demoralization.

A forum to discuss disciplinary suggestions was a beginning, but a forum in depth to discuss the personal problems, doubts and resentments of students might be more likely to produce results that could be used. Such a forum might work better in small groups. Individually, instead of judging our classmates on the basis of what we think they should be doing, let us attempt to be open to the nature of their problems as persons. On the surface of the community, things look normal—just slow. Beneath the surface, very many daily dramas of suffering and need are acted out mutely, for there is no outlet within the structure of seminary life!

The chapel services should be such an outlet, by way of confession and assurance of pardon, but confessional prayers presently offered are typically so vague and abstract that we are all sure that we have not committed *those* sins. The services have become so top-heavy from a confused sense of what corporate worship and preparation for it are, that few indeed recognize themselves and their own sins in the realities dealt with there. Also, few realize that the people next to them in the pews very likely bear the same loads of guilt and need that they do. Furthermore, so long as public discussion fastens upon the manifestations of the real problems and tries to wrench those back into line, no outlet will be forthcoming.

Sincerely,
Bill Causey

The Seminarian

Published every Friday afternoon during the academic year by the Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, WAlnut 1-8690. The opinions expressed herein are those of the editors or the designated contributors and do not necessarily represent those of the Board or the Seminary Administration. Staff: Edward B. Fiske, editor-in-chief; Donald R. Purkey and Barry H. Downing, associate editors; Nancy L. Harris, secretary; Richard S. Knowles, sports editor. Board: Professor Samuel W. Blizzard, Assistant Professor William Brower, Dean Elmer G. Homrighausen, John D. Dennis (chairman), Frederick P. Gibbs and James H. MacDonald.

The Relevance of Theology

Dear Sir,

I was not entirely satisfied with the editorial in a recent *Seminarian*. It disturbed me because I felt the writer has misunderstood the nature of theology.

The first definition of theology given by Webster is knowledge of God methodically formulated. Looking at Christian church history, it appears that every effective minister of the Word for his time had mastered the theological disciplines and had a superb methodically formulated knowledge of God, besides being full of faith and the Holy Spirit.

There should be no doubt as to the relevancy of theology, properly understood, to the ministry of the Word. The suggestion implied by the editorial that both students and faculty be involved in acquiring and teaching the theological disciplines and in being ministers of the Word, is a good one.

Master the Disciplines

Theology is relevant to the pastorate and to the world we live in! We should spend our time mastering our theological disciplines. This will enable us to be intelligent not only in rethinking the existing forms of the Christian church ministry, but also in re-examining the Word of God, which is imminently relevant to any field situation.

We are not only here in a theological seminary to be trained for the pastorate, but are here to be trained for the re-formation of the church in a rapidly changing world of reality. We must have the right tools for the job!

Does the Seminary provide us with the kind of example and tools that will enable us to be faithful ministers of the Word? I think that is its intent.

Sincerely,
Dave Singleton

Loan Applications

A new ruling makes it mandatory that any student wishing a service loan from the Board of Christian Education for next year should get his blanks in by July 15, the new deadline.

Renewal application blanks may be secured at the Field Education Office. New applicants must send directly to the Board.

for student wives . . .

by Barbara Elder

Newly-elected officers for the Student Wives Fellowship for 1961-62 are: President, Martha Zimmerman; Vice President, Judy Cutting; Secretary-Treasurer, Nancy Anderson; Fellowship Chairman, Jean Kwik; Service Chairman, Liz McGuire; Public Relations Chairman, Alice McElhinney; Social Chairman, Shirley Gilliland.

The Fellowship will present a special Palm Sunday worship service at the Trenton State Home for Girls on March 26. A party is also being planned for a cottage at the Home on Monday evening, April 10. Those interested in participating in these programs should contact their circle service chairman or phone Barbara Elder, Public Relations Chairman.

The next Bible study instruction class, led by Assistant Professor James P. Martin, will be Monday, March 6, at 7:45 p.m. in Stuart Hall. All interested student wives may attend.

Faculty wives are invited to attend the meetings of the Wives Fellowship, held twice each term at Tennent Hall. The next meeting is scheduled for April 25 and is the traditional "Mr. and Mrs." meeting, to which husbands are invited. Other interested Seminarians may also attend to hear John Sutherland Bonnell of the Fifth Avenue Presbyterian Church in New York City in a discussion of parenthood.

The next three sessions of the special course for wives: "Basic Christian Doc-

(continued on page 4)

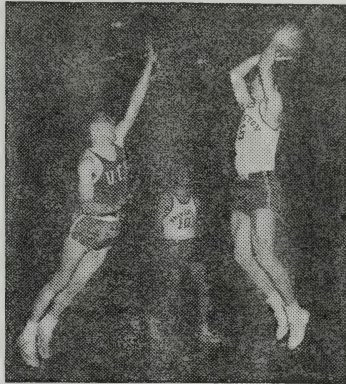


Photo by Rice

Union Seminary defender tries in vain to stop Joe McCord from scoring two of the points which helped the Seminary basketball team gain its first victory of the year, 85-60. Dick Anderson looks on.

Field Reports Due

Every student in Seminary, except the Graduate students not engaged in field work, should hand in the second term Field Education Report, whether he is doing field work at present or not, according to J. Christy Wilson, dean of field work.

Blanks will be given out to the classes or may be obtained at the Field Education Office. The deadline for this report is the reading period before second term examinations.

TOO READY ACCEPTANCE

(continued from page 1)

age on age the characteristic word of the Church. Magazine articles appear again and again—one more quite recently in "The Chicago Tribune"—, tracing what it called the "waning influence of the Church" to the fact that whereas formerly the minister was the best educated man in the community, other minds now surpass his mind.

Wisdom and Folly

But the real power of the Church has never been in the mind of the minister, nor the real wisdom of the Church. The Church at its focus has always said: "When the world by wisdom knew not God, it pleased God by the seeming folly of the Gospel preached to save them that trust." The Church centrally has always eschewed cleverness of mind. It has insisted that God is always bringing to nought the wisdom of the world, confounding things that are by things that seem nonentities, "that no flesh should glory in His presence."

Ethos of the Cross

The Church is not an Ethical Culture Society, though the Cross provides an *ethos* from which all true ethic springs. The Church is not a Humanitarian Organization, though it is a Well-spring from which love

for man must always flow. The Church is not a Peace-of-Mind Cult, though it is the only home of peace, where men by the Cross are reconciled by God to God, and therefore to one another. The Church is not a Theological Debating Club or a Religious Discussion Group. The Church is not communist and never could be, while still remaining the Church, despite the irresponsible charges by wealthy men of reactionary mind. And the Church by the same token is not an auxiliary chapter of capitalism.

The Church is the comradeship of forgiven sinners who have been found of God in "Christ crucified." It takes its ethic and its strategy from the Cross. When the world cries, "If God were good, He would share our sorrows," the Church points to the Cross: "See Him, Man of sorrows, and acquainted with grief!" When the world argues, "If God were good, the world's iniquity would break His heart," the Church points to Calvary, saying, "See His breaking heart!" "We preach Christ crucified."

The Cross Accepted

Thus we are brought—or are we?—to **THE CROSS ACCEPTED**. Not to the prestige of numbers in the church, not to multiplied brick and stone, not to lavish appointments, not to a thin sociability, but to the Cross. Or are we? The Cross is not now a curse or a scornful laughter.

Drew To Host ISM Meeting March 17

A discussion of the rationale of the Ecumenical Movement will be the theme of the Spring Conference of the Interseminary Movement, March 17 and 18, at Drew Seminary, Madison, New Jersey.

Professor J. Robert Nelson, along with Professor Cornelius Van Til of Westminster Seminary, Philadelphia, and Professor Alexander Schmeman of St. Vladimir's Orthodox Seminary, New York, will represent three different theological perspectives as the conference leaders.

Theme From Mergers

The theme of "Why the Ecumenical Movement and Why Must I Be Involved" grows out of recent overtures for merger in several denominations. Among these, affecting our own denomination is the recent Blake-Pike proposal.

The total cost for the conference will be \$7.00. This figure will include registration, transportation, lodging, and meals. A sign-up sheet has been posted in Stuart Hall and in the Campus Center.

Some funds are available to help defray the cost for those who need aid. The deadline for registration for the conference is March 10.

It might be better for us if that onset had remained. Now we smother the Cross in flowers, and that is our danger; or we forget the Cross in the conceit of what we call "tolerance." What of the Cross accepted? We accept it, you and I, today, for we cannot break our own prison:

"Nothing in my hands I bring;

Simply to Thy Cross I cling."

We incorporate it. Or do we? "Now, therefore, I am crucified with Christ." The trouble is that even "the preaching of the Cross" may become a mere habit in the preacher and an accustomed sound to the congregation. C. E. Montague has an essay telling of a sensitive lad in church hearing for the first time the story of Calvary, and being brought to tears and penitence; and wondering why nobody else in the whole church seemed to be moved. The others listened—as if to a broken Victrola record which goes round and round.

Cross Calls and Calls

May God save us from a routine Gospel, to the eternal Gospel! May we be among the "called" because the Cross now calls and calls. Our world, like His ancient world, "demands a sign" and "seeks after wisdom." "But we preach Christ crucified, to the Jews a stumbling-block and to the Greeks folly; but to them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Knowles' Notings

by Dick Knowles

The Seminary basketball team won its first game of the season last week by downing Union Seminary 85-60. The game remained close throughout the first half, but in the first few minutes of the second half Joe McCord suddenly found the range on his one-hand jump shot for six straight baskets to put P.T.S. out of reach. Ken Vaux was high scorer with 29 points; McCord added 22, and Bob Gray had 19 to round out a great team effort.

In the preliminary game, the Union lassies subdued the P.T.S. girls 23-12. The Union team had a phenomenal shooting percentage, and the passing of one of their team members reminded the writer of Bob Cousy.

Alexander Hall won the intramural basketball championship and proved to be a real "Cinderella" team as it edged the "Townies" 63-60. Alex had begun its season by losing its first two encounters, but after the second game was an unbeatable team. Tom Trutner of the "Townies" led all scorers with 28 points. Dave Hoeldtke was the outstanding player of the tournament as he poured 27 points through the hoop for a tournament total of 52 points.

The intramural all-star team is as follows:

Dave Hoeldtke	F. Terry Fouse
Charles Harwell	F. Bob Colman
Glen Barton	C. Marshall Stanton
Bob Simpson	G. Henry Hopper
Jim Woods	G. Tom Trutner

At the University

The Shakespeare Festival adds "As You Like It" to its repertory tomorrow night. Allen Fletcher, who directed "Man and Superman" in the fall and "The Importance of Being Earnest," will direct the new play.

A series of thefts amounting to nearly \$1000 had worried several students; however, five men have been arrested in connection with the thefts, and at least part of the money and goods have been returned.

Economics Professor Richard A. Lester is among the members appointed by the Kennedy strike commission to study the flight engineers strike.

The physics students had a rare treat last week when J. Robert Oppenheimer, director of the Institute for Advanced Study, gave a special lecture here entitled "How to Discover Relativity Without Being Einstein."

FOR STUDENT WIVES

(continued from page 3)

trine," will begin one-half hour later than originally announced, at 8:30 p.m. It will meet March 27, April 24 and May 15 in Stuart Hall. The instructors will be Professors Hugh T. Kerr, Georges A. Barrois and George S. Hendry.

— The Week Ahead —

Sunday, March 5

11:00 a.m. University Chapel: The Sacrament of Holy Communion, Dean Ernest Gordon

Monday, March 6

7:00 p.m. Student Council, Council Room, Campus Center
10:00 p.m. Evening Prayer: Music for Meditation, Organist, John L. Larson

Tuesday, March 7

9:00 a.m. Chapel Leader: Dr. W. J. Beeners
4:30 p.m. SECOND TERM CLASSES END
4:30 p.m. Academic Standing Committee, Dean's Office, Admin. Bldg.
7:15 p.m. University Band Rehearsal, Campus Center Auditorium
7:45 p.m. Lenten Musical, Miller Chapel

Wednesday, March 8

READING AND REVIEW PERIOD

7:30 a.m. Westminster Foundation, Holy Communion and Breakfast, First Presbyterian Church
9:00 a.m. Chapel Leaders: George B. Johnson and George A. Isley
11:00 a.m. Admissions Committee, President's Room, Admin. Bldg.
12:30 p.m. Faculty Luncheon, Small Dining Room, Campus Center
2:00 p.m. Campus Life Committee, Board Room, Speer Library
3:30 p.m. Theological Book Agency Committee, Board Room, Speer Library
10:00 p.m. Evening Prayer Leader: Robert M. Undercuffler

Thursday, March 9

READING AND REVIEW PERIOD

9:00 a.m. Chapel Leader: David L. Eiler
7:30 p.m. Lenten Service of Worship, Marquand Transept, University Chapel, Franklin W. Young, Dept. of Religion
10:00 p.m. Evening Prayer Leader: T. Peter Yoshida

Friday, March 10

READING AND REVIEW PERIOD

9:00 a.m. Chapel Leaders: Chase S. Hunt and Richard C. Hughes

Saturday, March 11

SECOND TERM FINAL EXAMINATIONS BEGIN

Sunday, March 12

11:00 a.m. University Chapel: The Rev. Carl D. Reimers, Assistant Dean

Monday, March 13

10:00 p.m. Evening Prayer Leader: James R. Woods, Jr.

Tuesday, March 14

9:00 a.m. Chapel Leader: Dr. Lefferts A. Loetscher
7:15 p.m. University Band Rehearsal, Campus Center Auditorium
10:00 p.m. Evening Prayer Leader: Fredric T. Walls

Wednesday, March 15

7:30 a.m. Westminster Foundation, Holy Communion and Breakfast, First Presbyterian Church
9:00 a.m. Chapel Leader: Achaly P. Saphir
12:30 p.m. Faculty Luncheon, Small Dining Room, Campus Center
10:00 p.m. Evening Prayer Leader: L. Blaine Libbey

Thursday, March 16

9:00 a.m. Chapel Leader: Earl W. Kennedy
7:30 p.m. Lenten Service of Worship, Marquand Transept, University Chapel, Henry J. Keating, Graduate Assistant
10:00 p.m. Evening Prayer Leader: John S. McClure

Friday, March 17

12:30 p.m. SECOND TERM ENDS

Sunday, March 19

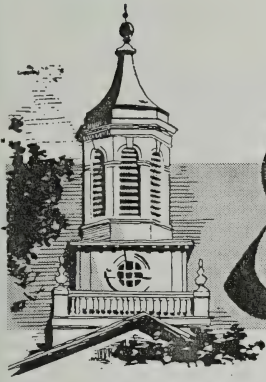
11:00 a.m. University Chapel: Dean Ernest Gordon

McCord At Davidson

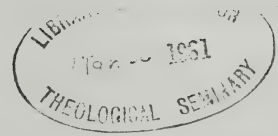
President James I. McCord will deliver three lectures at Davidson College in North Carolina as part of the Otts Lectures. The series begins Sunday and continues through Tuesday.

McCord's topic deals with ecclesiology: "The Recovery of the Personal."

On March 17 McCord will fly to the Palmer House in Chicago to deliver the keynote address to the annual meeting of the United Presbyterian Men.



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THE *Seminarian*

VOL. XI, No. 22 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Mar. 17, 1961

Kimball, Morse Named Lecturers; Blizzard Takes Third Term Leave

The appointment of Solon T. Kimball and Hermann N. Morse as guest lecturers for the third term was announced this week by the Administration. They will teach in the place of Professor Samuel W. Blizzard, who will be doing a research project while on sabbatical leave.

Kimball is currently Professor of Education in the Department of Social and Philosophical Foundations of Teachers College, Columbia University. Morse is now a special consultant to the council on Theological Education of the United Presbyterian Church.

Kimball, who holds degrees from Kansas State College and Harvard University, has done extensive research in the field of cultural anthropology. He worked with the war relocation of the Japanese-Americans and has done surveys on the Navajo Indian reservation for the Federal Government. He also spent a year with UNESCO as a technician.

(continued on page 4)

270 Endorse Petition On Educational Aid

270 signatures have been obtained on a petition circulated by Seminary students protesting the proposed federal aid program to private and parochial schools.

The petition, drafted by a committee headed by Roy Pfauch, states its objections to a potential rider to President Kennedy's education bill as "constitutional, traditional, or in principle." The petition affirms belief in the importance of private support in maintaining church related enterprises.

The original copy of the petition was sent to Congressman Adam Clayton Powell.

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Walter Reuther To Speak In Challenge To Church

Walter Reuther, president of the A.F.L.-C.I.O. is scheduled to deliver the next "Challenge to the Church" series on April 13.

Reuther's presentation will be in the Campus Center Auditorium and will be an address aimed specifically at seminary students.

Council Considers Religious Activities, Campus Fund Drive

The Student Council at its meeting last week adopted a proposal that the Religious Activities Committee of the Student Council be subsumed by the Chapel deacons.

Subject to the approval of the student body at the elections in April, the chair now held by the Religious Activities Commissioner will be given to the chairman of the deacons. This chairman will be appointed by the president of the student body in consultation with Professor Donald Macleod.

In other action, the council approved plans of the United Fund Committee to provide an opportunity to give to the Fund within the context of a chapel service. This plan is an interim one designed to give some opportunity of stewardship this year

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T.B.A. Requests Student Cooperation On Textbooks

The Theological Book Agency has requested that students not purchase textbooks during the first week of the term for courses which they are not taking, according to William F. Hug, assistant manager.

Due to special reductions allowed on required texts, many students purchased books last term for courses in which they were not enrolled. This caused many students actually taking these courses to have to wait for reorders, he said.

The Agency plans to continue its special

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Photo by Rice

Middler Leola C. Cooper adds her signature to the petition protesting against federal aid to private and parochial schools. Committee members John L. Larson, Roy Pfauch and Barry H. Downing look on.

Federal Aid To Education

The encouraging response to the petition against the proposed rider to President Kennedy's education bill stands in sharp and welcome contrast to our last ill-fated venture into the realm of political activity. In a short period of time during which only part of the Seminary community could be reached 270 people have signed a petition indicating opposition to federal aid to private and parochial schools.

This petition was appropriate for a certain situation, i.e., the threat of such a rider while the bill is in committee. But this statement hardly gets to some of the basic problems. Are our objections to federal aid to non-public schools constitutional or legislative? Are our objections legally sound, or are we merely out to protect our own interests? Or perhaps even more basic: don't the Catholics have a point? Are we just now learning what they have known for years, namely that you cannot rely on public, i.e. secular, schools to do a job of religious education.

The official position of our church is stated in a 1957 statement of the General Assembly, a statement which is theologically lame and chauvinistic in its attitude towards public education. This statement is hardly adequate for the situations which will apparently be arising in the near future. The recent petition thus suggests an area in which much careful thought by Protestants is needed.

Letter To The Editor

The Seminary As A Church

Dear Sir:

Re Bill Causey's letter in the March 3rd *Seminarian*—hooray! Finally somebody has realized that there may be deeper causes for cheating, for lack of respect for Seminary property (Tom Brian et al.), for student apathy, and for the lack of spiritual emphasis on campus.

Student apathy is not new to educational institutions, and all of us would agree that Princeton is an educational institution. Further, all of us would agree that as such Princeton should be one of the best, and thus all would agree with Dr. McCord in his purpose to so make it, whatever may be our opinions of his method in achieving it. However, as much as we might acclaim Princeton for what it is and is going to be, yet over many of us—if not all—there is the strange feeling that something is missing.

I remember well a meeting of some of my fellow students at the end of the first year here. Every single one of us felt disappointment with the school, in that something was missing from what we expected of a spiritual nature. The attitude of the faculty to the responsibility for spiritual relationship is clear, and some of the professors have been quite outspoken in laying this responsibility with the individual student. And yet . . .

Spiritual Development

In April I will be meeting with the Candidates Committee of the New Brunswick Presbytery—of which some of our professors are members. "At the committee meeting we shall want to know of your progress in studies . . . and something of your spiritual growth and development since you have been a candidate." The Presbytery obviously thinks that I should have had a spiritual development while here at Seminary, as well as intellectual growth. It would seem to say that seminary's sole responsibility to teach on an intellectual level is inadequate. The responsibility of the seminary is to the whole man, including—and especially—his relationship to Christ. It would further seem to analogize the seminary to an educational institution only is also inadequate. We must find another analogy, and I would suggest that that analogy to be the only institution designed to nurture the whole man, in his spiritual relationships and his intellectual growth: *the Church!*

We fulfill most of the requirements for a church. We are a gathering of Christians (of various levels of spiritual development) who have come together to pursue the worship of God, the knowledge of him, and the fulfillment of his will in our lives. We have an ordained clergy, separated from us by their function of "teacher" (and I would assert, in their function of "pastor" to us). And we students, unordained, though trained in the ways of the clergy, are yet the laity of the school.

The implications drawn from an analogy to a church institution are fantastic and shocking in the extreme. I cannot spell them out, due to the length of this letter. However, some are: it is the responsibility, as pastors, for the professors to get to know the students—by doing the very thing they tell us we should do: by *visiting* us!!! The professors as pastors need to have a concern for their students in whatever problems the students have.

(continued on page 4)

The Seminarian

Published every Friday afternoon during the academic year by the Princeton Theological Seminary, Editorial offices, 109 Hodge Hall, WALNUT 1-8590. The opinions expressed herein are those of the editors or the designated contributors and do not necessarily represent those of the Board or the Seminary Administration. Staff: Edward B. Fiske, editor-in-chief; Donald R. Purkey and Barry H. Downing, associate editors; Nancy L. Harris, secretary; Richard S. Knowles, sports editor. Board: Professor Samuel W. Blizzard, Assistant Professor William Brower, Dean Elmer G. Homrighausen, John D. Dennis (chairman), Frederick P. Gibbs and James H. MacDonald.

Oratorio Choir

Haydn Style Appropriate

by David B. Greene

Happy indeed is the seminary community whose spiritual life is enriched with the musical activities of our Oratorio Choir. In an inspired performance on March 7, David Hugh Jones and this group proved once for all that Haydn's symphonic style and classical idiom are by no means inappropriate for liturgical music. Here is profound expression in terms of clarity and simplicity. Yet at the same time, there is a sustained and developed intensity.

Penetrating "Kyrie"

The choir was able to convey some of this by their fine opening; the "Kyrie" was searching and penetrating, and no real resolution was found until the final peals of the closing "Dona nobis pacem." The middle parts, however, suffered from an unevenness which kept the dramatic pitch a bit lower than was necessary. For example, the possibilities for contrast between the striking beauty of the "Et incarnatus" and the power of the "Et resurrexit" were lost. The opening of the "Et resurrexit" is a choral unison, a device which Haydn uses throughout the Mass to underline particularly significant moments. Yet this choral unison was not a good sound; the attack was not clear and the tone was not supported. Perhaps the group felt that after the quiet intensity of the "Et incarnatus" a more relaxed movement was necessary. But it would have been better to have built on this intensity, giving its full implications in a stirring "Resurrexit," and relaxing only at the end. While appreciating the flow within each movement, one wishes that the effect had been cumulative and not just successive.

Carelessness Of Detail

On the other hand, the effort to achieve continuity in each movement resulted in a carelessness about detail. Such carelessness seemed disappointing—even inexcusable—in light of the ability which the choir demonstrated elsewhere. The choral unisons, the contrapuntal sections, and the pianissimo passages would have been greatly improved by more careful diction. Whenever the soprano soloist had a part independent of the soprano section, the sopranos failed to make precise attacks. One suspects they were

(continued on page 4)

Freshness of Style Characterizes New English Bible

by Bruce M. Metzger
Professor of New Testament

Fifteen years ago the Reverend George S. Hendry, then a minister at Bridge of Allen, Scotland, was instrumental in drawing up an overture to the General Assembly of the Church of Scotland recommending that a translation of the Bible be made in the language of the present day.

After negotiation with representatives of other Protestant denominations in Great Britain, a Joint Committee was formed to direct the work of four panels of scholars, dealing respectively with the Old Testament, the Apocrypha, the New Testament, and the literary revision of the whole. Last week the Oxford and Cambridge University Presses published the volume containing the translation of the New Testament for *The New English Bible*. It is expected that work on the Old Testament and the Apocrypha will be finished during the next decade.

Timeless English

The aim of the Committee as formulated by Professor C. H. Dodd, the general director of the project, was to make a rendering into "timeless English," avoiding "archaism, jargon, and all that is either stilted or slipshod." It is gratifying that the Committee has in large measure attained its aims.

This new version, deliberately breaking with the King James tradition, uses the current Queen's English in what is essentially a free and sometimes paraphrastic rendering of the Greek text. Its relation to previous standard versions can be illustrated by the rendering of Matt. 25:26. Here the King

James Version has, "Thou wicked and slothful servant," and the R.S.V. has, "You wicked and slothful servant!" while the New English Bible reads, "You lazy rascal!"

Less Felicitous

Passages and books which are distinctly better than those in previous versions include the Passion narrative in Mark, Luke 21:20-36, the Letter to the Hebrews and most of the Book of Revelation. Memorable phrases and sentences include, "Stand up to the devil and he will turn and run" (Jas. 4:7), "How blest are those who know that they are poor; the kingdom of Heaven is theirs" (Mt. 5:3), and "Do not be conceited or think too highly of yourself" (Rom. 12:3).

Tournier Speaks Here On Person

Swiss psychiatrist Paul Tournier will discuss "The Meaning of Person" at 2:00 p.m. Wednesday in the Campus Center Auditorium.

Th.M. candidate Jeanne M. Devaux will interpret Tournier's talk. Miss Devaux is a resident of Geneva, Switzerland and pastor of the parish of which Tournier is a member.

Tournier, the author of six books including *From Solitude to Community*, insists on a personal approach to his patients. According to Miss Devaux he attempts to relate his patients to the Christian faith through personal prayer.

On the other hand, here and there the new version appears to be decidedly less felicitous than the King James and R.S.V. tradition. Certainly nothing except a straining to be different would have led the translators to abandon several perfectly straight-forward renderings of the Greek for less vigorous forms of English; e.g., "Happiness lies more in giving than in receiving" (Acts 20:35) is inferior to the traditional rendering, "It is more blessed to give than to receive."

Several mistakes and inconsistencies have escaped the vigilance of the Committee. In textual criticism the translators committed a flagrant error in dealing with the variant reading at Matt. 9:34, and the alternative rendering of I John 2:13 lacks justification in the Greek. The name "Barabbas" is spelled thus in Mark, Luke, and John, but "Bar-Abbas" in Matthew.

Wide Reception

On the whole this version will probably find a wide reception. Modern pagans in America who lack all knowledge of the Bible may be attracted by its fresh English style, despite a few expressions more British than American (such as "meal-tub," "midge," "put one in dock," "catch me out," "bore us company"). Many church members who are satisfied with the King James and R.S.V. may nevertheless profitably use this new, free rendering of the Bible along with versions which stand in the classic tradition.

Kuist Writes Of Rich Resources In Christian Art At University

by Howard T. Kuist
Professor of Biblical Theology

The Index of Christian Art at Princeton University makes available to the student of Christian culture photographic facsimiles and annotated descriptions of Christian art created during the centuries up to 1400 A.D.

One is amazed at the richness and variety of these treasures on enamel, glass, ivory, metal, and fabric; and in fresco, carving, illuminated manuscripts, mosaic, painting, and sculpture.

Card Drawers

Each medium is indicated by the color of the card. Should one pause to investigate the extensive file drawers which contain the cards on the nativity, he would see at once that these narratives in Matthew and Luke have exerted a creative influence on Christian art commensurate with the significance of the events they record.

The Index, an invaluable adjunct to the Marquand Library of Art, is located on the third floor of the south wing of McCormick Hall. A fitting monument to the career of Professor Charles Rufus Morey, this significant resource of learning grew out of the

iconographic research pursued in the University's Department of Art and Archaeology between 1910 and 1917.

It was planned at first only to list subjects and objects of early Christian art up to 700 A.D. However the requirements of research in medieval art led Professor Morey and his colleagues to enlarge the scope of the Index to include the centuries up to 1400 A.D.

Striking Growth

Something of the striking growth of the Index is indicated by the fact that in 1942 it contained 50,000 black and white 5 x 8 inch photographs. Today that number is doubled. Whereas in 1942 there were 261,000 subject-entry cards, the number today is about 500,000.

As for the file itself, the drawers are arranged in alphabetical order determined by subject, beginning with *Alpha* and ending with *Zwentibold of Lorraine*. Each card gives the proper clue to the location of its corresponding photograph in the picture file. When one wants to locate the cards on a given scripture passage he may consult the special scriptural index of titles arranged

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Communion Service In Chapel Monday

The traditional Communion Service which is held at the beginning of each term will take place Monday night at 7:45 p.m.

William G. Bodamer, instructor in pastoral theology, will conduct the service. Secretary of the Seminary David L. Crawford will deliver the Communion meditation.

Crawford's sermon will be related to the Lenten themes of self-examination, and is entitled, "No Place To Hide."

Metzger To Lead Study On Book Of Revelation

Professor Bruce M. Metzger will begin a series of seven expository studies on the book of Revelation Wednesday evening at 6:40 in Stevenson Lounge. These expositions, based on the English text, are sponsored jointly by the Evangelistic Fellowship and the World Mission Fellowship.

The studies, each 50 minutes in length, will be given according to the following schedule: March 22, 6:40 p.m.; March 28, 7:00 p.m.; April 5, 6:40 p.m.; April 11, 6:50 p.m.; April 19, April 26 and May 3 at 6:40 p.m.

KIMBALL, MORSE NAMED

(continued from page 1)

nical consultant at the Brazilian Ministry of Education.

Morse, who will teach in the field of the nature of the ministry, has been engaged in sociological research since the 1920's when he was associated with the Institute of Social and Religious Research. A graduate of Alma College and Union Seminary in New York, he was for ten years general secretary of the Board of National Missions of the United Presbyterian Church and for nineteen years its administrative secretary.

KUIST WRITES

(continued from page 3)

according to chapter and verse references in the several Bible books and Apocrypha.

Shared Resources

Complete photographic copies of the Index have been placed in the Vatican Library and at Dumbarton Oaks, so that there are now three centers, two of them in the United States, where year by year newly published material and pertinent bibliographical references are being added.

Rosalie B. Green, in charge of the Index, is always glad to introduce interested students to the use of the Index facilities. The Index is open during the academic year from 9 a.m. to 5 p.m. on Monday through Friday, and from 9 a.m. to 4 p.m. during the summer months except in August.

During the current term seven of the students in the elective course, *Studies in John's Gospel*, are making use of the Index for their term projects. One of them (an architecture major) is studying the influence of John's Gospel on facades, another on stained glass. Still another is concentrating his study on the Marriage at Cana and the healing of the impotent man at the Pool of Bethesda.

T.B.A. REQUESTS COOPERATION

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reduction on required texts and these will be available to all students during the second week of the term.

ORATORIO CHOIR

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too willing at other times to be pushed or pulled along by the soloist.

Pitting amateurs against professionals can be very painful. On the whole, however, the choir held its own in the dialogues between chorus and soli. A special word of commendation is due the tenor soloist, John Jacobson. His voice blended well with the more experienced soloists, and his tone had little of the tentativeness found so often in quartets whose members have different degrees of training.

The choir's choice of Haydn's *Mass in D* was felicitous for two reasons. First, it was a privilege to hear this splendid work which for so many of us has been available only on scratchy records. And second, it was comfortably within the capabilities of the choir and at the same time exploited to the fullest the choir's magnificent energy and tone.

— The Week Ahead —**Sunday, March 19**

11:00 a.m. University Chapel: Dean Ernest Gordon

Monday, March 20

8:00 a.m. THIRD TERM CLASSES BEGIN

7:45 p.m. The Sacrament of Holy Communion, Miller Chapel

Tuesday, March 21

9:00 a.m. Chapel Leader: Dean E. G. Homrighausen

7:00 p.m. World Mission Fellowship, Stevenson Lounge, Campus Center

7:15 p.m. University Band Rehearsal, Campus Center Auditorium

10:00 p.m. Evening Prayer

Wednesday, March 22

7:30 a.m. Westminster Foundation, Holy Communion and Breakfast, First Presbyterian Church

9:00 a.m. Chapel Leaders: George E. Hollingshead, Jr. and Andrew E. Helmich

12:30 p.m. Faculty Luncheon, Dr. Paul Tournier, Guest, Small Dining Room, Campus Center

2:00 p.m. Convocation, Dr. Paul Tournier, Campus Center Auditorium

3:00 p.m. Senior Faculty, Board Room, Speer Library

4:30 p.m. Evangelistic Fellowship, Stevenson Lounge, Campus Center

5:00 p.m. General Faculty, Board Room, Speer Library

6:40 p.m. Expository Studies in Revelation, Dr. Metzger, Stevenson Lounge, Campus Center

10:00 p.m. Evening Prayer

Thursday, March 23

9:00 a.m. Chapel Leader: Dr. Frank Young, Dept. of Religion, University

7:30 p.m. Lenten Service, Marquand Transsept, University Chapel

8:00 p.m. KOINONIA, Stevenson Lounge, Campus Center

10:00 p.m. Evening Prayer

Friday, March 24

9:00 a.m. Chapel Leaders: Charles W. Harwell and Donald R. Purkey

Sunday, March 26

11:00 a.m. University Chapel: The Rev. Richard H. Thomas, B.D., Chaplain of Wesley Foundation, University

LETTER TO THE EDITOR

(continued from page 2)

The administration needs to realize that a professor's primary responsibility is to the student and not to presbytery committees, General Assembly committees, research projects, and what have you, and he should be given to fulfill this responsibility. The student body needs to consider itself members of a church, responsible for the development of our brother, even to the point that we should be concerned as to his intellectual development, and be more interested in why our brother got a 4 and how we can help him, rather than gloat because we got a 1. In fact, in the light of this analogy, the whole concept of grades, which is based on competition, needs to be reconsidered. And this is just the beginning—there are many more implications.

It is time that Princeton Seminary began to evaluate itself in the light of its character as a church, as well as an educational institution, and started to make some changes. *Because, as a church, Princeton Seminary is almost a complete failure!!!!*

Sincerely,

George L. Dunlap, Jr.

COUNCIL CONSIDERS RELIGION

(continued from page 1)

while the fund drive is being restructured.

Other action included the acceptance of the resignation of Frederick P. Gibbs as social chairman, the recommendation to President James I. McCord that the Slater System install a cigarette machine in the Snack Bar, and the recommendation of the Citizenship Committee to suggest to the Administration that the structure of the orientation program be revamped for next year.

Since the meeting Council President George C. Kandle has appointed C. James Hinch as social chairman. Hinch will begin his duties this term.

270 ENDORSE PETITION

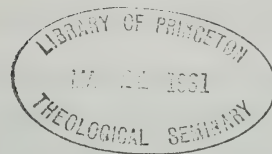
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chairman of the House Committee on Education and Labor. Over five hundred additional copies of the petition and its endorsers were mimeographed and mailed to Kennedy and all the members of Congress. Pfautsch stressed that anyone especially concerned with this problem should write a letter personally to his congressman.

Other members of the committee included: Barry H. Downing, Edward B. Fiske, George E. Hollingshead, Judith A. Kingstons and John L. Larson.

Existentialism Course

The first meeting of Christian Philosophy 3411 will be on Monday at 8:00 p.m. in Room 8, Stuart Hall.



THE *Seminarian*

VOL. XI, No. 23 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Mar. 24, 1961

Lecture Week Cancelled; Jacques Courvoisier Still To Speak

Classes Reinstated; Vacation Extended

Due to the illness of Ivan Engnell, the Lecture Week scheduled for April 17-21 has been cancelled, the Administration announced.

Classes will be held as usual and the Warfield Lectures, to be given by Professor Jacques Courvoisier, will be delivered during that week at 7:45 in the evening.

Because of this change, there will be no classes on the Monday following Easter. In addition, the reading and review period at the end of the term will be extended two days.

Engnell, whose personal physician has forbidden him to come to the United States, is on the faculty at the University of Uppsala, Sweden. A leading Old Testament scholar, he was to lecture on "Forms of Religion in Old Israel."

Zwingli Is Subject

Courvoisier, rector of the University of Geneva for the past two years, will lecture on "Zwingli, A Reformed Theologian." He has been both professor of church history and dean of the faculty of theology at the University of Geneva until 1958. Combining both historical and theological studies,

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Photo by Rice

Jurji Calls For More Objective Studies In Comparative Religion

There is a new development in the study of other religions which seeks to recover offensive by initiating more objective investigation of each given religion. The case of Islam is a matter of pertinent importance.

A new publication issued by The University Press, Edinburgh, under the title *Islam and the West: The Making of an Image* (1960, 443 pp., \$12.50), is from the pen of Norman Daniel and fulfills a noble purpose along this line. The work focuses

on the formative period extending from the beginning of the twelfth to the middle of the fourteenth century. During that period a clear-cut image of Islam came to the West and seems to have been steadily credited ever since. Daniel's chief concern is with the absorption of Christian traditions already existing and their development in a new objective of opinion.

Deformed Image

What the West actually developed was a partially deformed image of Islam. The image assumed the proportions of a dogma maintained by Christian Western society, though not the Church, vis-a-vis Islam. The author initiates an impartial examination into the reasons and causes for this deformed image. According to his language, he seeks to rescue the person of the Prophet and the doctrines of Islam from that "gratuitous nastiness" on the part of Christians.

The probe into motives and causation, of course, is always difficult, if not mystifying. But the book does not shy away from that task in setting up the background for com-

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McCord Supports Peace Corps In UPM Address

President James I. McCord has called the Peace Corps an opportunity to "express the love of God that we have experienced in America," according to the Associated Press.

In a keynote address to the opening of the 13th Chicago area meeting of the United Presbyterian Men last week, McCord said that this land was chosen by God for special service and now stands at its moment of greatest opportunity.

Employment, Housing Positions Available

The remunerative positions of Director of Housing and Director of Employment are open for application for the coming year.

Applications should indicate interest, employment experience with special indication of office skills, and any suggestions one would have for implementing the services rendered by these offices.

The Director of Housing position is open only to a married student. Applications should be turned into the office of Robert E. Sanders, administrative assistant to the president, no later than April 15, 4:30 p.m.

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Brian Reminisces On Ways Campus Has Changed

by Donald R. Purkey

(The following is the first of several articles to be run this term on some historical local color of the Seminary. They will be based on material furnished by Thomas W. Brian, superintendent of buildings and grounds.)

"You'd hardly recognize the place if you hadn't been back in thirty years or so," said Thomas W. Brian recently. And he said so for good reason, for although many of the same buildings that were used in the early thirties are still in use, their locations and functions have changed over the years since Brian has been with the Seminary.

Chapel Moved

Three years after Brian began to work for the Seminary in 1930 the Chapel, which once stood between Alexander Hall and Professor Otto A. Piper's home, was moved to its present site. Built in 1833, it not only provided the worship center for the campus but also housed seven or eight students in the basement. One hundred years later when it was moved the stained glass windows were replaced with the colonial glass, and the wooden porch and steps were torn away and a stone front added. The columns for the porch, however, remained intact.

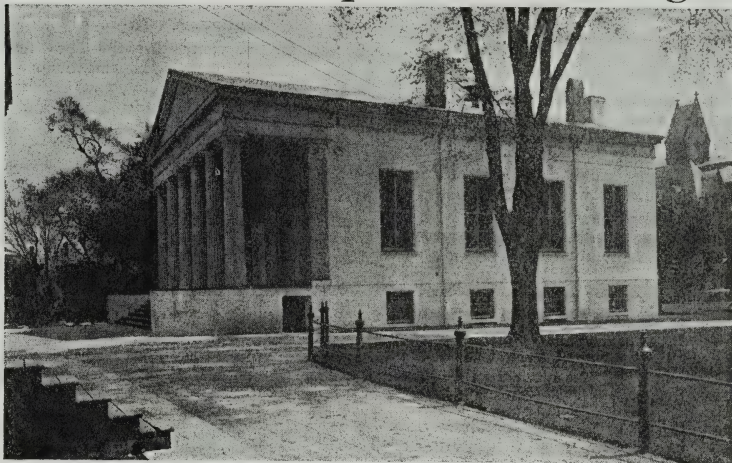
The Chapel was moved mostly by manpower and was lifted by jacks and towed to its place beside Stuart Hall by a large winch. The chancel was added and a new organ installed, and major changes were made in its interior decoration. A tile roof finished the renovation.

Old Refectory

What is now the Administration building has been successively a refectory, an infirmary and a gymnasium. Built originally for use as a refectory in 1847, the building cost something less than \$8,000. It housed the dining room, kitchen and steward's living quarters and functioned as a hospital and infirmary.

Used As Gym

Some years later the refectory was replaced by the eating clubs, and the building was remodeled as a gymnasium. The basketball court was the basement floor in the present building. Offices were installed at both ends of the building, with the Christian education offices residing in what are now the dean's and the registrar's offices.



Miller Chapel shown as it appeared prior to 1933, when it was moved from its original site. The chapel formerly sat between Alexander Hall and Professor Otto A. Piper's house and faced Mercer Street. Note the steps of Alexander Hall at the left and Stuart Hall with its tower at the right. It was not towed to its present site by Tom Brian.

The offices were entered from a doorway that faced Stuart Hall, and the president's office was accessible only by an outside stairway that has since been replaced by the iron balcony of the conference room.

The only other offices on the campus were those of the treasurer and registrar. These offices were housed in the present offices of Brian and J. Christy Wilson, dean of field work. In the early 1940's the building was converted into offices with the addition of the main floor, and the structure of the building has remained relatively the same ever since.

Imposing Tower

Stuart Hall once sported a large tower that has been reported to have contained enough bricks to build new married student housing. Struck by lightning in the late forties, it was cracked and in danger of collapsing. With its removal a characteristic feature of the campus was gone.

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Fellowship Sponsors Spring Senior High Seminary Conference

Over nine hundred senior high young people will visit the Seminary on three Saturdays during the months of April and May according to Lawrence F. Selig, president of the Evangelistic Fellowship. The conferences are sponsored by the Evangelistic Fellowship "to increase the faith and knowledge of young people."

An April 22, Ernest T. Campbell, a Seminary graduate and pastor of the First Presbyterian Church of York, Pa., will be the featured speaker.

Leighton Ford, a Columbia Theological Seminary graduate and vice-president of the Billy Graham Evangelistic Association, will speak on May 6.

Gilbert To Speak

The last meeting, May 13, highlights Richard R. Gilbert, also a Seminary graduate and Secretary for Youth Evangelism, United Presbyterian Church, U.S.A.

The conferences are for both senior high students visited by the members of the Evangelistic Fellowship and students directing senior high groups as part of their Field Work requirements. Any student wishing to register his group should contact one of the following: James C. Murray, Rodman Fridlund, Lawrence F. Selig, George I. Bustard or James W. Eller. Registration should be made as soon as possible, for the limit is about three hundred per weekend.

JURJI CALLS

(continued from page 2)

This work is a landmark in the field of Islamics and comparative religion. If only as a contribution to the history of intolerance, and as a judgment on how interfaith images and relations belong together, Daniel's volume deserves the respect of all whom he lays under heavy debt. One might say, in closing, that Princeton Theological Seminary has long sought to pioneer in the scientific study of Islam and the other world religions as a primary Christian obligation to scholarship.

Westminster Catechism Exam Slated This Term

A spring examination in the Westminster Shorter Catechism will be held May 10 in room 203 in Speer Library.

This is a special exam made possible by the fact that all of the prizes available in past years have not been used. Forty extra prizes of \$125 each will thus be awarded to those who pass the written and oral sections.

The examination was established by Samuel Robinson to stimulate interest in the catechism. All Juniors, Middlers and Seniors who have not previously won are eligible to take the exam.

Knowles' Notings

by Dick Knowles

The Athletic Council has announced that schedules for a volleyball league as well as ping-pong and badminton tournaments will be posted soon in Stuart Hall. All interested in participating should sign up immediately since these events are to be completed before the Easter vacation.

Softball, golf and tennis are listed among the activities in the post-Easter recess schedule.

Although we are not connected with the University in any way except for personal friendship, this writer wishes to congratulate the Princeton basketball team on its fine season and its excellent performance in the Eastern Regional of the N.C.A.A. Tournament. Seldom have such determination and good sportsmanship been combined on a basketball floor. Our hats off to the Princeton five!

Church Unity Topic Of I.S.M. Meeting; J. R. Nelson Speaks

Professor J. Robert Nelson was one of the principal speakers at the regional meeting of the Interseminary Movement last weekend at Drew University. Four Seminary students attended.

The discussion of the conference was the rationale of the ecumenical movement. The other principle speakers at the meeting were Professor Cornelius Van Til of Westminster Seminary, Philadelphia, and Professor Alexander Scheman of St. Vladimir's Orthodox Seminary.

Van Til represented the fundamentalist position on church unity. He cited the ecumenical movement as one that was based on the liberal theology of Karl Barth and others and which was much too interested in unity and not enough concerned for the Biblical and Reformed basis of unity. He stated that as long as the movement insisted on its present rationale, the groups which he represented could not participate.

Scheman, the representative of the Greek Orthodox tradition, called involvement in the movement by his church illogical. Yet they should in good faith be called to participate so that all of Christendom, including the Orthodox themselves, might find the truth of unity in Orthodoxy.

Nelson, calling himself the representative of the Protestant position, gave the apologetic for the ecumenical movement. He cited its many accomplishments in the field of missions and its acts of concern to those in the world who stand in need. More than this, however, Nelson said that he felt that there was the biblical imperative that Christians should not be content until the broken body of Christ is mended into one with Jesus Christ as its head.

The Week Ahead

Sunday, March 26

11:00 a.m. University Chapel: The Rev. Richard H. Thomas, Chaplain of Wesley Foundation, University

Monday, March 27

10:30 a.m. Scholarship Committee, President's Room, Administration Building
8:30 p.m. Student Wives, Class in Christian Doctrine, Room 1, Stuart Hall
10:00 p.m. Evening Prayer: Music for Meditation, David Kaminsky, Organist

Tuesday, March 28

9:00 a.m. Chapel Leader: Dr. Guy H. Ranson
4:30 p.m. Intramural Volleyball: Alexander vs. Brown, Whiteley Gymnasium
7:00 p.m. Studies in Revelation, Dr. Metzger, Stevenson Lounge
10:00 p.m. Evening Prayer Leader: Alfred W. Wilson

Wednesday, March 29

7:30 a.m. Westminster Foundation, Holy Communion and Breakfast, First Presbyterian Church
9:00 a.m. Chapel Leaders: Richard L. Gronhoyd and Robert A. Gray
12:30 p.m. Faculty Luncheon, Small Dining Room, Campus Center
12:30 p.m. EASTER RECESS BEGINS
2:00 p.m. Graduate Study Committee, President's Room, Administration Building

Thursday, March 30

7:30 p.m. Lenten Service, Holy Communion, Marquand Transept, University Chapel

Sunday, April 2

11:00 a.m. University Chapel: Easter Service, Dean Ernest Gordon

Tuesday, April 4

EASTER RECESS ENDS

BRIAN REMINISCES

(continued from page 3)

When Brian came to work for the Seminary, the Stuart Hall basement was a storage place for all the used and discarded furniture on the campus. The third floor housed a museum which contained relics, and rooms 9 and 10 were storage bins for furniture and students' personal effects. After the speech studio was built the momentos of the museum were moved to the basement of the building and placed in storage.

Only last year were all the antique desks original with the building replaced by the ones now in use. The lecterns in the classroom date back to the construction of the building.

Room 5 once was the scene of all dramatic productions on the campus, and class parties were held within the walls of Stuart Hall.

The Theological Book Agency got its start in Room 11 of Stuart Hall under the management of John Leonard Trinterud, now professor at McCormick Seminary. Starting with only a few books displayed on the tables, the book store moved after large expansion to the basement of the chapel in the late thirties. It was in the mid-forties that the agency moved to its present location, and it was expanded to its present size in 1959. At the same time the Stuart Hall lounge was constructed.

Five Cars

There were no parking lots when Brian came to the Seminary. In fact, there were only five cars: two model T's, a Buick, a Dodge and a Chandler. There were no parking problems either; the cars were parked atop the coal bunker behind Hodge Hall. Now there are over three hundred cars registered, according to Brian.

The face of the campus has changed both inwardly and outwardly with the growth and development over the last thirty years. Our next article on the campus history will feature some historical notes on the libraries.

LECTURE WEEK

(continued from page 1)

he has written books on *The Idea of the Church in Bucer*, *Zwingli* and *A Brief History of Protestantism*.

Beginning next year, all three lectureships will be combined into a single week. There will be no classes during that week in order that the students may be free to attend lectures.

Bulova Watch Found

Among the lost and found articles in the Treasurer's office is a man's gold self-winding Bulova watch.

Seminarian Wednesday

Because of the Easter recess an abbreviated *Seminarian* will be published on Wednesday next week instead of the regular Friday edition.

At the University

In the NCAA Eastern Basketball Tournament the Princeton team beat George Washington in New York City, but lost to St. Joseph's and St. Bonaventure.

Students at the University will get a first hand report on the new Kennedy Peace Corps during the days of April 7-9. R. Sargent Shriver, the Corps head, has been scheduled to speak at Princeton at this time.



THE *Seminarian*

VOL. XI, No. 24 — PRINCETON THEOLOGICAL SEMINARY — WED., Mar. 29, 1961

New Curriculum Approved; M.R.E. Reduced To Two Years No Thesis Required In Education Course

The basic structure of the new curriculum and a two-year non-thesis Master of Religion Education program were approved by the Senior Faculty last Wednesday. Both will go into effect in September.

According to Dean Elmer G. Homrighausen, the B.D. curriculum places most
(continued on page 2)

Junior Year

First Semester

Hebrew Language (3)
Biblical Studies (3)
American Christianity (2)
Introduction to Theology (3)
Ministry (3)
Practicum (1)

Second Semester

Hebrew Exegesis (3)
Biblical Studies (3)
Greek Exegesis (3)
Church and Society (2)
Preaching and Worship (3)
Practicum (1)

Middler Year

Area electives required in Biblical, History and Theology Departments. Required courses in Christian Education (2) and Practicum (1).

Senior Year

First Semester

Church and World (3)

Independent Study or Thesis (not yet determined), a major of 12 hours and electives to total 30 hours.

Second Semester

Pastoral Ministry (3)

Total requirement: 90 hours plus units of Field Education.

News Of Easter Morning Is News Of New Death And New Life Today

by David L. Crawford
Secretary of the Seminary

The Easter Parade might be called a "Death March." What many of the revellers presume to celebrate is their eventful welcome to Hell. They are pleased to believe that the vernal equinox is written deeply into the constitution of things, and whether it be an open tomb in Joseph's lovely garden or the resurrection of nature from a wintry grave, the hallelujahs are sung because man actually lives forever.

Yearly Confrontation

What could be more discouraging to contemplate at another time, however! My pettiness and pride and temper and sloth and greed projected and therefore growing into everlastingness. That would be hell: keeping on, keeping on, keeping on. (Painting on a ten league canvas with brushes of camel's hair is not a very hearty alternative either.)

Nonetheless, once a year we feel we must meet death directly. And we comfort ourselves by supposing that at Easter this is precisely what we do. There is a solidarity

and strength which comes from being wedged into the crowded pews of an overflowing church and repeating with semistrangers (fellow Christians of the same parish), "O grave where is thy victory?"

The rest of the year "death" is a forbidden word. We talk of "passing away." We send our children to visit their second cousins at the time of family funerals. At the hospital bed "thoughtful" relatives give the "don't you dare" sign when the pastor is about to pray; and in the corridors the explanation is: "If you had prayed, he might think he was going to die."

The dread, the avoidance, the anxiety and all the diseases, neuroses, and nightmares that cluster around our attempted flight from death underscore clearly that we have chosen to meet death at the point of the cessation of breathing. We borrow Saint Paul's reference that death is "the last enemy." And we are happy once a year at Easter to believe that the central message of the Christian

(continued on page 2)

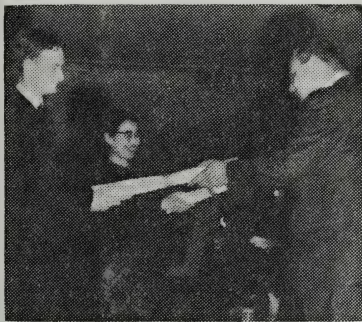


photo by Andrews

President James I. McCord shown presenting mock diplomas to John and Joan Miller at a surprise party in their honor at Tennent Hall last week. The Millers left Saturday for Ireland.

Barrois Installation Set For Next Week

Georges A. Barrois will be installed as Professor of the History and Theology of the Medieval Church Thursday, April 6, at a worship service in Miller Chapel at 7:45 p.m.

A member of the faculty since 1942, Barrois came to the Seminary from a professorship at the Dominican Theological College
(continued on page 2)

Hebrew Language Lab Subject Of New Proposal

A proposal for a Hebrew language laboratory to be established in the basement of Stuart Hall will be submitted for approval to the Board of Trustees this spring, according to Philip C. Hammond, assistant professor in Old Testament.

The lab, which would provide facilities for approximately a dozen students at a time, would be used in conjunction with a new Hebrew curriculum next year.

The laboratory idea of language education was developed by Harvard Professor Burrhus F. Skinner. This program has apparently never been developed for ancient languages, however, and Hammond would work in conjunction with James F. Armstrong, registrar, in planning a program. He said that the program approximately doubles the student's learning intake for a given amount of effort.

NEWS OF EASTER

(continued from page 1)

Gospel proclaimed amid the lilies is somewhere near the zone suggested by these affirmations: "Man is immortal" . . . "God is too nice to let us die for long" . . . "Everything works out in the long run."

A New Grave

The Gospel of the Risen Lord does speak tidings to the grave, but the grave to which God's power is first directed is not the one into which the mortician places us. Rather, the authority of His victory is first over the grave which we start digging while we breathe and into which we topple although we suppose that we are still living.

It is revealed to us that the really tragic death is not related to our mortality but to our sin. The New Testament directs our awareness to many men and women who are walking around without a limp, but are already dead in trespasses and sins (Ephesians 2:1).

We have a choice. Will we be sick *until* death, and our finitude runs out? Or will we be sick *unto* death, and our sinfulness begs cure? God permits us to see, if we would look teachably, that sin is "Good News." What is wrong with us is not that we die, but that we deserve to die. (Gratitude each morning is rather appropriate.)

Baptismal Garments

If we went to our physician with all our aches and pains and were told that diagnosis revealed nothing wrong at all. (That's how you're meant to be," he said; "Perhaps you're just getting old." And he added, "I can't really do anything for you"), would we be happy? Far better to be told: "Yes, you are sick. There is something wrong, radically wrong. But there is surgery, and there is a cure." Sin is good news, for then we can have the courage to be delivered from the death that matters while we still have time and space.

When we have looked at what God does to deliver us from this death, the new attire of Easter morning represents our baptismal clothes. We are baptized into His death.

The Son who was delivered for us all, has won a victory for the whole world. The powers of evil (not of finitude) have been defeated. Fear not the grave. "Little children, you are of God; . . . he who is in you is greater than he who is in the world." (1 John 4:4) The Sovereign is the Saviour.

Easter really addresses itself not to the question, "If a man die shall he live again?", but rather, "If a man live again shall he die?" Across the distances there comes the affirmation which to us is like a renewed invitation to a resurrection we want to see, after we have the courage to attend a funeral we know should take place: "The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." (Galatians 2:20)

NEW CURRICULUM

(continued from page 1)

of the required courses in the junior year in order to involve students quickly in the major areas of theological education.

A knowledge of Greek is assumed, and students who have not taken this language will pursue a three-hour non-credit course during the second semester. They will postpone New Testament exegesis until the middle year.

Courses for the middle year have not yet been developed in detail. The departments of history, theology and practical theology will offer 15 hours each in basic subjects and the biblical department 21 including the languages. Students will be required to elect a specified number of hours in each department from among these courses.

The senior year includes only two required courses. The remainder of the student's load will be devoted to a major of 12 hours, either independent study or a thesis, and enough electives to total 30 hours.

Provision is also made for a comprehensive examination in the form and content of the English Bible during the junior year. There is a possibility of one re-take if the student fails the test.

The Master's in Religious Education course has been reduced to two years, with no thesis required. This will make Princeton's M.R.E. program comparable to that in other seminaries. The exact curriculum for this program is still being formulated.

BARROIS INSTALLATION

(continued from page 1)

of Etoilles, France. He became an assistant professor in 1947, associate professor in 1950, and was named full professor last September.

Presiding at the installation will be President James I. McCord, Chairman of the Board of Trustees Peter K. Emmons and Trustee Frederick E. Christian.

Barrois received an S.T.D. degree from the Dominican College of Theology at Tournai, Belgium and his Th.M. and Th.D. degrees from the Seminary.

His inaugural address is entitled: "The Place of Medieval Studies in a Program of Reformed Theology."

The Seminarian

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The Week Ahead

Sunday, April 2

11:00 a.m. University Chapel: Easter Service, Dean Ernest Gordon

Tuesday, April 4

EASTER RECESS ENDS

9:00 a.m. Chapel Leader: Mr. Samuel M. Keen

4:30 p.m. Intramural Volleyball: Off-Campus vs. Alexander, Whiteley Gymnasium

4:40 p.m. Institute of Theology Committee, The President's Room, Administration Building

7:15 p.m. University Band Rehearsal, Campus Center Auditorium

10:00 p.m. Evening Prayer Leader: Elizabeth G. Edwards

Wednesday, April 5

7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, Chapel, First Pres. Church

9:02 a.m. Chapel Leaders: James H. MacDonald and Donald W. MacMillan

2:30 p.m. Departmental Meetings: Practical Dept., Board Room, Speer Library
History Dept., Room 220, Speer Library
Theology Dept., Room 221, Speer Library

4:00 p.m. Intramural Volleyball: Brown vs. Hodge, Whiteley Gym

4:30 p.m. The Evangelistic Fellowship, Stevenson Lounge, Campus Center

6:00 p.m. Student Council, Small Dining Room, Campus Center

6:40 p.m. Studies in Revelation, Dr. Metzger, Stevenson Lounge, Campus Center

10:00 p.m. Evening Prayer Leader: Thomas S. Ward

Thursday, April 6

7:45 p.m. Installation of Professor Georges A. Barrois as Professor of the History and Theology of the Medieval Church

10:00 p.m. Evening Prayer Leader: Lawrence E. Agle

Friday, April 7

9:00 a.m. Chapel Leaders: G. Edward Gearhart and Rodman Fridlund

7:45 p.m. Film Series: "The Caine Mutiny," Campus Center Auditorium

Sunday, April 9

11:00 a.m. University Chapel: The Rev. Prof. Albert C. Outler, Dwight Professor of Theology, Southern Methodist University, Dallas, Texas

Seminary Merges With Miss Fine's School; "Co-Pilot" Program Set

The Board of Trustys has completed negotiations whereby the Seminary will merge with Miss Fine's School, the Administration has announced.

The new school will be called Princeton's Fine Grammar School and Seminary.

The motives for such a merger are twofold, according to President James I. McCord: "First, Bishop Blake's recent merger proposal got us all so excited that we felt guilty not merging with someone. We made overtures to the U-Store and Viedt's, but they were already merging with the First Presbyterian Church and the Post Office, so Miss Fine's seemed the best bet. Also we figured that the state of our present curriculum is such that any influence which the

grade school would have would be an improvement."

McCord also indicated that in order to cut down on the number of one-hour courses the Seminary next year will switch to a semester system with only one course. This "ubercourse," McCord said, will be called "Truth 1961," and "will most likely drag on all year."

A special "Co-Pilot" program (along with a "Stewardess" Program for M.R.E.'s) has been initiated for students from Harvard and Radcliffe. Under this plan students attend no classes, take no tests, write no papers and eat no meals. They are assigned to faculty tutors, all of whom are on sabbaticals in India.

Forum To Discuss Purity Suggestions

The Purity Committee of the Student Council has drawn up a "working paper" designed to correct campus cleanliness problems. It will be discussed at a special Student Forum to be held in the gymnasium shower room.

In a theological preamble the paper deplores the existential situation whereby we who are baptized believers smell as if we were made from the dust of the ground.

It goes on to point out that according to men who have studied at both institutions, Seminary students take only one-third as many baths as University students.

The paper makes two suggestions: (1) that since the founding fathers supplied the (continued on page 2)



THE Seminary

VOL. LXX, No. 1—PRINCETON THEOLOGICAL SEMINARY—SATURDAY, April 1, 1961

Speech Department Installs Cinemascope

The speech department has installed movie equipment which will make possible cinemascope and stereophonic recording of student sermons, Professor Wilbert Beeners has revealed.

He also disclosed that popcorn machines will be installed in Stuart Hall, and there will be remunerative positions as ushers open to students.

This process, technically known as Clodd-A-O, will allow students to see how they will appear in future years when—if they are successful—movies are made of their lives. "We hope this will act as an incentive to become popular preachers," he said.

(continued on page 2)

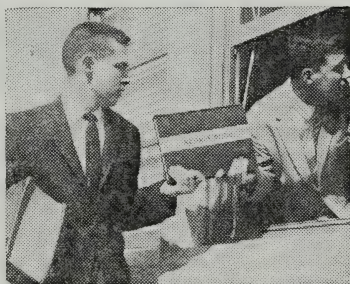


Photo by Krispies

Student Body Czar George C. Kandle and Purity Committee Prober Duane Lancaster as caught by automatic camera deftly set by Librarian Kenneth S.* Gapp. Confronted with this evidence, Kandle appointed a committee, and Lancaster demanded movie rights of their hearing for Merlin Theater.

* For "Sly," rhymes with koinonia, existential and relate.

Murray Attracts Church Historians To Jesuits

The entire church history department, after coming across John Courtney Murray's interpretation of Leo XIII, has joined the Jesuit order.

One member, who emphatically denied that his name was "pope," said, "I may be wrong; I may be wrong, but the future lies with Rome." He added that he wanted to be on the winning side.

Choir To Cranbury For Summer Tour

The Touring Choir will go on an eight-week journey through Cranbury, N. J. this summer, Director David Hugh Jones has announced.

They will be escorted by two school crossing guards and a meter maid.

"This looks like the most exciting tour yet," he said, "even better than last year's trip to the oil refineries outside Newark and the 1902 trip to the Balt."

The schedule includes over one hundred concerts in the Cranbury firehouse, the pool room, the sewage disposal plant, the crematorium and on the patio behind Jazzi's Bar and Grill.

The choir's presence may be somewhat of a strain on the town, which contains only 42 people and has only one church, a Ba'hai temple. The townswomen have organized themselves into shifts, however, and will (continued on page 2)

Chapel Back After Brian Tow; Loos Finally Pays

Miller Chapel is now back in place after being towed away last week by Thomas W. Brian, superintendent of buildings and grounds.

"There was a heavy snow," he explained, "and I thought it was some foreign student's Dauphine." Brian said he wondered why he had so much trouble getting the chain around the bumper. "I later found out it was a column."

The Chapel was missing for several days because Treasurer George W. Loos, Jr. refused to pay the towing charge. "It wasn't in the budget," he explained.

This incident occurred only two days after Brian towed away a fire truck which was putting out a blaze in Hodge Hall.

Correction

Last week's editorial should have read "Kennedy offers us the hope we need," not "pope."

Library Policy Firm

The library will not back down on its policy of refusing to allow students to know the whereabouts of the stacks, Librarian Kenneth S. Gapp has announced.

"I have also instructed attendants not to disclose the whereabouts of the men's room. Is this done in any coeducational school?" he asked.

Gapp announced that next week there will be a display of books which have been marked by fingerprints.

Yeah, Who Won!

Tom Terbill's letter, which appeared only a few years ago on this page, points to a problem which ought to be taken seriously in a Seminary designed primarily for editorial annihilation in these columns. He accurately remarked on the lack of enthusiasm in staff and administration for the execution of further fiskel measures. One indication is the decline in hoop-jumping, even through our roundest and lowest hoops, requiring no leap but only a skip of faith. When this newspaper modestly suggested that the lower floor of Speer Library be converted into a fishbowl for purposes of exhibiting the piranha-fish peril faced by the next five or six generations of Amazonian missionaries, a qualified "no" was the best we could get for an answer from the responsible authorities. Thus the question has been finally posed as to just whom authorities feel themselves responsible. It would please numerous Seminarians to have this matter cleared up before your editor is forced to rap the knuckles of the Board of Trustees as well. Our answer to all other questions on this score is WHO DO YOU THINK WON IN NOVEMBER, ANYWAY, HEY?

Metzger To Speak In Behalf Of Lamza

Professor Bruce M. Metzger will dedicate a sabbatical leave next year to a speaking tour in behalf of the Lamza Bible.

"This translation is the hottest find since the Dead Sea Scrolls," he exclaimed, ruffling a sheaf of ancient papyri on which was written his shopping list. "It goes back to the original Syriac of Paul and makes use of the new Beattybezaemccord manuscripts which I discovered one day when I was putting out the garbage and happened to look at the newspaper in which it was wrapped. I thought it was just an old copy of the *New York Daily News*, and I hadn't even noticed that it was written in Aramaic uncials."

Metzger's latest published work is a compend of the Manhattan telephone directory with annotated cross references to both the English and Puerto Rican original documents.

SPEECH DEPARTMENT

(continued from page 1)

Beeners indicated that in line with the new curriculum juniors will be required to have a M.A. in acting before junior speech. This requirement can be met either before admission, during the summer or at the University during the junior year without credit.

Asked why he felt such equipment important, Beeners stated, "Well, er . . . uh . . . dem students jest ain't got da perfishency . . . dat is a word, ain't it? . . . da er . . . well anyway, it's in da committee report."

Beeners had some other comments, but he was having trouble with his labial lisp and had his hand in front of his face, so we couldn't understand a word he said.

He seemed to be in a state of glottal shock.

Keep Miss Monitör

The Social Committee has announced that despite recent protests, Miss Monitor will continue to give grace at Campus Center meals.

Fritsch, Still Wet, Calls Pool Diving Successful

Professor Charles T. Fritsch returned recently from an underwater archeological expedition in the Seminary swimming pool.

"It was most successful," he exclaimed, gasping for breath and bouncing up and down on one foot trying to shake the water from his ears. "We discovered 72 leaves, 17 rocks, the drain and Dr. Clarke's swimming trunks."

The expedition had been delayed considerably, Fritsch explained, because of the heavy winter snows and financial problems. The Rockefeller Foundation, which supported the expedition, was unable to raise sufficient capital for a pool membership—even with off-season rates. "We also had to wait until Professor Beeners put the water back," he added.

Fritsch said the only serious incident occurred when he fell asleep underwater. He laughed the incident off, however, saying, "It takes a genius to make underwater archaeology boring."

CHOIR TO CRANBURY

(continued from page 1)

provide the visitors with a different kind of potato salad dinner each night.

The choir, whose repertoire consists of "The Old Rugged Cross," has been hard at work preparing for the tour. "We've learned to sing the Sevenfold Amen differently each time," he stated, "and we're looking forward to the day when we can introduce the men to the concept of pitch."

FORUM TO DISCUSS

(continued from page 1)

dorms with showers, their use be "expected" of all those "for whom they were planned," and (2) janitors be commissioned to place a Shower Chart in each dorm. Students will be required to sign a statement after each shower to the effect that "I pledge on my honor that I have not clogged the drain nor gone beyond my allotment of soap and water."

Student Council President George Kandle emphasized that the report does not necessarily represent his own views. "In fact," he said, "I don't even have any."

The Seminarian

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Board: Joe, John XXIII. Proofreader:
George Shearing.

The Week Ahead

Monday, April 3

Trip to the Boreds—no classes

Tuesday, April 4

Day of Prayer—no classes

Wednesday, April 5

Frontier Day—no classes

Challenge to the Church—Caroline Kennedy, "Why I'm glad Daddy has a secret plan to wipe out you Protestants."

Thursday, April 6

New Frontier Day—no classes

Friday, April 7

Begin spring vacation—no classes

Saturday, April 8

Make-up classes

Chapel leaders—Libert Diaforli and Christa Hecker

Hick To Discuss

Professor John Hick has been scheduled to lead the New Brunswick Presbytery in a discussion of white rabbits.

30,000 New 'Buddies' Join Biddie Group

Thirty thousand women have been named charter members of the Seminary's new auxiliary, "Buddies of Princeton."

They are all former members of the "Ladies for Lyndon" organization, which disbanded recently and left the women with nothing to do.

President James I. McCord explained that the purpose of the new group is "theological." "It is not financial," he stated, repeating this several times. Asked what he meant by "theological," McCord responded in Latin.

Sternwallow Price

Forty prizes of \$350,000 each are to be awarded to students learning Calvin's *Institutes* backwards. Examinations will be given on the 5th Avenue bus.

Dolch Recovering

Head Waiter Thomas E. Dolch is recovering satisfactorily after dropping a pre-fabricated waffle on his foot.

Harsanyi Choir Disbanded

The choir of Mrs. Janice Harsanyi, which last week sang an "Amen" on key, has been disbanded.



THE *Seminarian*

VOL. XI, No. 25 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Apr. 7, 1961

Head Painter Murdock Dies After Illness

Francis J. Murdock, head painter at the Seminary, died Friday following a two-week illness.

An employee of the Seminary for 15 years, Murdock is survived by his wife, Mrs. Catherine B. Murdock, also an employee, and a son and daughter.

Funeral Last Monday

Funeral services were conducted Monday. Pallbearers were Murdock's fellow workers Thomas W. Brian, Raymond Wagg, Fred E. Anderson, Clarence E. Reed, Earl R. Mertz and Howard J. Smith.



"Response" Forum Begins Tonight at the University; Peace Corps Is Subject

Over 1000 students are expected to participate in the "Response" forum to be held at the University this weekend.

Either Peace Corps Director R. Sargent Shriver, Jr., or his special assistant, William Moyers, will be among the speakers.

Also engaged for the event are Senators Jacob V. Javits (R.-N.Y.), Leverett Saltonstall (R.-Mass.) and Eugene J. McCarthy (D.-Minn.), as well as Life Magazine Publisher C. Douglas Jackson and Governor Robert B. Meyner of New Jersey. The theme is international relations.

At the University

The senior class has produced 29 winners of the Woodrow Wilson Fellowships for graduate study for the year 1961-62. This was four fewer than last year. Harvard claimed 32 and Yale 30.

Five members of the senior class have recently formed an organization called "Student-to-Student Inc." for the purpose of helping to avert the crisis in Latin America.

The University is having troubles in completing Wilcox Hall. The building, which was to be finished last September, may not be complete by this coming fall.

Visits By Board Executives Set

Representatives from the General Council, the Board of National Missions, the Commission on Ecumenical Mission and Relations and the Board of Christian Education will visit the campus Wednesday.

These visits replace the January student trip to New York which was cancelled due to snow.

John T. Peters of the General Council will initiate the day's activities as chapel leader.

Discussion Groups

At 9:30 a.m. discussion groups will be held on the work of the General Council and the Commission of Ecumenical Mission and Relations. A coffee hour is planned for 10:30 a.m. in the Campus Center Foyer, and there will be opportunity for discussion with William H. Miller (National Missions) and Lee Walker (Christian Education) at 11:30 a.m.

Peters will lead a general convocation at 1:15 p.m. in the Campus Center Auditorium on the scope of the mission and work of the Church. Following the board discussion there will be a meeting of the senior class.

The program is open to all students and faculty members.

"Challenge" Lecture By Walter Reuther Postponed To May 4

The "Challenge to the Church" lecture by United Auto Workers President Walter P. Reuther which was originally scheduled for next Thursday has been cancelled due to a "collective bargaining emergency," the Administration has announced.

The lecture has been rescheduled for May 4 at 7:45 p.m. in the Campus Center Auditorium.

Reuther has been active in the American labor movement since he left high school at fifteen to become an apprentice tool and die maker. Twice fired for union organizational activities, he and his brother spent two years working their way around the world observing labor movements in eleven Asiatic and European nations.

Union Organizer

In 1935 Reuther returned to Detroit to begin the job of union organization that led to his becoming vice-president of the United Auto Workers in 1942 and president in 1946. He became president of the Congress of Industrial Organizations in 1952.

Reuther played a leading role in the negotiations for labor unity between the CIO and AFL which resulted in a 1955 merger agreement.

(continued on page 4)

Davidson College Chorus Presents Concert Monday

The Davidson College Male Chorus under the direction of Donald B. Platt will present a concert in the Campus Center Auditorium Monday at 8:30 p.m.

The performance, which is sponsored by Professor of Music David Hugh Jones, is part of the group's annual spring tour. Approximately 30 voices will participate.

The chorus will present numbers by Croce, Gumpelzhaimer, Clement, Bornniansky, Gundry, Beveridge and by contemporary American composers. Because of the concert, the regular Monday evening chapel service has been cancelled.

The Seminary As A Church

George Dunlap's letter in a recent *Seminarian* points to a problem which has undergone considerable discussion this year: what is the function of the Seminary as a church? Dunlop rightly points out that students need pastors, yet we wonder if there are not some questionable assumptions behind his statement that "as a church Princeton Seminary is almost a complete failure."

First of all, the Seminary is not a church; it is an educational instrument of the Church and as such only part of the Church. The Seminary thus cannot be expected to perform all of the functions of a local church any more than the local church can be expected to train clergymen.

Secondly, while most of the faculty members are ordained ministers, they are here primarily to teach and not to be pastors. As we have stated before, the Seminary would no doubt benefit if more of the faculty had pastoral experience; and there is admittedly something wrong when many of us return to our college campuses to find faculty members who show more concern for us than our Seminary professors. Yet there is generally a temperamental difference between a professor and a pastor, and it is unrealistic to impose the latter role upon a man who has chosen the former for his life's work.

We talk about the dearth of "spiritual life" on the campus, and somewhere behind these vague terms there is undoubtedly a valid point to be made. Perhaps there should be more love and understanding in any Christian community than we have here. But a Christian community, even if its purpose is theological education, is still a community of people who have limitations and who sin, and we wonder if we do not sometimes expect something magical from a community only because it consists of future ministers.

Do we also expect too much from the Seminary as an institution? The student body does not consist of 450 students preparing for the Christian ministry, for many students are here primarily to find out what they want to do or even how to become a Christian. Such students need a pastor, yet the Seminary as an educational institution and as part of the Church is not in a position to answer questions or provide services which belong to the Church as a whole. Perhaps our high expectations are a hangover from the days of guidance groups when we learned to look on the school therapeutically; perhaps they are a comment on a confused generation. Whatever their origin, though, we must not expect the Seminary to start entering races with Bufferins and aspirins.

The Seminary is made up of individual Christians; it thus shares in the body of Christ. As an institution, however, it is a function of the Church whose purpose cannot be equated with that of the Church as a whole.

Letters To The Editor

A Message Of Thanks

Dear Sir,

This is a difficult letter to write. After two and a half years at Princeton, one might expect some "Observations on America, by two British Students." But it comes much more naturally to write a letter of thanks. Let's stick to that.

Thank you, friends all. To say "It's been a pleasure knowing you" is quite inadequate. We would like you to know how deeply touched we were by the farewell party. It was there, in particular, that we realized both how many friends we had, and how heavy was the cost of parting with you all. You have shown us what people are: not Americans, nor Foreigners, nor Choristers, nor Actors, nor Librarians, nor Students, but simply people. It is as people that we wish to thank you.

We also want to invite those of you who have not already done so to share in our experience by yourselves taking a year or two abroad. We have found many of our own previous conceptions to be almost if not quite untenable. In particular, the words "Foreigner" and "American" have come to be more and more meaningless. Of course, it is easy to come to any situation with preconceived ideas, and to hold onto them if one tries hard enough: that is the way of prejudice. But in your company we have learned to submit our view of life to yours for common criticism and benefit.

We look forward to meeting you again, and invite you to our home, wherever it may be.

Sincerely,
Joan and John Miller

The Seminarian

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A Use For Old Books

Dear Sir,

The new translation of Calvin's *Institutes* has aroused the interests of many members of this community. A great number of us already own the older translation and are hesitant to purchase a second set.

I was discussing this problem with a student from a foreign country recently, and he said that in his seminary at home, there is not a copy of the *Institutes* in any language available. This would seem to present some of us with the chance to purchase the new translation and at the same time put our present volumes to work in a needed way.

If any members of the Princeton community would like to join me in contributing their old editions of the *Institutes*, or any other similar books, to aid the education of ministers in areas where there is need, I invite them to contact me at 114 Hodge Hall.

I would also invite any one aware of this sort of need to contact me in order that the books may be placed in the hands of those who can use them.

Sincerely,
William H. Dodge

Easter And Communion

Dear Sir,

My second Easter in the United States has come and gone. Once again I have been deeply dismayed at the way we celebrate this, the most sacred of all Christian "seasons," in America.

We seem to be drifting ever further into a view of the sacraments which regards them as mere empty signs of memorial. In spirit, if not often explicitly too, we deny Calvin's words that through the sacrament of Communion the crucified and resurrected body of Christ itself is given to us, His life passing into us and being made ours (*Inst.* IV. xiv, xvii). Perhaps the most explicit, and worst, way this takes form is removing the sacrament from Easter Sunday morning and interpolating it into a Maundy Thursday night service instead.

Let us open our New Testaments. Christ did not institute a periodical celebration of *His last meal in an earthly body!* No! At the last supper He instituted a *sacrament of His Death and Resurrection*. Through the history of the Church, and even during the Middle Ages when the sacraments were distorted with so much bad theology and superstition, at least one thing was not forgotten: that through the sacraments we partake of the crucified and Risen body of the Lord. Therefore its celebration on Good Friday was specifically forbidden, as something that

(continued on page 3)

Keen Examines Need For The Resurrection Of The Bodily

by Samuel M. Keen
Instructor in Christian Philosophy

In theological circles today one of the high status constellations of words and concepts is composed of the following: Hebrew view of man, spirit-in-body, psychosomatic unity. The theologian is quick to tell any innocent non-theological bystander that the idea of the essential unity of man is innate to the Judaic-Christian tradition and has merely been re-discovered by contemporary physicians and psychologists.

It is usually conceded in passing that this insight about the nature of man has at times in the past been seen only through a veil, darkly. However, the theologian is quick to explain that since the time of Luther the protestant tradition has always been clear that the total man in sin degenerated, and in grace was regenerated.

I do not want to question either the profundity or the essentially Christian character of this anthropological monism. However, it would seem that there is a real question as to how far the implications of this insight have been absorbed into Christian thinking and action.

Spiritual Discipline

That this insight has not been thoroughly absorbed can be seen by examining the current understanding of the spiritual disciplines of the Christian life. I take "spiritual discipline" to mean the practice of sensitization by which the individual becomes aware of the various places in which the gifts, presence, or Word of God have been manifested and are to be encountered.

The modern Christian would perhaps suggest that there are three areas of encounter: (1) in the Bible, Church and prayer, (2) in the beauties of nature, and (3) perhaps in some of the art of the past and the present. It is seldom that the physical activity of the body is mentioned

as a possible point of encounter, with the exception of that activity the religious implications of which are interestingly, if not exhaustively, treated in the *Song of Songs*. Yet if the body is indeed the temple of the Spirit may it not be necessary to include within the spiritual disciplines of the Christian life certain physical disciplines?

Ignored Factor

The complete Gospel of course cannot be deduced from the kinesthetic sense, but this does not mean that this area of experience can be ignored by the Christian. While there can be no systematic theology of the gymnasium, there should be an area of

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Oommen Wedding

Mrs. M. O. Oommen of Madras, India invites the student body, faculty and staff of the Seminary to attend the marriage of her daughter Susanna to Paul Younger according to the rite of the Mar Thoma Syrian Church at 2:00 p.m. on Saturday the 15th of April 1961 in Miller Chapel.

A reception will follow in Tennent Hall.

George Kilpatrick To Talk On NEB Next Wednesday

George D. Kilpatrick, Ireland professor of exegesis at Queen's College, Oxford, England, will present a special lecture on the New English Bible Wednesday in Stevenson Lounge at 8:00 p.m.

Kilpatrick is the convener of the panel translating the Apocrypha and is visiting the Seminary under the sponsorship of Koinonia. The lecture is open to all members of the Seminary community.

Maturity Will Be Theme At Married Couple Retreat

Clyde M. Allison, minister of the Bridesburg Presbyterian Church in Philadelphia, will speak at the married couples' retreat April 14 and 15.

The retreat, to be held at St. Martin's House, Bernardsville, N. J., will have as its theme "The Christian Life as Growth to Maturity."

Allison, a Princeton graduate, has been in inner-city work since 1952. Prior to this date he was an associate youth editor for the Board of Christian Education working on the Youth Fellowship and Junior High materials.

The retreat is limited to five couples. Those interested are requested to sign up on the bulletin board in Stuart Hall.



photo by Andrews

Psychiatrist Paul Tournier shown chatting with Dean Elmer G. Homrighausen following the Swiss doctor's recent talk.

EASTER & COMMUNION

(continued from page 1)

symbolically and psychologically would deny this and distort the essential meaning of the sacrament.

For were the sacrament to symbolize exclusively the death of Christ (as it already does in the minds of many churchgoers, without any need of further encouragement) it would be an empty, dead memorial. But it is not the dead body of Christ that is given to us. It is only as *Risen* that Christ can come to us through the sacrament. The bread and wine convey to us the *Risen* body and blood. This is the essential meaning of the sacrament. Therefore, too, even during the so-called "Dark Ages" when the elements were given to the laity only once during the year that once was on *Easter Sunday morning*.

With the Reformation Luther and Calvin increased the frequency of celebration with the laity partaking. Calvin wanted to cele-

brate Communion every Sunday morning, as the primitive Church had done, making every Sunday a feast of the Resurrection morning. (It is, after all, because the primitive Church met for this purpose every Sunday morning that the Christian Church worships on *Sunday*). But the magistrates of Geneva, used to the old ways, resisted this attempt to re-form. Calvin had to call on his later followers to put right this "diabolical" perversion of infrequent communion, as he called it.

But not only have we failed him! We have even done away with the sacrament on the one day above all it should be celebrated. We have let churchgoers substitute for it as the main *raison d'être* of the Easter service a fashion parade. We have done away with the sacrament of the Lord's Death and Resurrection. And we have invented a new ritual mumbo jumbo: a memorial of the last supper!

Sincerely yours,
Douglas Bax

Tournier Discusses God-Man Dialogue

"Man cannot find himself alone; it is through the dialogue with another person that a person can find himself, meaning for life and a new relationship with God and man." This statement came from Paul Tournier, eminent Swiss psychiatrist, speaking in the Campus Center March 22.

Tournier pointed out that in finding a new relationship with God, man finds a new relationship with other men. This new relationship comes from a dialogue. Introspection too often is a lonely search that ends in a dead-end, but in the dialogue with another person an individual can find a meaning for life.

All men are looking for this meaning, according to Tournier, and the answer can come only from God, who became a person himself. The more man is bound to this person Jesus Christ in dialogue, the more he is able to relate to other men.

"I think it is the will of God that man can only find himself in this dialogue," Tournier concluded.

Knowles' Notings

by Dick Knowles

Hodge Hall went into the final week of the volleyball season with a perfect record of two victories and no defeats.

This week was also set aside for softball practice and organization. There will be an intra-mural league consisting of Alexander, Brown, "Hicks," Hodge, "Scholars" and "Townies." The season opens next week with three games. Consult the schedules for time and date of the games.

Lists are up for the golf and tennis tournaments on the Stuart Hall bulletin board.

Seminary Church Vocation Conference On April 28-30

The annual Conference On Church Vocations for college men and women will be held the weekend of April 28-30, according to Robert E. Sanders, assistant to the President.

The conference will seek through panels and discussion groups to inform the anticipated one hundred students as to the purpose of the Church and its ministries.

Three panel discussions, addresses, tours, worship and a play are included in the program which begins at 6:00 p.m. on Friday, April 28 and continues through 2:00 p.m. Sunday.

KEEN EXAMINES

(continued from page 3)

systematics that treats the "small revelations" that occur in the out of the way corners of the Christian life. Most of our theological thought rightly focuses on that central Christmas gift, but certainly we should not ignore the small presents that are put into the stockings or hidden in the boughs of the tree. For the gift of God is not only new birth, but new life and we should be sensitive to all the dimensions of aliveness that come within the horizon of our possibilities.

Certainly the life of the senses and of the body is to be received by the Christians as a gift and exploited to the fullest within the context of Christian freedom and responsibility. To refuse the gift is not an act of piety, but of suspicion and ingratitude.

Lost Sense

The movement experience, or kinesthetic awareness that comes through games, dance and sport, may be a way of absorbing and participating in certain rhythms of the created order at a depth greater than that of the conceptual. As form, line and color in the visual arts can become symbolic, movement can likewise create powerful and "moving" religious symbols.

Plato understood this when he included in the training of the leaders of his Republic the study of gymnastics as a way of initiating these men into the essential order, har-

mony and rhythm of the cosmos. Nietzsche went so far as to say that one of the major difficulties with the thought of the 19th Century was that it had lost a sense of movement. Thought, he said, must learn to dance.

Somehow the doctrine of the *aseitas* of God suggests the unmoved mover of Aristotle and brings to the mind images of a God who is stiff in the joints and no longer young. For this reason Nietzsche said he could only believe in a God who danced. In our own time such thinkers as Whitehead and Hartshorne have oriented their theologies around the idea of movement rather than on traditional static patterns of substance.

Perhaps the time has come for a resurrection of the bodily. Not for another movement like Athletic Christianity, or Athletics for Christ (both of which were more athletic than Christian) but at least for a greater sensitivity to the bodily. If the body is the created temple of the spirit, it is just pos-

sible that Christians have something to learn from muscular movement which can not be learned from conceptual movement.

Student Body Offices

Applications for the positions of Student Council President, Secretary and Treasurer will be due in the hands of George Kandle by 12:00 noon April 13. Applications should include past experience and statement of interest in student government.

"CHALLENGE" LECTURE

(continued from page 1)

ment. He was elected vice-president of the merged organization.

Reuther has recently been appointed by President Kennedy to his Committee on Equal Employment Opportunity.

— The Week Ahead —

Sunday, April 9

11:00 a.m. University Chapel: The Rev. Professor Albert C. Outler, Dwight Professor of Theology, Southern Methodist University, Dallas, Texas

Monday, April 10

8:30 p.m. Davidson College Choir, Campus Center Auditorium

Tuesday, April 11

9:00 a.m. Chapel Leader: Dr. Philip C. Hammond
4:30 p.m. Intramural Softball: Alexander vs. Brown, Athletic Field
6:40 p.m. Studies in Revelation, Dr. Metzger, Stevenson Lounge, Campus Center
10:00 p.m. Evening Prayer Leader: Kenneth H. Young

Wednesday, April 12

CHURCH BOARD DAY

9:00 a.m. Chapel Leader: Dr. John T. Peters, The General Council, United Presbyterian Church
9:30 a.m. Discussion Group on the General Council: Dr. John T. Peters, Stevenson Lounge, Campus Center
Discussion Group on the Board of Ecumenical Mission and Relations: Dr. Winburn T. Thomas, Student Council Room, Campus Center
10:30 a.m. Coffee Hour, Campus Center Foyer
11:30 a.m. Discussion Group on National Missions: Dr. William H. Miller, Stevenson Lounge, Campus Center
Discussion Group on the Board of Christian Education: Dr. Lee Walker, Student Council Room, Campus Center

12:30 p.m. Faculty Luncheon with Representatives of Church Boards, Small Dining Room, Campus Center

1:15 p.m. Senior Class Conference with Representatives of the General Council and Boards of the United Presbyterian Church, Campus Center Auditorium

2:00 p.m. Intramural Softball: Hodge vs. "Townies," Athletic Field

2:30 p.m. Department of Theology, Room 220, Speer Library

4:00 p.m. Intramural Softball: Hicks vs. Scholars, Athletic Field

8:00 p.m. Koinonia, Prof. G. D. Kilpatrick, Queen's College, Oxford: "The New British translation of the New Testament," Stevenson Lounge, Campus Center

10:00 p.m. Evening Prayer Leader: Donald L. Spencer

Thursday, April 13

9:00 a.m. Chapel Leader: The Rev. Theodore G. Belote
10:00 p.m. Evening Prayer Leader: David J. Woehr

Friday, April 14

9:00 a.m. Chapel Leader: Professor W. R. Hutchison, American University, Washington, D. C.
10:30 a.m. Editorial Council, Theology Today, Stevenson Lounge, Campus Center
4:30 p.m. Married Students' Retreat, St. Martin's House, Bernardsville, New Jersey

Saturday, April 15

8:30 a.m. Editorial Council, Theology Today, Stevenson Lounge, Campus Center

Sunday, April 16

11:00 a.m. University Chapel, Dean Ernest Gordon



THE Seminarian

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Courvoisier To Discuss Zwingli In Warfield Lectures

Speaker Is Genevan Professor And Dean

Warfield Lecturer Jacques Courvoisier received his secondary education at Ecole Alasienne and the Theological Theory in Paris and then returned to his native Switzerland to graduate from the University of Geneva in 1925.

Beginning studies for preparation for the doctorate in Tubingen and Strasbourg, Courvoisier obtained his Th.D. degree from the University of Geneva in 1933. He received a D.D. degree from Aberdeen in 1956.

Professor At Geneva

After ordination in the Reformed Church in 1925 the speaker became the auxiliary minister in Cannes, and after appointment as the minister in Biere-vaut, Switzerland, in 1927 he moved to Geneva in 1931. He was appointed to the Professorship of Church History at the University of Geneva in 1939 and became Dean of the Faculty of Theology in 1944.

His books include *La Notion d'Eglise en Bucer*, *Zwingli*, and *Breve Histoire de Protestantisme*.

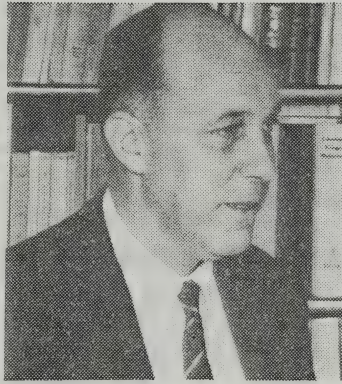
Courvoisier also served as chairman of the Commission for the Chaplaincy Service to (continued on page 2)

Seminary Receives Lilly Grant Of \$30,000 For New Testament Research

An award of nearly \$30,000 from the Lilly Endowment, Inc. has been granted to the Seminary for the preparation of a new bibliography of New Testament studies, President James I. McCord has announced.

The terms of the grant include a subsidy to guarantee publication of the completed bibliography.

Professor Otto A. Piper will direct the project, which aims at making available to biblical scholars a listing of every work in (continued on page 4)



Warfield Lecturer Jacques Courvoisier shown in his study.

Stewart, Lehman, Mackay Named For 1962 Lectureships

Four lectureships for the 1962 Sesquicentennial year were announced to the Student Council by President James I. McCord at its meeting last week.

In the spring of 1962 James S. Stewart of New College, University of Edinburgh will deliver the Stone Lectures and Kenneth J. Foreman, professor of theology at Louisville Seminary, will give the Warfield Lectures.

In another lecture week in the fall of 1962 President Emeritus John A. Mackay will give the Missions Lectures and Paul L. Lehmann of Harvard Divinity School the Warfield. Two other lecturers are yet to be confirmed.

In answers to questions from Council members, McCord promised to investigate the swimming pool regulations and explained that he felt a cigarette machine in the Snack Bar would be "offensive" to some people. He also reiterated the policy of (continued on page 3)

Reformer's Theology And Life Is Theme

Jacques Courvoisier will deliver the first of the six Warfield Lectures Monday evening at 7:45 p.m. in Miller Chapel. There will be a lecture every night next week and one at 2:00 p.m. Wednesday.

Courvoisier has chosen "The Life and Theology of Huldrych Zwingli" as his theme. The individual lectures will be: "The Man Huldrych Zwingli," "The Word of God," "The Christological Axis," "The Church," "The Sacrament," and "The Church and State."

Contrast With Luther

As a reformer Zwingli will be contrasted with men such as Luther. Courvoisier sees the main difference between these two reformers as one of perspective. "Where Luther asks: How shall I be saved?," he says, "Zwingli asks: How shall my people (my nation) be saved?"

Courvoisier will point out that with reference to the word of God, God has (continued on page 4)

Stewardship Week Will Replace United Fund; Aid Set For Spanish Church

Plans for a stewardship week to replace the United Fund drive this year were announced this week by Daniel L. Larsen, chairman of the United Fund re-evaluation committee.

The week of April 24-28 will be known as Stewardship Week, according to Larsen. Offering plates will be placed at the back of the chapel after each of the chapel services, and a special stewardship service will be conducted on April 27.

Each student will be contacted individually prior to this week to receive information but will not be asked to give money to the representatives.

Gifts will be sent to help meet the needs of the Church in Spain. Protestants there are in need of support for their work, par- (continued on page 2)

Koinonia And Commitment

The problem suggested by the Student Council's last meeting is one which deserves the careful consideration of all who see dynamic meaning and relevance in the reality of the Church's historic *koinonia*.

In terms of our existential situation, one in which Protestant influence seems so increasingly nebulous, this becomes more and more key. The election of a Catholic President, the pressure for aid to parochial schools, the baiting of the House Un-American Activities Committee, etc.—these all point to the need for Protestants to concretize their approach to the problem.

Perhaps the solution lies in coming to grips with—in both reaffirming and firming up—the real meaning of fellowship. We try to relate this to the world, to grasp its significance in terms of the Seminary, the field and existence in general; yet in our very effort we lose, so to speak, the forest for the existential trees in our own involvement.

We feel that this historic approach is not adequate; it is a mere *cul-de-sac* or *modus obscurum* which follows from our misapprehension of the true ecumenical Reformed Tradition. In its essence Christianity is, after all, not only a personal encounter but a relationship and a dialogue in depth. And it seems that the only real solution can come from reaffirming our commitment.

Letters To The Editor

The Church In Its Wholeness

Dear Sir,

I should like to add a few comments in the discussion concerning the Seminary as a church, with particular reference to the editorial in the April 7 issue of the *Seminarian*, which was written in response to the earlier letter by George Dunlap on the same topic.

While George may well have overstated his case, on the one hand, and while last week's editorial, on the other, wisely admonished us not to expect the Seminary to be something more than human simply because it consists of future ministers, still, the concern for the Seminary as a church is a genuine concern. It is, I think, erroneous to assume that the Seminary is less than the whole church simply because it is concerned formally with academic pursuits.

If the church is the one body of Christ, then it either exists here within our community in its wholeness, or it does not—it is not possible to divide the church into segments such that one part is less than the whole, even though we are pre-occupied with the intellectual during this academic "retreat."

Further, the church is the redemptive church; and if intellectual pursuits obscure this more fundamental fact then one may well ask, for what purpose does the church study? True, there are many here who can not honestly call themselves Christians (and their honesty is refreshing in the midst of frequent hypocrisy), but this fact does not relieve those who do identify themselves as Christians from the responsibility to live as such.

The burden lies upon each and all of us who identify ourselves as the church to live that redemption which we profess in Christ. This does not lessen the church's responsibility for sound and rigorous academic discipline; rather, it provides the only meaningful context for it.

Sincerely,

Robert B. Stuart

The Disposition To Serve

Dear Sir,

Just a few remarks to further kindle the worthy discussion begun by George Dunlap.

To speak of the issue in terms of precise or even approximate definitive words—Are we a "church" or an "educational unit of the Church"?—is liable to furnish us semantic straw men which may hide the real issue. Let's make it more direct and (pardon me) existential. The most basic fact in this whole discussion is the cutting, exasperating presence of personal needs within us. Some are on the surface of our experience; others are felt to be rumbling deep beneath. Unless we dote on crises, we usually repress these needs or learn to live with them as part of the human predicament. But for a healthy, Tournier-like treatment of them, we need a transforming communion with our Lord and each other.

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STEWARDSHIP WEEK

(continued from page 1)

ticularly in the area of theological education. "We feel we have a direct concern in this," commented Larsen, "and we hope that each member of the Seminary, faculty and student alike, will take this opportunity to share in the needs of the church at large."

SPEAKER IS DEAN

(continued from page 1)

Prisoners of War under the World Council of Churches from 1940-1955. He also served as chairman of the Board of Directors of the graduate school of ecumenical studies in Geneva.

Even when we read these words, however, we instinctively commence theological surgery. What do they mean? Is this really the best way to say it? How would Tillich amplify this in terms of finite existence? Just how can I get this across to my field work audience?

This admirable instinct for objective surgery is so built into good students that it is arrested only when the needs are felt so cuttngly that simply to analyze them is downright irrelevant and obnoxious. At that point our whole united being screams out for something to be *done*, not analyzed! At that point we desperately need someone—a living Lord, most often met through a Christian brother.

Form of a Servant

All of us here—professors and students alike—too often have lost this disposition to serve each other. We face the revolutionary, come-of-age world of today and feel we must set our jaws and sharpen our minds to meet its needs. All of this is true, but if we know ourselves and others, we know that a heart yearning to serve and love is the center of the Church's mission, which center drives us to properly set jaws and properly keen minds. Professors and students alike must take this "form of a servant."

The Seminary will always have its proper educative function, but this will be transformed and defined by the presence of its risen Lord who did not only discourse on God's revealed Truth, but who came to minister to and die for others. He illustrated this in John 13 when he washed the disciples' feet—an ancient fact pregnant with meaning. I ask, with all reverence for Presbyterian propriety: Dare our professors wash our feet? Dare we wash one another's feet?

Sincerely,

John Afman

Piper Discusses Need For Thanksgiving In Worship

by Otto A. Piper

Professor of New Testament Literature
and Exegesis

Worship services should not be used as an opportunity to analyze those who officiate. Nevertheless, having taken part in our Chapel services with a certain regularity, I cannot help noticing trends and patterns as they appear over the years.

Recently, I would say, there is an excessive emphasis placed upon the confession of sins. In a way, one should rejoice over the personal character of these confessions, for they bear witness to the fact that in spite of a fixed order of worship there is no formalism in our chapel services. They really come from the hearts of those who lead. Yet what is it that we deplore?

Lack of zeal in our academic work, laziness, dishonesty, insufficient interest in fellow students, mechanical treatment of matters that should be holy, and so on. I won't approve of any of those practices, and I am glad that students should be aware of such shortcomings rather than indulge in self-complacency. When I am worried, it is for two reasons.

Egotistic Requests

Firstly, in mourning these faults, are we really aware of our sins? Or is what prompts us to bring them before the congregation not rather a frustrated ambition? We would like to be perfect and thus incommode God with our egotistic request to make us perfect. Yet perfect for what? For perfection's sake? Or may it be that as we bring the defects of our seminary life to the attention of those present in chapel, we actually want to make the chapel service a

sounding board for our complaints about seminary life. Finding fault with fellow students we pose as the lonely advocates of a long overdue reform.

Yet what has this to do with sin, i.e., with the conceited attitude of man who holds that he can get along without God? Do we actually worry about our hypocrisy which makes us think we do the right thing merely because we have strict moral standards? Symptomatic of these confessions of sin is the fact that after them we do not, as a rule, hear the word of divine pardon and comfort saying, "Your sins are forgiven; go home in peace," but rather the request: "Lord, make us to do what we consider to be good."

Need For Thanksgiving

Perhaps even more serious than this, however, is the fact that with our egotistic concern for our personal problems and other people's shortcomings we fail to make God the center of our worship. We neglect the element of adoration and thanksgiving that alone makes Christians to worship God in truth. It is only when we remember what great love and compassion Christ has shown

for us and how wonderfully God has put at our disposal both the resources and the opportunities for his service that we are able to realize the gravity of our sin. We are bound to overrate ourselves as long as we fail to use what God offers us. It is only when with a grateful heart we put our trust in God's gracious gifts rather than in our own will for goodness that we learn to move in the right direction in our daily life.

God Employs Sinners

It is joy and gladness that should dominate our lives notwithstanding our faults and sins; for Christ has accepted us as we are, and he is willing to employ us for his glorious work of transforming this world. There is an abyss that separates the believer's from the unbeliever's sins. Not only do we know clearly what is really wrong with us and thus can sincerely repent of it, but we are also sure that our past does not disqualify us from participating in Christ's work.

Barrois Cites Role Of Medieval Studies

The need to re-integrate our thoughts and lives into the divine order in a way which was envisioned but not fully attained during the medieval period was emphasized by Professor Georges A. Barrois at his installation last week.

In the Middle Ages, he stated, people believed in the primacy of the spiritual and never doubted that every part of their lives had a spiritual reference. The Renaissance kept only the "empty shell" of this view, yet we today must seek to recapture it.

Speaking on the place of medieval studies in a program of Reformed theology, Barrois stated that they should be pursued not out of curiosity or nostalgia but as a necessary basis for understanding Reformed thought. Protestant history did not begin with the Reformation, he said, and consequently there is a need for a grounding in earlier historical perspectives.

Barrois, who came to the Seminary in 1942, was installed as the first professor of the history and theology of the medieval Church.

Participating in the service were Frederick E. Christian, secretary of the Board of Trustees; Peter K. Emmons, president of the Board; and President James I. McCord, who delivered the charge.

Missionary Council Meets

The advisory committee to the International Missionary Council will meet all day next Friday and Saturday in the Stevenson Lounge at the Campus Center.

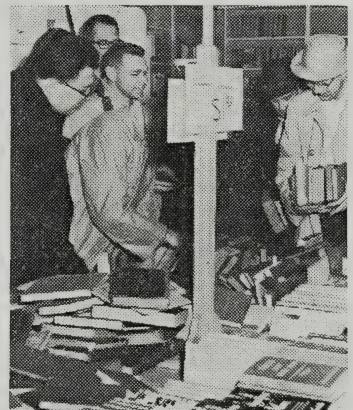
This committee of laymen and clergy have met traditionally every year at the Seminary.

Theology Today Editorial Council To Meet Today

The annual meeting of the editorial council of *Theology Today* will be held on the Seminary campus today and tomorrow, according to Hugh T. Kerr, Jr., editor.

Leading churchmen from across the nation will be present to appraise the work of the magazine over the past year and to outline the major editorial thrusts of the coming twelve months. Topics on the agenda include the race question throughout the world, space and nuclear power, the problem of the population explosion, the current situation in Africa and Asia and the continued responsibility of the Church for mission and unity.

Attending their first meeting as new members of the council will be John R. Bodo, San Francisco Theological Seminary; Robert McAfee Brown, Union Theological Seminary; Theodore A. Gill, president of San Francisco Theological Seminary; Carlyle Marney, pastor of the Myers Park Baptist Church of Charlotte, N. C.; Joseph Stittler of the University of Chicago; J. C. McLelland of the Presbyterian College, Montreal, Canada; Whitney J. Oates, classics professor at the University; and Prescott H. Williams of Austin Seminary.



No, this isn't Macy's bargain basement during a January sale, just the Book Agency after students' competitive instincts were aroused by a special sale last Monday. Manager Allen B. Yuninger was reportedly trapped under the pile at the left.

STEWART, LEHMAN, MACKAY

(continued from page 1)

keeping the Snack Bar closed during the chapel hour.

During the meeting which followed reports were received from the United Fund Committee and the Wives Fellowship. After discussion of the problems inherent in each situation, they were referred back to their respective committees for further action.

Plans were announced for a Student Association meeting to be held Wednesday, April 26. At that time, McCord will address the student body, and candidates for student council offices will give their nomination speeches.

The meeting ended with a proposal by Duane P. Lancaster for the re-evaluation of scholarship aid given for certain jobs in the Seminary.

Knowles' Notings

by Dick Knowles

Hodge Hall won the volleyball championship as Brown failed to field a team. The final standings show Hodge first, Alexander second, Off-campus third and Brown last.

The softball season is under way as this goes to print. Scouting reports have listed the Hicks as the team to beat. They will be led by pitcher Dan Larsen with Bob Gray, Dick Anderson, Duane Holloran, Roger Carrington and company to round out their team.

Hodge, led by Harry Turner and Charlie Harwell, will be the most serious challenger. Dark horse contenders include the Scholars, led by Jorge Lara-Braud, and Alex with their usual array of fine talent.

REFORMER'S THEOLOGY

(continued from page 1)

created man in His own image "in such a way that he is able to bear his word."

By recognizing Christ as the rightful head of the Church, Zwingli lays the foundation for the reform of the Church. Writings of Zwingli such as *In die Auslegung der Schlussreden*, 1523, will be referred to in this respect.

Some consideration will be given to the doctrine of election in the discussion of the Church. Courvoisier says, "The elect are members of the Church. The doctrine of predestination has sense only within the Church and not elsewhere. This doctrine is only for the use of believers."

Zwingli dislikes the word "sacrament." He does not agree with any other views of the sacraments—Roman Catholic, Lutheran or Anabaptist. He considers the sacrament as a ceremony "which assures the Church, more than yourself, of your faith."

Courvoisier finally will give attention to Zwingli's "two kinds of laws corresponding to two justices" in reference to the Church-State relation. Zwingli and Calvin will be compared on their theory of the relationship between Church and State.

The Seminary will make mimeographed outlines of the Warfield Lectures available to students who attend the lectures.

At the University

McCarter Theatre is now presenting the Broadway play "Gus and Dolls" under the direction of Milton Lyon. There will be a matinee tomorrow at 2:30 p.m. in addition to the evening presentations.

The RESPONSE weekend found proposals for "new thinking" on foreign problems and even a congressional investigation of the John Birch Society. Over 800 students participated in the weekend which had named its theme "Creative Survival."

The Graduate School has admitted approximately 560 students from the record 1825 applications. The entering class is expected to number 375 new students, bringing the total enrollment to an all time high of about 850 students.

The Week Ahead

Sunday, April 16

11:00 a.m. University Chapel: Dean Ernest Gordon

Monday, April 17

7:45 p.m. THE WARFIELD LECTURES: "Zwingli, A Reformed Theologian," Professor Jacques Courvoisier, Rector, University of Geneva, Miller Chapel
10:00 p.m. Evening Prayer Leader: Thomas E. Graham

Tuesday, April 18

9:00 a.m. Chapel Leader: Dr. Wayne Oates
4:00 p.m. Intramural Softball: Brown vs. "Townies," Athletic Field
7:15 p.m. University Band Rehearsal, Campus Center Auditorium
7:45 p.m. THE WARFIELD LECTURES: Professor Courvoisier, Miller Chapel
9:00 p.m. Merlin Theater Rehearsal, Campus Center Auditorium
10:00 p.m. Evening Prayer Leader: Norman L. Culbertson

Wednesday, April 19

7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, First Presbyterian Church, Chapel
9:00 a.m. Chapel Leader: Dr. James P. Martin
2:00 p.m. THE WARFIELD LECTURES: Professor Courvoisier, Miller Chapel
3:00 p.m. Senior Faculty Meeting, Board Room, Speer Library
3:00 p.m. The Evangelistic Fellowship, Stevenson Lounge, Campus Center
4:00 p.m. Intramural Softball: Alexander vs. Hodge, Athletic Field

5:00 p.m. General Faculty Meeting, Board Room, Speer Library
6:40 p.m. Studies in Revelation, Dr. Metzger, Stevenson Lounge, Campus Center
7:45 p.m. THE WARFIELD LECTURES: Professor Courvoisier, Miller Chapel
10:00 p.m. Evening Prayer Leader: George E. Chorba

Thursday, April 20

9:00 a.m. Chapel Leader: The Rev. Harold Scott
4:00 p.m. Intramural Softball: "Scholars" vs. Hodge, Athletic Field
7:00 p.m. Merlin Theater Rehearsal, Campus Center Auditorium
7:45 p.m. THE WARFIELD LECTURES: Professor Courvoisier, Miller Chapel
10:00 p.m. Evening Prayer Leader: James Hinch

Friday, April 21

9:00 a.m. Chapel Leader: The Rev. Robert Goode, Presbyterian Church, Dutch Neck, New Jersey
4:00 p.m. The Evangelistic Fellowship, Stevenson Lounge, Campus Center
5:00 p.m. Church and Society Group, Student Council Room, Campus Center
7:45 p.m. THE WARFIELD LECTURES: Professor Courvoisier, Miller Chapel

Saturday, April 22

9:00 a.m. The Evangelistic Fellowship, Spring Conference, Dr. Ernest Campbell, Miller Chapel

Sunday, April 23

11:00 a.m. University Chapel: The Rev. Theodore P. Ferris, Rector of Trinity Church, Boston, Mass.

SEMINARY RECEIVES

(continued from page 1)

the New Testament field published since the invention of printing.

"The last such bibliography was published one hundred years ago," Piper said. "We will expand and update it to cover the period since its publication and correct listings in the previous volume."

Piper said the New Testament department has been working on the bibliography for a decade. It currently covers more than 150 pages and is distributed to professors and graduate students for research use. The objective of the project financed is to make the bibliography valuable for historical as well as topographical research methods. Piper emphasized that the bibliography will be a "complete listing."

At the current rate of work possible in the department, Piper estimates that another fifteen years would have been necessary to finish the work. The Lilly grant of \$29,500

will cut that period to three years. An assistant to Piper, who will direct the compilation of the project, will devote full time to the project. Piper also will concentrate on this program following the 1961-62 academic year.

Clyde M. Allison To Lead Couples Retreat Tonight

Five married couples will journey to Bernardsville, N. J., this evening to hear Clyde M. Allison, minister of the Bridesburg Presbyterian Church.

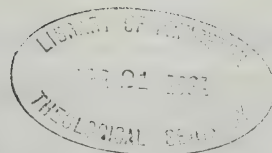
The retreat will last through Saturday as the couples study the theme, "The Christian Life as Growth to Maturity."

Allison, a Seminary graduate, has been associate youth editor for the Board of Christian Education working on the Youth Fellowship and Junior High materials.



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THE Seminararian

VOL. XI, No. 27 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Apr. 21, 1961

Read To Be Preacher In Chapel Wednesday



David H. C. Read, pastor of New York's Madison Avenue Presbyterian Church, will preach at the second extended Chapel service of the year Wednesday morning.

Classes following the service will be shortened to 40 minutes.

A native of Scotland, Read came to Madison Avenue in 1956 from a chaplaincy at the University of Edinburgh. He was a chaplain during World War II and for five years was a prisoner of war. During that time he wrote *Prisoner's Quest*, a volume of doctrinal studies for his fellow prisoners. He has written four other volumes and contributed to numerous religious and secular periodicals.

Campbell To Lead Youth Conference

Ernest T. Campbell will be the featured speaker tomorrow at the first of the three Spring Youth Conferences under the sponsorship of the Evangelistic Fellowship.

Campbell, pastor of the First Presbyterian Church of York, Pennsylvania, is a graduate of the Seminary and has participated in evangelistic missions to Alaska and Cuba. He will soon begin a series of sermons on the radio program "The Protestant Hour."

The main addresses will be given at the 11:00 a.m. and 6:00 p.m. services in Miller Chapel. Campbell will also lead afternoon discussion groups.

Approximately seventy Seminary students and wives are participating in the weekend program.

Tom Brian Recalls History Of Two Libraries Which Preceded Speer

by Donald R. Purkey

(This is the second of a series of articles concerned with the lore of the Seminary campus. The material is based upon information provided by Thomas W. Brian, superintendent of buildings and grounds. Brian has drawn upon his memory, newspaper clippings and an old volume from his personal library entitled HISTORY OF BURLINGTON AND MERCER COUNTIES published in 1883. The quotes in this article are from that book.)

To a visitor in Princeton the old structure that once stood where the Robert E. Speer Library now stands resembled a church or a chapel more than anything else. It was not a chapel, however, but the oldest existing library in New Jersey.

Lenox Library has its historical antecedents in the early 19th century. The first library on the Seminary campus was housed in Alexander Hall. The books were gathered first in meager and slow collections, and occasionally voluntary gifts would afford volumes of rare value. Generally, however, the gifts comprised second hand textbooks which the owner did not need or care to have on his own book shelves.

The "Mason Library" was the first ac-
(continued on page 3)

H. Farmer To Speak Monday On Ministry

Herbert H. Farmer, recently retired Professor at Westminster College, Cambridge University, will speak on "Ministerial Vocation" at 7:45 p.m., Monday, in Miller Chapel.

Farmer, a native of London, is a graduate of Westminster College. Ordained a minister of the Presbyterian Church of England in 1919, his academic career includes four years as Riley Professor of Christian Doctrine at Hartford Theological Seminary and 15 years as professor of systematic theology at Westminster. From 1949 he was also the Norris Hulse Professor of Divinity.

Gave Gifford Lectures

In addition to a long list of publications in professional journals, Farmer is the author of the following volumes: *The World and God*, *Towards Belief in God*, *God and Men*, *The Servant and the World*, *Revelation and Religions*.

His lectureships have included the Gifford Lectures at the University of Glasgow, Yale University's Lyman Beecher Lectures, and Cambridge's Stanton Lectures.

Student Meeting To Hear McCord and Candidates

President James I. McCord and Student Council presidential nominees Carl James Hinch and William L. Eichelberger will address a student association meeting to be held Wednesday at 1:15 in the Campus Center Auditorium. McCord's address will be followed by a question and answer period.

Other nominees for Student Council offices for next year will be introduced at that time. They are Robert B. Stuart for secretary, and Lawrence E. Agle for treasurer. Additional nominations may be made from the floor at that time.

Editorships Available

Applications for the remunerative positions of Editor, Associate Editor, Assistant Editor, and Secretary of the *Seminararian* for the 1961-62 academic year are being received by John Dennis, 202 Alexander, chairman of the Editorial Board. Deadline for these applications is Friday, April 28, 12:00 noon.

The School Assistance Act

By the time this paper goes to press President Kennedy's School Assistance Act will be in the process of being considered by the House Committee on Education and Labor.

The importance of this bill is well-known. President Kennedy has described the school crisis vividly on numerous occasions, and President Eisenhower twice called for federal grants to assist the states in constructing school buildings. Both times Congress failed to accept his proposals, and last year the House rules committee refused to permit the education bill to go to conference.

The controversial nature of the proposal is also common knowledge, for it has prompted the most publicized letter-writing campaign in recent years. Much of the discussion is over the principle of federal aid in the first place, but there is a second important area of dispute in the proposed amendment which would extend aid to parochial and private as well as public schools. Roman Catholic leaders in this country have reversed their previous policy and announced an all-out campaign to include aid to their schools if any aid at all is voted.

Our purpose here is not to discuss the intricacies of this complex problem but rather to urge as many persons as possible to join in the letter-writing campaign. Whether they favor federal aid or not, most Protestants will see that aid to any kind of non-public school—whether constitutional or not—raises insurmountable legislative problems which might weaken the whole school system.

We thus urge our readers to do two things: first, write to your own Congressman and let him know your views; and secondly, write to Representative Frank Thompson Jr. at 452 House Office Building, Washington, D.C. The latter, who is the representative from this district and a member of the education sub-committee of the Education and Labor Committee, has let it be known that letters to his committee are important.

Letters To The Editor

The Press And Cuba

Dear Sir,

The pro-Castro demonstrators in New York this week had only part of the picture when they called our press "yellow." For the simple, the not-to-be-disturbed and the innocent our news reports about the Cuban situation were also nobly black and white. The image-makers have done famously. The hero Castro is now the demagogue, and we are treated to our own home-made TV special complete with the good guys in the blue baseball caps and the bad guys in the beards and ourselves as innocent by-standers.

What is so troubling is the widely publicized concentration on the person of Castro and the naively accepted construction that he is the whole reason for everything "wrong" in Cuba today. The Premier is no Gandhi, and his actions easily render him vulnerable for the role of a scapegoat. But whatever else he now is, Dr. Castro is a symbol for millions of the dignity of a people who have undergone severe social injustice.

We in this country who have at least in part been responsible for the social injustice which is at the root of the Cuban situation and Dr. Castro's arrogance, ought to receive more critically the reports of our press which are so quick to point the finger.

Sincerely,
Richard Ford

How's That Again?

Dear Sir,

Your disquarant editorial of Friday at last struck the existential note which, in this estranged world of Non-Sense, can lead to our fuller participation in the eternal realm of Sense.

Ed. We agree.

Existentially yours,
Rims Barber

At the University

Whitney J. Oates has resigned as chairman of the Department of Classics and will be succeeded by Samuel D. Atkins, presently a member of both the Classics and Oriental

Studies Departments.

Firststone Library has limited its facilities to high school students having permits from their principals. This was due to the overcrowded facilities in the library and the presence of many students who were not seriously pursuing academic endeavors.

The Seminarian

Published every Friday afternoon during the academic year by the Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, Walnut 1-8690. The opinions expressed herein are those of the editors or the designated contributors and do not necessarily represent those of the Board or the Seminary Administration.

Why To Spain?

Dear Sir,

Why help the Evangelical Church in Spain?

If Spain has been chosen for the "Encouragement" program this year, it is because there the Gospel is urgently needed. There is a Church in Spain, a powerful Church that has not changed much since the Middle Ages. It is a Church in which Jesus Christ is little present. Though His Saints appear almost everywhere, to say nothing of His Mother, Jesus Christ himself seems to be present only in art galleries.

Need For Ministers

To those who discover it the Gospel at first means freedom: freedom in spite of increased threats. They know that not to kneel down when a procession passes can send them to jail for a month. They know that the priest controls their boss enough to have them fired. Students know that to become "Evangelical" often means to become like an orphan, so pressured will their family be by the Church. But the discovery that Jesus Christ loves them, that His Church is not an oppressive master but the community of those who acknowledge their salvation as a gift, that discovery sets them free. And for that freedom they are ready to suffer.

Yet millions of others in Spain still wait (continued on page 4)

Cooperation In Book Sale

A spokesman for the Theological Book Agency has requested student cooperation in the "May Day" sale which runs the week of May 1.

William F. Hug has disclosed that anyone buying sale books must clear their charge accounts and that all sales will be cash.

"Ask not what your book store can do for you, but what you can do for your book store," he said.

Hick Accepted As Member Of Brunswick Presbytery

Professor John H. Hick was accepted as a member of New Brunswick Presbytery at its meeting last Tuesday.

After an opening statement by Hick in which he affirmed the full diety of Jesus Christ and his belief in his bodily resurrection, the presbytery enrolled him as a member.

Hick comes to New Brunswick from the Presbyterian Church of England. Last spring Hick was installed as Stuart Professor of Christian Philosophy in the Seminary.

Lenox Benefactor Of Two Libraries

(continued from page 1)

quisition of importance, for this library of a former Associate Reformed Church minister contained some 2500 volumes. Through litigation of a claim registered by an Associate Reformed Seminary in Newburgh, New York, however, Princeton lost the case and was forced to surrender the "Mason Library."

Donations Increase

This loss created new interest in Princeton's library and turned the large loss into an even greater gain. Donations came "quickly and thickly, better selections than ever before, to fill the shelves of empty space, until there was not room enough to receive them."

The need for new library facilities was then brought to the attention of James Lenox, a prominent New Yorker. Lenox was described as "an heir of millions, a wise and good man, and as modest as he was great in education and faith and charity." He purchased three acres of land

The Lenox Reference Library, built in 1843, once stood on the site of the Robert E. Speer Library. It was razed in 1955 after considerable controversy. Its exterior was described as "of stone variegated in tint, and built up gracefully with buttressed walls, surmount at the eaves with pinnacles of peculiar beauty and fine effect."



on Mercer Street across from Alexander Hall. and in 1843 a library was built on that site that bore his name (see picture). Originally referred to as Lenox Hall, it later came to be known as the Lenox Reference Library.

However, with all its beauty and art, the Lenox Library proved to be disfunctional. It was poorly ventilated and remained cold and damp. Many methods were tried to alleviate this difficulty, but it plagued its users to the time of its razing.

Second Lenox Library

Thirty-six years later, in 1879, Lenox undertook to build another library. It was designated the Circulation Library, while the original Lenox Library became a reference library. Built of brick, the new library was described by one historian as "put up with exquisite beauty and arranged within for perfect comfort and the best preservation of books. It must be considered a masterpiece and model by all intelligent observers." This description must have been slightly overdrawn, for the Circulation Library was known to students as "the old brewery." In 1925 an annex was added to the Circulation Library which faces Stockton Street.

The Seminary thus maintained these two libraries until 1955. Due to increased enrollment and the inadequacy of the facilities of the two buildings, the Board of Trustees decided in the early 1950's to raze Lenox and replace it with what we know today as Speer Library.

This decision brought a great deal of protest from townspeople and historically-minded New Jersey citizens, and their protest was strong enough to hold up the project for several months. John A. Mackay, president emeritus, called the decision to raze the Gothic landmark an "agonizing" one to make.

The Seminary, in an attempt to satisfy the demand that the building be preserved, offered to have it moved if a site were provided. None was forthcoming, and demolition was the only alternative. On one snowy December day in 1955 the job was completed. Blow torches were used for several days to burn off interior woodwork, but the actual demolition took less than a day. A heavy ball on a towering crane knocked down the crumbling roof and walls. The condition of the old building substantiated the Trustees' claim that it was unsafe. An era had ended.

The Circulation Library was nicknamed the "new Lenox" and books were stored (continued on page 4)

Bonnell To Speak To Wives Meeting

John Sutherland Bonnell, minister of The Fifth Avenue Presbyterian Church in New York City, will speak about Christian parenthood at the annual "Mr. and Mrs." meeting of the Student Wives Fellowship Tuesday evening, April 25, at 8 p.m. in Tennent Hall.

Students and their wives, as well as their faculty members and their wives and others of the Seminary community, are invited to attend.

A native of Canada, Bonnell served in World War I with the 5th Canadian Siege Battery. After six years at St. Andrew's Presbyterian Church, Saint John, Province of New Brunswick, he was called to The Fifth Avenue Church in 1935, where he has had the second longest pastorate in the history of that church.

For some 20 years he has conducted a weekly radio program and for the last nine years has been in charge of National Vespers and Pilgrimage, network programs of the (continued on page 4)



Wives Doctrine Course

The fifth lecture in the "Basic Christian Doctrine" series for student wives will be given by Professor Georges A. Barrois at 8:30 p.m. in Stuart Hall Monday evening, April 24.

Barrois will discuss the doctrine of the sacraments. It is not necessary for wives to have attended previous lectures in order to join the class at this time.

Title Of Fund Drive Is "Encouragement"

"Encouragement," a program devised by a committee of the Student Council to replace the ill-fated United Fund, will be initiated next week.

Opportunities to give financial aid to the Spanish Evangelical Church will be provided following each chapel service during the week. Those not attending these services may send checks to "Encouragement," c/o James R. Woods, 215 Brown Hall.

The committee hopes to emphasize the worshipful aspect of giving and the gifts which the Seminary receives from the Church abroad through the international students.

Lawrence Scott To Give Lecture Here Concerning Germ Warfare Opposition

A public lecture by Lawrence Scott on "Conditions for Peace and Freedom" will be delivered this Wednesday at 7:45 p.m. in Miller Chapel.

Scott is the director of a "Vigil" at the gates of Fort Detrick in Frederick, Maryland where preparations for germ warfare are being made. This "Vigil" has been held since July 1, 1959 as a continuing protest against these preparations, and over 1500 persons have come at one time or another to stand silently day after day before the gates of the fort. An outgrowth of the Vigil has been a petition asking the U.S. Government to renounce germ warfare and to convert Fort Detrick into a World Health Center.

Scott is a Quaker who served as coordinator of "The Golden Rule," the ketch which three years ago attempted to sail into the Eniwetok area as a protest against nuclear testing. From 1954 to 1957 he served as Director of Peace Education for the Chicago Region of the American Friends Service Committee.

Eva De Nagy Show Displayed At Speer

An exhibition of religious paintings by New Jersey Artist Eva De Nagy is currently on display on the second floor of Speer Library. It will run until next Friday under the sponsorship of the Chapel Deacons.

The paintings include "The Last Supper," "Disintegrating Cross," "Healing and Wholeness," "Presentation," "Five Were Wise and Five Were Foolish," "The Gift of Light" and "Hands Out To Darkness."

The daughter of the late Erno De Nagy, the Hungarian portrait painter, Eva De Nagy received her basic training from her father. She continued her studies for four years at the Royal Academy of Beaux-Arts in Brussels, Belgium.

Merlin Theatre To Offer "Between Two Thieves" Next Friday And Saturday

"Between Two Thieves," a play which ran off-Broadway in New York for many months last year, will be the year's second on-campus Merlin Theatre production. Performances are scheduled for Next Friday and Saturday evening in the Campus Center Auditorium.

An adaptation by Warner LeRoy of Diego Fabbri's "Processio A Gesu," the two-act drama features Duane P. Lanchester, Harold F. Vaughan, R. William Hutchinson, Arvo E. Vaurio, Grace Mitchell and Dhyan McCollom.

The play concerns a group of traveling actors, most of them Jews, who have sought to understand why the Jews have been persecuted all over the world since the death of Jesus.

The second act is dominated by four members of the audience who "get into the act" to dispute about the trial as it was carried out.

William Brower, assistant director of speech, is directing the production.

LENOX BENEFACTOR

(continued from page 3)

there and in the unfinished swimming pool in the gym during construction of the Robert E. Speer Library. "The Brewery" and its annex were torn down in June, 1957 to make room for the parking lot behind Speer Library.

After controversies, steel strikes and other delays, Speer Library was completed in the spring of 1957. At dedication ceremonies October 8, 1957 the principal speaker was Nathan Pusey, president of Harvard University. The new one-and-one-half million dollar library was named for Robert E. Speer, an alumnus of the Seminary and a pioneer in missions and ecumenical relations.

The only remnants of the Lenox Reference Library are to be found in the inlaid stones in the entrance to the Speer Library and the gateways which mark the entrance to the campus.

— The Week Ahead —

Sunday, April 23

11:00 a.m. University Chapel: The Rev. Theodore P. Ferris, Rector of Trinity Church, Boston, Mass.

Monday, April 24

Spring Meeting of Board of Trustees, The Board Room, Speer Library
9:00 a.m. Public Oral Examination of Edward Hennemann for the Th.D. Degree, Alexander Hall Lounge
4:00 p.m. Public Oral Examination of S. R. Weaver for the Th.D. Degree, Alexander Hall Lounge
7:45 p.m. H. H. Farmer, "The Sense of Vocation in the Christian Ministry," Campus Center Auditorium
8:30 p.m. Student Wives' Fellowship, Course in Christian Doctrine, Dr. Barrois, Stuart Hall
10:00 p.m. Evening Prayer: Music for Prayer and Meditation: John D. Larsen

Tuesday, April 25

9:00 a.m. Chapel Leader: Dr. John Gallo-way, Minister, First Presbyterian Church, Wayne, Pa.
4:30 p.m. Intramural Softball: "Hicks" vs. Brown, Athletic Field
7:15 p.m. University Band Rehearsal, Campus Center Auditorium
7:30 p.m. Public Oral Examination of Henry Poettcker for the Th.D. Degree, Alexander Hall Lounge
8:00 p.m. Student Wives Fellowship, "Mr. and Mrs. Meeting," Dr. John S. Bonnell, "Christian Parenthood," Tennent Hall Lounge
10:00 p.m. Evening Prayer Leader: John R. Paust

Wednesday, April 26

7:30 a.m. Westminster Foundation, Sacrament of Holy Communion, First Presbyterian Church, Chapel
9:00 a.m. Chapel Leader: Dr. David H. C. Read, Minister, Madison Avenue Presbyterian Church, New York City

1:00 p.m. Student Association Meeting, Campus Center
2:00 p.m. Graduate Study Committee, The Presidents Room, Administration Building
2:00 p.m. Intramural Softball: "Townies" vs. "Scholars", Athletic Field
4:00 p.m. Senior Faculty Meeting, The Board Room, Speer Library
4:00 p.m. Intramural Softball: Alexander vs. Hodge, Athletic Field
4:30 p.m. The Evangelistic Fellowship, Stevenson Lounge, Campus Center
6:40 p.m. Studies in Revelation, Dr. Metzger, Stevenson Lounge, Campus Center
7:00 p.m. Merlin Theatre Rehearsal, Campus Center Auditorium
10:00 p.m. Evening Prayer Leader: George Toole

Thursday, April 27

9:00 a.m. Chapel Leaders: Daniel Larsen and James W. Bakeman
6:00 p.m. Faculty Seminar, Small Dining Room, Campus Center
8:00 p.m. Merlin Theatre, Campus Center Auditorium
10:00 p.m. Evening Prayer Leader: John B. Jaymes

Friday, April 28

9:00 a.m. Chapel Leaders: Fred M. Elder and James Raymond Lord
4:00 p.m. The Evangelistic Fellowship, Stevenson Lounge, Campus Center
6:00 p.m. Conference on Church Vocations, Registration, Campus Center
8:00 p.m. Merlin Theatre, Campus Center Auditorium

Saturday, April 29

8:00 a.m. Conference on Church Vocations

Sunday, April 30

8:00 a.m. Conference on Church Vocations
11:00 a.m. SERVICE OF WORSHIP: The Rev. James G. Emerson, Minister, The Westminster Presbyterian Church, Bloomfield, New Jersey, Miller Chapel

BONNELL TO SPEAK

(continued from page 3)

American Broadcasting Company which were formerly conducted by Dr. Harry Emerson Fosdick.

For over 20 years he has conducted the "Cure of Souls" course at Princeton Seminary. Bonnell is the author of many books, the latest of which are *No Escape From Life* and *I Believe in Immortality*.

WHY TO SPAIN

(continued from page 2)

to be told the truth that will set them free. They need ministers. How shall they be

trained? We have campuses with many facilities; the only Protestant seminary in Spain has been closed by the government. We can apply for scholarships and freely take a job; the only hope of a Spanish student is the stewardship of the Church abroad. We can buy books and use likely the best Protestant library in the world; the Protestant press in Spain has been closed.

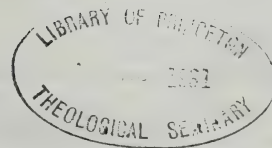
You are thinking of giving something? Maybe you will be the ones who receive when Spanish Christians lead you to discover anew the meaning of the gift first offered to us all in Jesus Christ.

Sincerely,

Jeanne Devaux



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THE Seminarian

VOL. XI, No. 28 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, Apr. 28, 1961

U.A.W. President Walter Reuther To Speak In "Challenge" Shorter Work Week Among His Goals

Walter P. Reuther has earned a reputation not only as a national labor leader but as an outspoken critic of American foreign and domestic policies as well.

Long a proponent of the guaranteed annual wage and a shorter work week, Reuther during the 1959 recession called for a "drastic overhaul of federal activities" along with wage and salary increases and a "reasonably stable price level." Increased federal spending, he said, could be covered by closing up tax loopholes.

Reuther also suggested an increase in the duration and amount of unemployment insurance, a progressive reduction of the work week and a halt to the federal tight money policy.

Perhaps his best-known economic suggestion (continued on page 2)



Chase, Ltd.

Labor Leader Walter P. Reuther, who will speak in the "Challenge to the Church" Series Thursday evening.

Address By Labor Chief On Thursday

Walter P. Reuther, president of the United Auto Workers and vice-president of the AFL-CIO, will be the fourth speaker in the "Challenge to the Church" series Thursday at 7:45 p.m. in the Campus Center Auditorium.

Reuther has recently been appointed by President Kennedy to his Committee on Equal Employment Opportunity.

Union Organizer

Active in the American labor movement since he left high school at fifteen, he began as an apprentice tool and die maker. Twice fired for union organizational activities, he and his brother Victor spent two years working their way around the world observing labor movements in eleven Asiatic and European nations.

In 1935 Reuther returned to Detroit to begin the job of union organization that led to his becoming vice-president of the United

(continued on page 3)

Courvoisier Exposes "Ecclesial" And Evangelical Center Of Zwingli

*by Edward A. Dowey, Jr.
Professor of the History of Christian Doctrine*

Ulrich Zwingli, long hidden by traditional clichés, is being recovered as a major Reformer of the 16th century by recent continental research. Professor Jacques Courvoisier of the University of Geneva, a leading contributor to the recovery, presented several aspects of his work in the annual

series of Warfield Lectures in Miller Chapel during the week of April 17.

Unlike the more common account of Zwingli as a Reformer whose theological work was subverted by his strong Platonism and the undue influence of humanistic studies, Courvoisier exposed the evangelical center of Zwingli's thought. His view of Scripture and of the revelation in nature were seen in the light of the gospel and of justification and hence as much closer to Luther, Bucer, and Calvin than is generally (continued on page 2)

Merlin Theatre Presents "Between Two Thieves"

"Between Two Thieves," the successful off-Broadway play concerned with the world-wide persecution of the Jews, will be presented by Merlin Theatre in the Campus Center Auditorium tonight and tomorrow at 8:00 p.m.

Directed by William Brower, assistant director of speech, the play features Duane P. Lancheater, Harold F. Vaughn, R. William Hutchinson, Arvo E. Vaurio, Grace Mitchell and Dhyan McCollom.

Caine Painting Exhibit

An exhibition of paintings by Senior Alan L. Caine will be on display in the Dining Room beginning Thursday evening.

The show will include approximately 30 works and will run for at least a week. It is sponsored by the Social Committee.

Student Seminars To Study Vocations

Over 100 college students are due to arrive on campus today to participate in the annual Princeton Conference on Church Vocations, according to Robert E. Sanders, chairman.

President James I. McCord will present the opening address tonight in the Campus Center Lounge. Subjects for tomorrow's panels include "The Purpose of the Church," "The Image of the Ministry" and "The Varieties of Church Vocations." They will be held at 9:00 a.m., 10:30 a.m. and 1:30 p.m., respectively, in the Campus Center Auditorium.

Sunday's program includes a service of worship at 11:00 a.m. led by James G. Emerson, minister of the Westminster Presbyterian Church, Bloomfield, (continued on page 4)

The Challenge Of The Ministry

In its issue of April 16, the New York Times carried a rather lengthy article on the reported drop in enrollment in theological seminaries. The article failed to emphasize that due to birth statistics graduate schools in general have experienced this decrease in applications, but nevertheless it is true that we are already well past the post-Korea boom. The article thus raises some intriguing questions for the church.

First of all, the unrest described by the Times should come as no surprise; in fact, it should be expected and welcomed. It reflects the very mood of the generation now preparing not only for the ministry but for all vocations, a mood which stands in clear contrast to that of the '50's and even of the present seminary middlers and seniors. It is a mood of unrest, of serious questioning, of discontent with the status quo and of a genuine search for new values and a new ordering of life.

On the college campus this mood can be seen in the rebirth of social and political interest. Both conservatives and liberals are forming active organizations to promote their positions, and the whole generation seems to have captured some of the spark of its Negro members' participation in the sit-ins. This mood can also be seen in the seminary. There is deep questioning among students of the meaning of the ministry, and some even abandon plans for the pastoral ministry because it does not offer what they want. Sometimes the motive for such a decision is an unwillingness to face up to the changing patterns of the ministry, patterns which no longer offer the complacent security they once did, but at least there exists honest and deep questioning.

Significantly, however, this mood is also beginning to be seen in the church. The fact that the Seminary would have a church vocations conference at all this weekend is itself suggestive of the school's own changing patterns, ones which are also reflected in the new curriculum and faculty appointments. In a day when we talk of the "post-Protestant" era the church is waking up to the changes going on around it. New opportunities are opening up in the inner-city, in psychology and social work, in Christian education, in modern-style missions, in political activities, and most important, the role of the pastor himself is under serious study.

No one knows what the minister will be ten years from now. The only certainty is that his role is changing and will continue to change as our world does. It is clear, though, that we are entering upon a period when the whole structure of the church will be redefined. The exciting thing about the ministry for the student body today is thus that if we are willing to accept the challenge, it is we who by God's grace can be the leaders in the determining the new images which will evolve.

COURVOISIER EXPOSES

(continued from page 1)

appreciated. Along the same "Christological axis" Courvoisier finds also Zwingli's thought on providence, the church, the sacraments and the civil community.

The presentation of Zwingli's thought as "ecclesial" (a coined word that avoids many connotations of "ecclesiastical") was especially impressive in view of the commonly supposed individualism of Zwingli. All his theology was seen to presuppose election and faith, which respectively create and exist in a historical community—whether Israel or the church. The one covenant begun in Adam (thereby including in principle the whole race of man) and consummated in Christ is the societal and historical reality in which the Christian thinker lives and which is presupposed in all his

thought. The sacraments, which are marks of this community, have their whole significance elaborated in this ecclesial context.

Sacraments For Church

Baptism and the Lord's Supper are thus not related primarily to the individuals receiving them, but are for the church, more especially for the local assembled community. Like the gift of tongues at Pentecost ("the first baptism"), they communicate not so much to recipients as to hearers. In the Lord's Supper the communication is through Christ's human body—sacrificed, risen and ascended—and is made available through faith. The true bread of the sacrament is the gospel and true eating is believing. All speculation about the mode of receiving and the relation of gospel to bread must be rejected, yet even the ordinary bread through the communion of the faithful with God

The Seminarian

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Hick Acceptance To Be Appealed To N.J. Synod

A formal complaint has been addressed to the Synod of New Jersey by individuals in the presbytery of New Brunswick protesting against the acceptance of Professor John H. Hick into the presbytery last week.

According to Hick, the complaint is based on his declared non-affirmation of the doctrine of the Virgin Birth of Christ.

He was previously a member of the Presbyterian Church of England.

SHORTER WORK WEEK

(continued from page 1)

tion came in 1957 when he proposed that the three major auto manufacturers reduce 1958 prices \$100 in order to reverse the dangerous inflationary trend in the economy. The auto workers in return would "give full consideration to the effect of such reduction on (the) corporations' financial position in drafting 1958 demands." Such a proposal, he said, would be self-enforcing because workers could not "wring water from stone," and the workers' demands would be subject to impartial and public mediation if they appeared too high. This proposal was rejected by the auto industry.

Trip To India

In 1956 Reuther made a ten-day trip to India at the invitation of the Indian government. In a highly-publicized speech to the Indian Council of World Affairs in New Delhi he stated that the United States over-stressed its military alliance and took the wrong side on the Goa dispute by refusing to back India's demand that Portugal withdraw from this colony.

Reuther proposed that the United Nations create a World Fund for Peace, Prosperity and Progress to which the United States and Russia would contribute 2% of their gross national product for 25 years in order to aid underdeveloped countries.

In the same speech he praised Prime Minister Nehru for "nonentanglement" abroad, in contradiction to statements by AFL-CIO President George Meany, who felt that Nehru had put himself in partnership with Soviet leaders.

and one another achieves a height (eine Höhe) by which it is unlike other bread.

This doctrine of the sacraments, if the above is approximate to Courvoisier's account, shows some remarkable likenesses to Calvin, of which Calvin himself was not aware. Still, however, it remains at a distance from Calvin's much richer and yet "higher" teaching.

Courvoisier promises his Zwingli studies in published form in English.

Homrighausen Sees New Vision As Ministry's Need

by Elmer G. Homrighausen
Dean Of The Seminary

It's about time someone spoke up for the ministry! It has been the object of analysis and criticism for some time. A realistic evaluation is an imperative necessity if we are to achieve a more positive attitude towards the crucial leadership of the life and work of the Church.

What's the matter with the ministry? The old-time "image" of the minister has suffered alteration because of changes in the cultural and ecclesiastical situation. A multiple ministry seems to dissolve its unity into chaotic diversification. Church organization has grown in size and complexity so that the minister is more of an administrator than a minister of the Word.

Pressure from the laity and even from ecclesiastical leaders to make the Church a going concern forces the minister to be a successful organization man. To keep people

coming sermons must be interesting, even if the truth be trimmed. It is difficult to work at the creative and personal aspects of Christianity when the minister is increasingly expected to be a "chore boy" whose business it is to keep the institution going.

Common Ministry

The common ministry of all Christians has been so successfully preached that the ordained ministry has suffered. A denominational youth paper puts it this way, "Anyone who serves in Christ's name is a Christian minister." True, God wants a ministering people to serve Him in the world, but the priesthood of believers wrongly interpreted can mean the dissolution of the ordained ministry.

And the minister no longer occupies the prominent position he once held in the community. Other professional leaders have emerged and have invaded spheres of ministerial service. The minister is forced to rethink the distinctive but diminishing area of his profession.

Church In Culture

And, too, the place of the Church and of confessional faith in culture has changed. The dilemma of the ministry is related to the way people think about religion today. It is not only the ministerial office that is downgraded by popular opinion; that for which the minister stands has lost its authority in our affluent, secularized and technological society. Little wonder, then, that young people in high school and college respond more readily to the recruiters for careers in science. This decline of the min-

istry may be "symptomatic of a tragic loss of public confidence in the authority of the Gospel." (Hazeldon)

Most devastating has been the subtle loss of the professional integrity of the ministry. Perhaps the sins of omission have eroded the minister's vocation more than the sins of commission. Hazeldon says that three factors have contributed to the dissolution of ministerial integrity: 1. Amiability (trying to be all things to all men); 2. Sentimentality (superficial religiosity in thought and sermon); 3. Activity (doing so many things that he no longer remembers the true one).

And some of the anti-clericalism abroad may be due to the "Phoney" leadership of the Church which enjoys special privileges,

(continued on page 4)

Euthanasia Topic For ISM Talks

A panel discussion on "The Christian Ethic Regarding Euthanasia" will be held Wednesday at 7:45 p.m. in the Campus Center Auditorium.

Sponsored jointly by the Social Education and Action Committee and the Interseminary Committee, the panel will feature Hugh T. Kerr, professor of systematic theology, Samuel M. Keen, instructor in Christian philosophy, and James B. Hastings, a Princeton surgeon. Dean Elmer G. Homrighausen will moderate the meeting.

Seminary students from Drew, Union and New Brunswick Seminaries have been invited to the meeting. A coffee hour will follow the discussion.

John L. Larson, chairman of the S.E.A., and Donald R. Purkey, chairman of the I.S.M., are co-chairmen.

ADDRESS BY LABOR CHIEF

(continued from page 1)

Auto Workers in 1942 and president in 1946. He became president of the Congress of Industrial Organizations in 1952.

On two different occasions Reuther has been the victim of violence as a result of his union activities. In 1937, along with other unionists, he was beaten in an outbreak of violence during the drive to organize the industry. In 1948 he was severely wounded by a shotgun blast fired into the kitchen of his home.

Reuther played a leading role in the negotiations for labor unity between the CIO and AFL which resulted in a 1955 merger agreement. He was elected vice-president of the merged organization. It is now rumored that he is dissatisfied with the leadership of George Meany and may be planning a breakup of the merged organization.

Westminster To Give CAS Concert Finale

The Westminster Choir College Orchestra and Senior Choir will present the last program of the Community Artists Series in the Campus Center at 7:45 p.m. Tuesday.

Piano soloist Julius Herford will play the Bach D minor piano concerto.

The Senior Class Choir will sing the Magnificat in C by Pachelbel. Soloists for this number will be Miss Marianne Ciraulo, soprano; Miss Diane Curry, alto; Robert Rockabrand, tenor; and Charles Read, bass.

Grads To Hear Van Unnik Speak At Final Meeting

Willem Van Unnik, professor of New Testament studies at Utrecht University, Holland and a member of the Royal Dutch Academy, will present a paper entitled "With Unveiled Faces" at the final meeting of Koinonia next Tuesday.

The program begins with dinner at 6:00 p.m. in the Small Dining Room and includes the nomination and election of officers. Reservations for dinner must be made not later than Wednesday noon.

Farmer Relates Vocation Of Christian Ministry To Creation And Redemption

"A vocation is the calling in which a person realizes his end as a person and his relation to the end of humanity. This is the difference between a vocation and a job," stated Herbert H. Farmer in a lecture Monday evening.

Speaking on "The Vocation of the Minister," Farmer said that vocation is primarily a Christian Biblical word in which God is conceived to be the caller. There is no person who calls in pantheism, deism or humanism.

"The living God transcending the world nevertheless involves himself with the world and calls people to his service; this is his self-disclosure," Farmer pointed out that "the Christian storekeeper and minister alike must recognize vocation as a call from God. Furthermore, this vocation can be defined and grounded only in Christ."

Grounded In Christ

Farmer insisted that the Christian ministry must be grounded in and sustained by God's act of self-giving in Christ. Here only can the minister avoid the occupational hazards of undue optimism or pessimism, he stated. Our calling cannot be grounded on a doctrine of love or the call for social reform—these are contradictory to natural observation. We are not in the ministry because someone thought up a doctrine of love as a world view.

Farmer then pointed out that there is danger of "narrowness" in a man's ministry. A man may come to realize too fully his vocation to the exclusion of lay vocations, thus developing a kind of "ecclesiastical doctrine of redemption."

In order to be pastor and preacher one must view his parishioners not as a group but as distinctive persons, Farmer said. Only when ministers stop regarding men as people primarily to be saved or church and start seeing them as individuals of God's Creation and participants in his salvation will the dignity of the vocation of the ministry be maintained.

Knowles' Notings

by Dick Knowles

The third week of the softball season finds the Hicks riding along comfortably in first place along with Brown and Hodge.

Brown scored seven runs in the first inning of its opener with Alexander and went on to win 12-7. Hodge subdued the Townies 9-5 behind the pitching of Charlie Harwell and the hitting of Harry Turner, while the Scholars, finding it hard to field a team, were forced to forfeit.

In a free-swinging battle between the Townies and Brown the latter got off to an 11-0 lead only to have to hang on to a 14-13 victory. The Hicks found a soft touch in Alex and whipped them 25-5 behind the hard hitting of Charlie Brown. Hodge toyed with the Scholars before finally setting them down 12-3.

HOMRIGHAUSEN SEES NEW VISION

(continued from page 3)

financial security, and high office in the Church, but which has not measured up to its vocation.

The basis of the ministry is the service of the Word of God for the purpose of bringing about in personal and corporate life the objectives of the Gospel. A ministry of the Church there will always be. What kind of ministry will it be and what kind of persons will occupy the office and perform its functions? It has been rightly maintained: as is the ministry, so is the Church.

A call to the ministry is the same as the call to every man to serve God in Christ. The only difference is in the depth and claim of such a call which leads a person to want to serve God's Word and people in the elect community. The ministry is a service different in function but not in kind from all Christian service.

What's the future of the ministry? That will depend upon whether we have ears to hear what the Spirit is saying to the Church of our time. Surely, He is making us painfully aware of our pitiful condition. The plight of the ministry is not our worst evil; rather, the worst danger is that we will not be disciplined by our suffering and learn the things that belong to our salvation.

There is some merit in the prescription that ministers should be flung into their offices, forced to put in long hours of study and compelled to be ministers of the Word and men of God. This rather drastic proposal might, however, reproduce the minister who is "invisible on weekdays and incomprehensible on Sundays." The recovery of the spiritual and intellectual integrity of the ministry is imperative.

Minister Pioneer

The problem of the ministry is not primarily the problem of the ministry at all. It is rather the problem of being a Christian in our time. The minister is, after all, a pioneer prophetic Christian in the Church.

The Week Ahead

Sunday, April 30

- 8:00 a.m. Vocational Conference
- 11:00 a.m. Service of Worship: The Rev. James G. Emerson, Minister, The Westminster Presbyterian Church, Bloomfield, New Jersey, Miller Chapel

Monday, May 1

- 10:00 p.m. Evening Prayer Leader: Richard H. Stephan

Tuesday, May 2

- 9:00 a.m. Chapel Leader: Dr. Norman V. Hope
- 4:30 p.m. Intramural Softball: "Hicks" vs. "Townies," Baseball Field
- 7:45 p.m. Community Artists Series: Westminster String Ensemble, Nicholas Harsanyi, conductor, Campus Center
- 10:00 p.m. Evening Prayer Leader: Zoltan D. Szucs

Wednesday, May 3

- 9:00 a.m. Chapel Leader: The Rev. Forest Conser
- 12:30 p.m. Faculty Luncheon, Small Dining Room, Campus Center
- 2:00 p.m. Intramural Softball: Hodge vs. Brown, Baseball Field
- 2:30 p.m. Practical Department, Board Room, Speer Library
- 2:30 p.m. History Department, Room 220, Speer Library
- 2:30 p.m. Theology Department, Room 221, Speer Library
- 2:30 p.m. Biblical Department, Room 222, Speer Library

- 4:00 p.m. Intramural Softball: Scholars vs. Alexander, Baseball Field
- 4:30 p.m. Evangelistic Fellowship, Stevenson Lounge
- 6:00 p.m. Student Council, Small Dining Room, Campus Center
- 6:40 p.m. Studies in Revelation, Dr. Metzger, Stevenson Lounge, Campus Center
- 7:45 p.m. SEA-ISM Conference, Campus Center Auditorium
- 10:00 p.m. Evening Prayer Leader: William A. McQuoid

Thursday, May 4

- 9:00 a.m. Chapel Leaders: Robert P. Brodsky and Spencer W. Marsh
- 4:40 p.m. Committee on the Ministry, Board Room, Speer Library
- 7:45 p.m. Challenge to the Church, Walter P. Reuther, Campus Center Auditorium
- 10:00 p.m. Evening Prayer Leader: Elizabeth G. Edwards

Friday, May 5

- 9:00 a.m. Chapel Leader: The Rev. James E. Andrews
- 4:30 p.m. Joint Campus Life Committee-Student Council Conference, Stevenson Lounge, Campus Center

Saturday, May 6

- 9:00 a.m. Evangelistic Fellowship Spring Conference

Sunday, May 7

- 11:00 a.m. University Chapel: The Rev. David A. MacLennan, Minister, Brick Presbyterian Church, Rochester, New York

Housing Forms Needed

Housing Director Donald R. Purkey has requested married students whose apartments will be available for rental next year to return their housing forms immediately. Forms should be returned to either Purkey or the receptionist in the Administration Building.

He has also requested students wishing to sub-let their apartments for the summer to indicate this to him in writing.

The integrity of the ministry is related to the integrity and the relevance of the Gospel and the life it offers.

The minister is primarily the servant of the living Word and of the new life in Christ—its birth and its growth into personal and corporate maturity. Only a fresh vision of the glory of the Gospel and the nature and purpose of the new life in Christ in face of the desperate human predicament will impel anyone to want to serve this great end with his whole life. Paul says he was made a minister. His ministry was both gift and task.

P. T. Forsythe, speaking of ministers eager to discuss methods of getting the mes-

sage into people, adds, "Has it (message) got them and got them at its mercy? And if not, is it because they have not been accumulating in silence the power of a Redemption done on the Cross?"

STUDENT SEMINARS

(continued from page 1)

New Jersey. His sermon topic is "Prepared To Be."

Members of the Seminary are invited to attend the activities of the conference, Sanders said. The delegates from over fifty eastern colleges will eat in the dining hall and sleep in Seminary dormitories.

At the University

The Savoyards of Princeton will present Gilbert and Sullivan's "The Mikado" on May 4, 5, and 6 in McCarter Theatre. Lee H. Bristol, Jr., will have the lead role of "Ko-Ko," the lord high executioner.

The administration plans to continue to subsidize the program of McCarter Theatre during the coming fall and winter seasons, according to a recent announcement.



THE Seminarian

VOL. XI, No. 29 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, May 5, 1961

Hinch Named New Council President

New Student Council President Carl James Hinch is shown casting his vote in last Friday's elections.

Hinch defeated William L. Eichelberger, who thus became vice-president. Also elected were Robert B. Stuart, treasurer, and Lawrence E. Agle, treasurer, both of whom were unopposed.

Eight of the ten proposed amendment to the constitution and bylaws were passed. Only those dealing with the Chapel Deacons and raising the Student Association dues failed to receive approval.

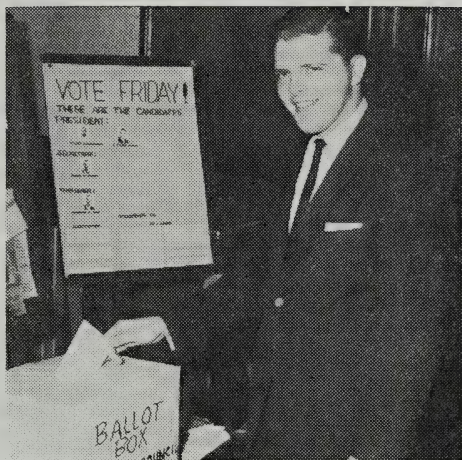


Photo by Rice

Loetscher Calls For Re-Evaluation Of Church's Corporate Confession

by Lefferts A. Loetscher, Professor of American Church History

The Christian Church exists to proclaim the Word of God and to provide Christian nurture and fellowship.

How does the Church proclaim the Word of God? It does this by the reading of Scripture, by preaching and teaching, by

worship and the sacraments, by the witness of its life individually and corporately. It may proclaim the Word also by declaratory statements or by formal "confession" of its corporate faith. If a Church is not only "reformed" but "to be reformed," it must ever make sure that its formal confession honestly expresses its present and truest understanding of the Word of God.

Right here difficulty arises. Over the cen-
(continued on page 2)

Nelson And Piper Lead World Mission Fellowship

"Are Those Without Christ Lost?" will be the topic of the papers to be presented by Professors Otto A. Piper and J. Robert Nelson at the next meeting of the World Mission Fellowship.

W.M.F. President Douglas S. Bax announced that the open meeting would begin at 6:45 p.m. Thursday in Stevenson Lounge. A discussion period on the topic of mission and theology will follow the presentations.

Gager To Present Church 'Challenge' Here Monday Night

Curtis H. Gager, management consultant with Interpublic, Inc. of New York, will deliver the concluding address of the "Challenge to the Church" lecture series Monday in the Campus Center Auditorium at 7:45 p.m. His topic has not yet been announced.

Gager has worked with the A. & P. Co., the Welch Grape Juice Co., General Foods Corp. and Walter Baker & Co. during his business career. After experience in retail foods, stock broking and the printing industries, Gager joined Welch in the area of advertising and sales promotion and remained for seven years.

Coca-Cola Vice President

In 1929 he went to the staff of the General Foods division, and in 1944 he was appointed vice-president of the operations for General Foods. He remained here until 1955 when he resigned to accept a similar position with the Coca-Cola Co. He became executive vice-president in 1957.

His other activities include membership in the Association of National Advertisers, the Society for the Advancement of Man-

(continued on page 4)

Ford To Address Youth Conference

Leighton Ford, a vice-president and associate evangelist for the Billy Graham Evangelistic Association, will speak tomorrow at the second of three spring conferences under the sponsorship of the Evangelistic Fellowship.

A native of Canada, Ford has worked with young people around the world. He has participated in Graham Crusades in North and Central America, Africa, Asia, Europe, Australia and the Middle East and is a graduate of Columbia Theological Seminary in Decatur, Georgia.

The main addresses will be given at 11:00 a.m. and 6:00 p.m. services in Miller Chapel. Discussion groups will be held during the afternoon for the young people attending the conference.

Catechism Exam

The examination on the Westminster Shorter Catechism for prizes on the Samuel Robinson Foundation will be given next Wednesday at 8:00 p.m. in Room 203 of Speer Library.

A sign-up sheet for those wishing to take the examination will be posted in Stuart Hall.

What Mean These Stones?

by George I. Bustard, Jr.

six youths die in drunken chase a display of liturgical vestments painted love smiled on her face but her empty eyes tomorrow's test the kings of judah grocer shot in downtown rumble annual bazaar of ladies society your grandchildren will live in a communist a national monument to reformed tradition despite recent progress starvation in india a burnished gold cross to the glory suffering by thousands in refugee camps memorize crypt antependium grape juice millions of jews millions of church built in the shape of a fish the tenement reeked with filth and a rat our special offering for new filing cabinets hoover reports startling increased regional administration liaison representation ecumenical interpretation six youths die in drunken codex lindisfarnensis codex dunelmensis codex codex

Letter To The Editor Away From Ourselves

Dear Sir,

Recent articles and letters in the *Seminarian* have pointed toward a real need: a need to take our eyes off of ourselves and to look to our Redeemer while at the same time encouraging one another in the faith.

Several programs and classes have tended to force us to be overly critical of ourselves. Many times these situations end with the "old" self well broken down and analyzed, but offer no "redemption." This leads to excessive introspection and doubt.

In contrast to the situations breeding the introspection, there are things happening which should cause us to look humbly to God. Lives *are being* transformed and used of God right here at the Seminary. This may well be cause for real thanksgiving during chapel prayers!

Yet, there doesn't seem to be any freedom to speak about this openly. Why? Perhaps to avoid being labeled theologically. But the sooner we come to realize that a theological label means nothing, the better off this campus will be. Whether "liberal" or "conservative," both claim to be *Christians* which involves much more than just taking a certain theological position. Let's accept each other as Christians and help to encourage one another in our faith. We may be surprised to discover that there is much that we can learn from each other.

We desperately need one another whether the relationship be student-student, student-faculty, employee-student, or any other. Paul Tournier has well said, "Man cannot find himself alone; it is through the dialogue with another person that a person can find himself, meaning for life and a new relationship with God and man."

Let's not just sit back and wait for God to do miracles or expect other persons to come to us first whether faculty, student or employee. It remains for each of us to seek out others who may desire fellowship and then together or in small groups begin this dialogue recognizing the presence of God when we meet (Matt. 18:20) and claiming his promises.

Sincerely, Bill Lunningham

LOETSCHER CITES RE-EVALUATION

(continued from page 1)

tures, the ministers and members of a Church change in theological outlook, and they change in divergent directions and to different degrees. Thus it becomes increasingly difficult, ecclesiastically, to agree on any statement or confession that expresses the Church's faith in terms of its best contemporary understanding. It is easier—and far more diplomatic!—to "let well enough alone." For a time such indifferent attitudes seem to work out quite happily.

When, however, the Church thus avoids its responsibility of maintaining a witness to the Word of God in the light of its truest contemporary understanding, it purchases ease and comfort at too high a price. One result is that candidates for the ministry are required to affirm statements which prevailing opinion in their Church has long since interpreted in a sense quite different from the literal meaning of the words involved. It is not the honesty of the candidate but

the clarity and effectiveness of the Church's witness to the gospel which is weakened by this process.

Instead of preserving unchanged, as some would desire to do, the Church's past faith, this procedure obscures and confuses the Church's present faith. It leaves the Church itself open to a charge of "dishonesty" by those who do not perceive the historical dimensions of the problem.

Many Questions

This failure to maintain a theological dialogue which shall give continuous contemporary expression to the Word of God plays directly into the hands of powerful pragmatic tendencies which view the Church merely as an organization which exists to carry on business for the Lord. It leaves the Church highly vulnerable also to periodic outbursts of fundamentalism which, alarmed at pragmatic indifference to the Church's theological witness, proposes remedies incompatible with the truest understanding of the gospel.

The Seminarian

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Merlin Theatre

"Thieves" Acting Good

by Charles T. Yerkes

A Jewish actor, whose son while preaching peace was lynched by Germans, now tours Europe with a troupe that re-plays the trial of Jesus. The old Jew, who casts himself as Judge, hopes to prove the justice of New Testament Jews and the injustice of later Christians by reopening the case of the Nazarene.

The play that framed the play was Warner LeRoy's "Between Two Thieves," adapted from the Italian Diego Fabbrì's "Processo A Gesu" and re-adapted and directed at Princeton by William Brower. Caught off-guard by the title, one irreverent playgoer quipped, "I bet I know whom that's about," but in best Biblical style, the theatre piece reveals an invisible God at its center thanks only to the encircling drama of guilty men and women nailed to past sins.

Audience Participants

By the device of planted audience "participants," "Thieves" extended a real circle around onlookers. The audience meanwhile had plenty of time to feel its way into "Thieves'" situation, which remained the same for two acts, while in the manner now expected of postwar religious drama actors onstage and off talked their tormented way out of it.

"Everything," says heroine Sara, "is eventually a personal problem." The problem of the evening was precisely to render personal the antisemitic atrocities of the

(continued on page 4)

The time is long overdue, therefore, for confessional Churches in this country to re-study in a basic way what it means for a Church corporately to "confess" the faith and by what method this confessing can be done most appropriately and effectively. What is the purpose of a Church's formal "confession"? Should the confession be used in ecclesiastical administration for the examination and ordination of candidates for the ministry?

How is the Church's corporate statement of faith to be continuously judged and corrected by the Word of God, and how can the Church avoid placing this statement above the Word of God as something that freezes and binds the Word? Has the time perhaps passed for merely denominational confessions and should evangelical Churches formally confess their faith together? The present situation in many American Churches cries out for penetrating restudy and constructive action.

Motet Choir Concert Scheduled Thursday

The Seminary's newly-formed Motet Choir will perform Thursday evening in Miller Chapel at 7:45 p.m. under the direction of Mrs. Janice Harsanyi.

The service will be based on the traditional order of vespers used by the Lutheran Church at the time of Bach. Music will include Bach's Motet Number 3, "Jesu, Meine Freude," Schutz's "29th Psalm" and a selection of plain and Gregorian chants.

Mrs. Harsanyi, a visiting lecturer in music at the Seminary, formed this group of thirty mixed voices in the fall. She is a graduate of Westminster Choir College and wife of Nicholas Harsanyi, conductor of the Princeton and Trenton Symphonies.

David Kaminsky will accompany the choir on the organ. The concert is open to the public.

Feilding And Dillenberger Find Typical Problems In Princeton Education

"Theological education in 1961 is a very difficult task and I would say the problems which Princeton Seminary is facing are those which one would find in any seminary today."

These words came from Charles Feilding, dean of the Divinity School and professor of moral theology at Trinity College, Toronto, who was part of a two-man team evaluating the Seminary in behalf of the American Association of Theological Schools recently. The other member was John Dillenberger of Drew Theological Seminary.

Students Hospitable

Feilding said that they found the Seminary community to be "quite hospitable," and he characterized the students as "both loyal and critical."

As a Canadian, Feilding said that he was particularly interested in the development of the speech program at the Seminary and the American attempt to face up to the problem of education in an age of masses. "Americans are making a big contribution to theological education by their concept of education on a large scale," he said.

Evaluation teams are available to mem-

(continued on page 4)

Graduation Notices

Commencement announcements for seniors are now available in the office of James F. Armstrong, registrar. There is no charge for the first five, but additional announcements cost ten cents each.

Armstrong emphasized that students wishing to take either Greek or Hebrew this summer should see him promptly. The summer session runs from June 13 to August 18.

Picnic On Wednesday

The annual all-campus picnic will be held Wednesday in Marquand Park, James Hinch, social chairman, has announced.

A faculty-student softball game will be held at 4:00 on our baseball field. Dinner will be served at 5:30, and entertainment will be provided by the University Band.

All members of the faculty, administration and student body and their families are invited, according to Hinch. There will be a 50¢ charge per person for non-boarders and children under 3 will be admitted free of charge.

Unilateral Disarmament Is Necessary First Step To World Peace, Says Scott

"A national movement to oppose government manufacture of nuclear and germ warfare weapons is the only course which may be safely followed to peace," according to Lawrence Scott. "It must begin with a program for unilateral disarmament," he said.

Pacifist leader Scott addressed Seminary students and local residents Wednesday in Miller Chapel on the topic of "Non-Violent Action."

"Such a movement would be analogous to the work of the Indian nationalist Mohandas Gandhi and would involve the eventual conversion of Fort Dietrich, the bacteriological laboratory at Frederick, Md. into a world health center." Scott, who has led a protest demonstration at the laboratory, said that such a project would contribute to the restoration of United States international prestige.

He added that "there must be an increas-

(continued on page 4)

Presbytery Opposes Private School Aid

A call for the support of public education and opposition to the use of public funds for parochial schools was issued to Presbyterians in the Princeton area by the Presbytery of New Brunswick at a recent meeting.

The presbytery said, "we endorse the principle of aid to public education" but "we oppose the use of public funds for the support of any religious, sectarian, or parochial private schools." The resolution passed by the presbytery asserted that "such public aid to parochial schools would force citizens to support religious organizations to which they cannot commit themselves" and would violate the Constitution of the U. S. A. "which forbids the establishment of religion."

Supports General Assembly

Meeting at Flemington, the presbytery reaffirmed the stand of the General Assembly of the United Presbyterian Church in the U. S. A. "supporting the system of pub-

(continued on page 4)



Moderator Herman L. Turner

Moderator To Lead Chapel Here Friday

Herman L. Turner, moderator of the General Assembly, will lead chapel next Friday morning.

A leader in the movement for racial understanding in the South, Turner has been pastor of the Covenant Presbyterian Church, Atlanta, Georgia, since 1930. Prior to this date he served as a Sunday School missionary in Alabama and as a Y.M.C.A. Secretary.

Atlanta Manifestos

Turner has called for "a nonsegregated church in a nonsegregated society" and was influential in the development of the two "Atlanta Manifestos" advocating open communication between negroes and whites.

Other activities of Turner include membership on the Board of National Missions, the chairmanship of the General Assembly's Special Committee on Segregated Synods and Presbyteries and trusteeships of Maryville College and the National Conference of Christians and Jews. He is also active in the field of radio-television.

At the University

Tonight and tomorrow night conclude the Savoyards of Princeton presentation of Gilbert and Sullivan's "The Mikado" in McCarter Theater. Vernon Boushell is serving as musical director and Lee H. Bristol, Jr. will have the lead role of "Ko-Ko."

According to a new administration ruling women will be permitted to remain in the dormitories until midnight on Saturdays. The previous limit was 9:00 p.m.

The Art Museum has recently acquired several contemporary paintings to add to its collection; the expansion program includes works by Bernard Perlin, Leonora Carrington and Edvard Munch.

A group of students and faculty demonstrated in Palmer Square Friday afternoon against the Civil Defense air raid test. The group recently organized under the name BRINK in an effort to "publicize the futility of civil defense measures against a nuclear attack."

Knowles' Notings

by Dick Knowles

The Hicks and Hodge Hall have continued to play perfect ball and remained tied for first place. In the past week's action, the Hicks downed Brown 7-3 as Charlie Brown's hitting once again paced the Hicks' attack. Hodge blasted Alex 20-5 with Harry Turner and John Powers swinging the big bats for Hodge. The Scholars could not field a team for the second time this season and forfeited to the Townies, thus giving the latter their first win of the season.

In inter-seminary competition Princeton edged New Brunswick Seminary 11-10. Charlie Brown hit a two-run double to give Princeton the victory.

UNILATERAL DISARMAMENT

(continued from page 3)

ing development of the life of the spirit, and the people of the United States must lead social changes in the underdeveloped nations of the world."

If there is going to be significant change in our government policy, he said "people must stand up for the truth—not with self righteousness, but in a spirit of love." "This will renew the hope of all people," he concluded.

FEILDING AND DILLENBERGER

(continued from page 3)

ber schools of the AATS under a subsidy of the Libby Endowment, Inc. The school must request that a team be sent, and a report is made to the institution through the AATS. The visits have nothing to do with accrediting.

MERLIN THEATER: "THIEVES"

(continued from page 2)

age, the outrage of Calvary, the complicity of every man in each and the redeeming force of personal divine love. At play's end there seemd to be a question mark: does the Judge forgive daughter-in-law Sara and David, her onetime lover, their combined betrayal of his son? The question only points to "Thieves'" affirmation: he must, since the humanity the Judge wishes to see vindicated, can be so only in the act of personal pardon. Jesus' own personal act is of course central.

Competent Acting

Director Brower strove deftly after personalization. The smile on Bo Harris' Apostle Peter made him the most credible miracle monger since Bernadette. Reliably professional Harold Vaughan led co-players in this modern search for vindication. He was flanked by Duane Lanchester (David) and Dhyan McCollum (Sara), spokesmen for the Law and the redemption of persons, respectively. It was competent acting; the elastic expressions of Vaughan and Lanchester (for whom words seem to be a full meal) bore watching and only occasionally got ahead of their acting.

— The Week Ahead —

Sunday, May 7

11:00 a.m. University Chapel: The Rev. David A. MacLennan, Minister, Brick Presbyterian Church, Rochester, New York

Monday, May 8

5:00 p.m. Recital of Poems and Stories, Read by A. P. Dohrenburg, Speech Studios
7:45 p.m. CHALLENGE TO THE CHURCH, Curtis H. Gager, Campus Center Auditorium
10:00 p.m. Evening Prayer Leader: Joseph H. McCord

Tuesday, May 9

9:00 a.m. Chapel Leader: Dr. Otto Piper
4:30 p.m. Joint Faculty-Student Council meeting, Stevenson Lounge, Campus Center
4:30 p.m. Intramural Softball: "Townies" vs. Alexander Hall, Athletic Field
6:00 p.m. KOINONIA, Professor Willem C. van Unnik, University of Utrecht, "With Open Faces," Small Dining Room, Campus Center
7:15 p.m. University Band Rehearsal, Campus Center Auditorium
7:45 p.m. Liturgical Dance Group, Rehearsal, Miller Chapel
10:00 p.m. Evening Prayer Leader: Charles H. Stein

Wednesday, May 10

9:00 a.m. Chapel Leader: Dr. Donald Macleod
12:30 p.m. Faculty Luncheon, Guest: Professor Willim C. van Unnik, Small Dining Room, Campus Center
2:00 p.m. Intramural Softball: Hodge vs. "Hicks," Athletic Field
2:30 p.m. Committee on Publications, Board Room, Speer Library

4:00 p.m. Intramural Softball: Brown vs. "Scholars," Athletic Field
4:00 p.m. ALL-CAMPUS PICNIC, Marquand Park
4:30 p.m. Evangelistic Fellowship, Stevenson Lounge, Campus Center
6:30 p.m. Women's Softball: Mercer Field
8:00 p.m. Examination on the Shorter Catechism, Room 203, Speer Library
10:00 p.m. Evening Prayer Leader: Alan W. Whitelock

Thursday, May 11

9:00 a.m. Chapel Leader: The Rev. Robin D. Buchanan-Smith
3:00 p.m. General Faculty Meeting, Board Room, Speer Library
6:45 p.m. Theology of Mission, World Mission Fellowship, Campus Center Auditorium
7:45 p.m. Concert of Sacred Music, Motet Choir, Miller Chapel
10:00 p.m. Evening Prayer Leader: John D. Dennis

Friday, May 12

9:00 a.m. Chapel Leader: Dr. Herman L. Turner, Moderator of the General Assembly of the United Presbyterian Church
2:30 p.m. Final Public Oral Examination of Mr. Robert R. Boehlke, for the Th.D. Degree, Alexander Hall Lounge
7:00 p.m. Annual Senior Banquet, Campus Center

Saturday, May 13

The Evangelistic Fellowship, Spring Conference

Sunday, May 14

11:00 a.m. University Chapel: Dean Ernest Gordon

PRESBYTERY OPPOSES

(continued from page 3)

lic education in the U. S. A." and urging that the maintenance of public schools "is the civic obligation of every citizen." It continued, "we affirm the right of any group to provide for the private education of their children," maintaining that the financing of "parochial private schools" was the responsibility of the sponsors.

GAGER TO PRESENT "CHALLENGE"

(continued from page 1)

agement, the American Marketing Association, the Sales Executive Club of New York and the Manhattan College Business School Advisory Council.

He is a director of Encyclopedia Britannica, Inc., and a former director of General Foods and the Muzak Corp. Gager was a contributing author for "Top Management Handbook," published in 1960.

Dohrenburg To Read

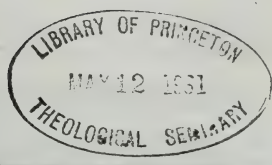
Speech Instructor Arlen P. Dohrenburg will present a recital of poems and stories Monday at 5:00 p.m. in the Speech Studios.



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THE *Seminarian*

VOL. XI, No. 30 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, May 12, 1961



Photo by Rice

Thomas W. Brian, superintendent of grounds and buildings, sits on the Seminary's newly acquired Massy-Ferguson tractor.

Curtis Gager Cites Joining Of Industry To Social Sciences

by Barry H. Downing

"Through the aid of the social sciences the practice of management has evolved towards the status of a profession." This was the conclusion of Curtis H. Gager Monday night in the final "Challenge to the Church" lecture of the year.

After giving a historical analysis of the growth of industry and the only recent development of personnel administration, Gager said that the art of managing cannot succeed without using the basic precepts of Christianity. "We are in an era which for the first time recognizes man's needs," he said; "and today industry knows more about human nature than the whole medical profession knew about medicine as late as 1800."

Gager looked with regret at the conditions resulting from the industrial revolution

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HUAC Production To Be Shown On Campus Next Week

"Operation Abolition," the controversial film produced by the House Un-American Activities Committee, will be shown in the Campus Center Auditorium at 7:30 p.m. Wednesday under the sponsorship of the Theological Society.

The movie deals with student demonstrations against the committee during hearings in San Francisco last May and attempts to show that they were communist-inspired.

Kelley To Narrate

Commenting on the film will be Dean Kelley, director of the Department of Religious Liberty of the National Council of Churches. This body has warned against some of the implications of the film and sponsors its own showing in order to point out what it believes to be unfounded conclusions and inferences.

The *Christian Century* has called the film "a distortion of the actual story so gross that the net effect is a lie."

The film will be shown the same evening in 10 McCosh Hall at the University beginning at 8:00 p.m. A debate will follow.

Reuther Says Church Has Failed In Asserting Its Moral Influence

by Barbara Elder

The job of the church, according to Walter Reuther, is to assert aggressively its moral influence to help America find its list of national priorities and its total commitment in fulfilling them.

Speaking in a "Challenge to the Church"

lecture last week, the United Auto Workers president said that he felt there could be a close relationship between Christian teachings and the labor movement.

"If the church is so busy serving God that it fails to find time to serve man," he said, "it will be trouble."

Reuther specifically felt that the church should identify itself more with the cause of social justice. It has too often stood on the sidelines and viewed struggles with impartiality, he said. "Christian morality has value only as you apply it to the questions of people as they seek answers to problems."

Great Moral Crisis

He sees the world's problem as basically moral. "The crisis in the world is not economic, political, or military. There is a great moral crisis—man's growing inhumanity" (continued on page 2)

Four-Man Delegation To Attend Assembly

President James I. McCord will lead the Seminary's delegation to the General Assembly meeting in Buffalo next week.

James E. Andrews, director of publicity, David L. Crawford, secretary of the Seminary, and J. Christy Wilson, dean of field service and a commissioner for the New Brunswick Presbytery, will accompany him. Dean Elmer G. Hornrighausen will also meet with a committee of the Council of Theological Education one day during the Assembly.

Six members of the student body are serving as ushers at the Assembly: Larimore K. Wickert, William B. Doster, Gerald L.

(continued on page 4)

Liturgical Dance Group To Lead Evening Chapel

The Liturgical Dance Group will lead the Evening Chapel service Thursday evening.

Based on the theme of repentance and forgiveness, the dance will portray the moods of rebellion, repentance, forgiveness and praise. Readings from the Psalms will introduce each section.

The group is under the direction of Mrs. Heather Keen.

"Operation Abolition"

The Princeton community will have a choice next Wednesday between two presentations of the controversial film "Operation Abolition." Under the sponsorship of the Theological Society, Dean Kelley of the National Council of Churches will bring the film to the Seminary, while Whig-Clio will sponsor a showing at the University starting a half hour later.

As most of us know, the film deals with student demonstrations against the Committee during hearings last May in San Francisco. The students were concerned, among other things, over the Committee's refusal to publish its sources of information and to allow witnesses the opportunity to cross-examine their accusers. The movie gives the impression that these demonstrations were directed by professional communists in order to abolish the committee and implies that all who oppose the committee are likewise communist dupes.

As a matter of fact, the movie itself applies practically every known communist tactic. It bears no credit line; so even if it were proved libelous, there would apparently be no one to sue. The only violence shown is not that of students but of police ejecting demonstrators from the City Hall, and it makes downright dishonest use of subpoenaed cuttings shown out of sequence. By way of omission the film fails to note that the communists were there because the Committee had subpoenaed them, that the students took many precautions against outside infiltration, e.g., wearing arm bands, and that every one of the 64 students arrested has since been acquitted.

The National Council of Churches has felt the implications of this film to be serious enough to warrant the sponsoring of its own showings in order that the truth may be known. We agree that the real facts must be publicized, and we feel that it is important for anyone in a position of future leadership such as Seminary students to be especially aware of the issues at stake in a production such as "Operation Abolition." We thus hope that the Seminary as a whole will give ear to what Kelley has to say and then perhaps wander over to McCosh to take part in the debate.

A Challenge At Last

Walter Reuther's Challenge to the Church address last week was significant not only because of the enthusiastic response it received but because he was the first speaker in our memory who took his title seriously. He came not with the usual platitudes and niceties but with the situation as he saw it and a challenge—that the Church simply has not taken its social responsibilities seriously enough.

It is a good question why speakers coming to the Seminary feel they must make a Christian out of Sophocles or identify the N.A.M. with the Sermon on the Mount? It seems to suggest that the Church is not even being taken seriously when it comes to ethics, that somehow we churchmen must be sheltered from the real world.

This lack of candor on the part of our guests is the real "Challenge." Our first job in response is to show by our actions that the Church does feel a responsibility for the economic, political, social and moral problems of our day and is willing to do something about them.

When over two hundred people on a campus which voted for Nixon will give a standing ovation to Walter Reuther, there is strong evidence that at least some of the future leaders of the Church are willing to face up to the truth. This is the kind of speaker students want to hear. Let's have more of such "Challenges" in the future.

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McCord, Kerr, Aberle To Be On "Perspective"

President James I. McCord, Professor Hugh T. Kerr and Senior George F. Aberle, Jr. will appear on a radio program entitled "Perspective" carried on WTTM Trenton on Sundays at 3:00 p.m.

On May 14 and 21 Aberle will appear with students from Bloomfield and New Brunswick Seminaries in a series entitled "The Seminary Student Looks at the Church."

On May 28 and June 4 McCord and Kerr will be joined by Justin W. Vander Kolk, president of the New Brunswick Theological Seminary, to discuss "Theological Education Today."

Howard G. Hageman, pastor of the North Reformed Church in Newark, is the moderator of the series.

REUTHER SAYS

(continued from page 1)

manity to man and man's growing immorality to himself." He feels that the moral crisis arose from a moral and cultural lag compared with progress in science.

"This lag has given us a world in which the guided missile has fallen into the hands of misguided men," stated Reuther.

He placed on the church the burden of bringing forth the equivalent in the moral realm to the awesome weapons in the military realm.

He listed these priorities: (1) The compelling need to get America back to work—the church must provide a moral "know-why" to match our "know-how." (2) Civil rights—we need to bridge the moral gap between America's promises and its ugly practices in brotherhood. (3) Education—the richest nation in the world can afford to educate the youth of its society and must educate them in the human and social sciences as well as in the physical and technical areas. (4) The church must help the people keep the eternal search for peace and truth.

In discussing "Christian morality and collective bargaining" he said that collective bargaining must be raised above the level of a contest between economic power groups. Both labor and management must feel responsible to the whole society.

Alexander Hall, Built In 1817, Was 1st Campus Structure

(This is the final article of a series devoted to the history of the Seminary campus. The material has been provided by Superintendent of Buildings and Grounds Thomas W. Brian, who has drawn upon his memory, newspaper clippings and an old volume from his library entitled "The History of Burlington and Mercer Counties" and published in 1883. Quotations in the article are from this book).

by Donald R. Purkey

Alexander Hall, begun in 1815 and completed two years later, has the honor of being the oldest structure on campus.

It was originally called simply "the Seminary" and housed dormitory rooms, professors' apartments, a refectory, a library, a chapel and reading rooms. In subsequent years it became known as "Old Seminary" and then "Main Building," and it received its current name after the Seminary's first professor, Archibald Alexander.

Long Hours

The dormitory was built by small gifts solicited from Presbyterian churches and benevolent individuals and constructed on a plot of land given by Richard Stockton. The minutes of the directors state that three acres of land were given and four acres bought for \$800.00, and a deed was executed by Stockton.

"The contract for the building provided that the workmen should labor from sunrise to sunset with one hour allowed for breakfast and one and a half for dinner. It was further agreed that the workmen should be entitled to one and a half gills of "ardent spirits" per day. The carpenters and masons received \$1.62 per day and the journeymen \$1.50.

Cornerstone Laid

Built of light brownstone, Alexander Hall was considered by the historian to be dull in appearance. He was pleased, however, that a complete renovation of the edifice in 1857 included red pointing of the mortar. Few traces of this pointing still remain.

The cornerstone for the building was laid on September 26, 1815 by Ashbel Green, the first president of the board of

Tyler Exhibits Portraits Of Children Of U.N. Staff

An exhibit of portraits of children of United Nations diplomats and Secretariat staff by Margaret Yard Tyler is now on display in Speer Library. Mrs. Tyler is the granddaughter of James C. Moffatt, professor of church history in the Seminary from 1861-1888.

Trained in the Corcoran Gallery of Art, Washington, D. C., the Philadelphia Academy and the Sterne-Grosz School in New York, Mrs. Tyler has operated the Yard School in Montclair, New Jersey for the past ten years.



Alexander Hall shown as it appeared at about the turn of the century with its twelve chimneys. New porches have replaced the ones pictured, and a completely new tower has been built to replace the one which was destroyed by fire in 1913.

directors. The total cost of the construction was \$47,000.

An interesting note on the cornerstone is the fact that it cannot be located. Brian reports that he has examined every stone in hopes of discovering it but to no avail.

There was a fireplace in every room, and lighting was originally provided by kerosene lamps and later by gas lights. As the Seminary grew, rooms were partitioned off into smaller rooms so that each man might have his own suite. Just before the Civil War the crowded conditions demanded that the Seminary expand its facilities, and in 1864 Brown Hall was built for the purpose of

dormitory rooms to alleviate the crowded conditions.

1913 Fire

Structurally the building has remained much the same as it was when first built. One of few changes, however, was brought about by a fire that broke out in the roof of the building in 1913. The fire of unknown origin destroyed the tower and damaged a great deal of the roof. According to Brian, the charred beams resultant from the fire are still visible. The heat from the blaze shattered the bell, and Brian has retained one of the fragments from the solid bronze bell as a paper weight on his desk.

Porches Removed

The present tower was built to replace the one destroyed by the fire, and a new roof was added to the building in 1913. In 1933 Brian and Chief Engineer Raymond Wagg removed an old weather vane that was endangering the tower. It had rusted fast and would not turn with the wind, and the gold plate ball on which the weather vane rested was inserted in the shaft. A

(continued on page 4)

Gilbert To Speak At Youth Rally

Richard R. Gilbert, secretary for youth evangelism of the Board of National Missions, will be the featured speaker at the Evangelistic Fellowship's final Spring Youth Conference tomorrow.

One change in the program has been announced by Lawrence F. Selig, president. The 11:00 a.m. meeting has been moved from Miller Chapel to the Campus Center Auditorium.

Several hundred high school students will attend the conference, according to Selig.

Gilbert is the editor of the filmstrip "Battle on a Small Planet" and received his education at Georgia Tech, the University of Georgia and the Seminary.

Greth And Lamar Named

Gary F. Greth has been appointed director of employment and Ralph E. Lamar, III director of married students' housing for the coming academic year, President James I. McCord has announced.

President Of Coe College Becomes Alumni Trustee

Joseph E. McCabe, President of Coe College, Cedar Rapids, Iowa, has been elected alumni trustee of the Seminary.

A member of the Class of 1943, McCabe is a graduate of Muskingum College and holds a Th.D. from the University of Edinburgh. After serving pastorates in Lambertville, N. J., and Philadelphia, he was named president of Coe in February 1958. He is the author of *The Power of God in a Parish Program*.

McCabe defeated Hugh B. Evans, '41 and Clair A. Morrow, '30 in balloting by Seminary alumni.

Field Work Reports Due

All B.D. candidates are required to make third term reports on their field education experience, according to Kent W. Kinney, assistant dean of field education. Summer work must be reported if field education credit is to be given.

Kinney stressed that the forms which have been distributed are due in the field work office by Wednesday.

ALEXANDER HALL

(continued from page 3)

record of Brian's and Wagg's activities are sealed in the ball. In 1958 another ball was added to the old one on the spire, and six of the original twelve chimneys were removed. A new roof was also added.

The old enclosed porches that appear in the picture were removed in 1956, and porches more in keeping with the colonial decor of the building were added.

The interior of the building was changed shortly after the end of the civil war, and the structure was converted into dormitory rooms and faculty apartments. There was, however, a faculty apartment in Alexander until as recently as 1955.

Brian calls Alexander "one of the finest pieces of colonial architecture that exists today." "It has housed some of the great churchmen of the United Presbyterian Church and other denominations," he said, "and will continue to do so."

FOUR-MAN DELEGATION

(continued from page 1)

Bell, Jr., Larry E. Trogen, Stuart A. Wood and Richard C. Hughes.

A main item of business at the Assembly will be action on the proposal for union made by Stated Clerk Eugene C. Blake in San Francisco last Fall. The Assembly is expected to take action toward the issuing of a formal invitation for union to the Protestant Episcopal and Methodist Churches and the United Church of Christ. Over 40 of the 220 presbyteries of the United Presbyterian Church have called for such action.

McCord and Crawford will address Seminary alumni at a banquet to be held Saturday, May 20th in Buffalo's Central Presbyterian Church.

Jackson To Be Speaker Before Theological Society

J. Renwick Jackson, pastor of the First Presbyterian Church of Rahway, N. J., will address the Theological Society Tuesday at 6:45 p.m. in the Stevenson Lounge of the Campus Center.

A graduate of the Seminary, Jackson has decided to demit the ministry because of his positive views of the laity and the importance of its role, according to Charles T. Yerkes, president of the society.

— The Week Ahead —

Sunday, May 14

11:00 a.m. University Chapel: Dean Ernest Gordon

Monday, May 15

8:30 p.m. Student Wives' Course in Christian Doctrine, Dr. Hendry, Stuart Hall
10:00 p.m. Evening Prayer Leader: Henry J. Hopper

Tuesday, May 16

9:00 a.m. Chapel Leader: Dr. Conrad H. Massa
7:15 p.m. University Band Rehearsal, Campus Center Auditorium
10:00 p.m. Evening Chapel, Liturgical Dance Group

Wednesday, May 17

9:00 a.m. Chapel Leader: The Rev. Dale E. Bussis
7:30 p.m. Theological Society, Film: "Operation Abolition," Campus Center Auditorium
10:00 p.m. Evening Prayer Leader: Rims K. Barber

Thursday, May 18

9:00 a.m. Chapel Leaders: Rodman Fridlund and G. Edward Gearhart
6:00 p.m. Seminarian Board Annual Dinner, Small Dining Room, Campus Center
8:00 p.m. Student Wives' Fellowship, Tennent Hall Lounge
10:00 p.m. Evening Prayer Leader: John T. Ash, III

Friday, May 19

9:00 a.m. Chapel Leader: Miss Harriet C. Prichard
4:00 p.m. Admissions Committee, the President's Room, Administration Building
7:45 p.m. Film Series, "The Eddie Duchin Story," Campus Center Auditorium

Saturday, May 20

9:00 a.m. Public Oral Examination of Mr. Ching An-Yang for the Th.D. Degree, Alexander Hall Lounge

Sunday, May 21

11:00 a.m. University Chapel: The Rev. Frederick Beuchner, Chaplain, Phillips Academy, Exeter, New Hampshire

GAGER CITES

(continued from page 1)

tion in England. "Management then had no historical precedents upon which to base its decisions," he said.

Robert Owen was cited as the first industrialist who "realized that men reacted according to their environment. Owen improved working conditions, cleaned streets and built schools for his workers. 'The more he spent on what others called 'mad extravagance,' the greater was his productivity," Gager said.

Gager, a management consultant and former executive vice-president of Coca-Cola, felt that the study of human relations in the social sciences had its birth in the 1920's, and with this came new attitudes in management.

In a question period following his presentation Gager indicated that a minimum annual wage was in some cases beneficial, but that it would not solve all the problems. "The spirit of man is not for sale," he said. Gager did not feel that the hourly wage is a "moral question" as suggested by Walter Reuther in his presentation to the Seminary. He felt, however, that the policy of unions which requires that men of unequal skills be given equal pay "may be a question of morality."

Asked to comment on the business of running a Church, Gager said, "The principles of good business apply in any situation. One of the problems of many Churches is that they need more specific and fewer general objectives. If the Church attempts too much, it does many things

poorly." Furthermore, he said, in business members of a committee are expected to be good stewards and work to their fullest capacity in their job. "If they fail, they are fired!"

Link Expedition Featured In Life Magazine Article

The Link Expedition to Caesarea Maritima and the Lake of Galilee last summer under the direction of Charles T. Fritsch, professor of Hebrew and Old Testament Literature, was featured in the May issue of *Life* Magazine. The expedition was sponsored by the Seminary and the America Israel Society.

Artifacts from the expedition are currently on display at the Smithsonian Institute in Washington, D. C. and will be shown in the Walters Art Gallery in Baltimore during the month of June. Some of these artifacts will become the possession of the Seminary after these exhibitions.

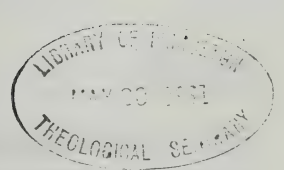
Fritsch has been lecturing on the expedition throughout the United States. Under the sponsorship of the Archaeological Institute of America he will be lecturing in numerous cities throughout the country next year.

The expedition uncovered parts of huge statues that guarded the entrance to the harbor of Caesarea Maritima, a city built by Herod the Great. A large horde of pottery was found in the Lake of Galilee, probably the remains of a shipwreck from the first century A.D.



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THE Seminarian

VOL. XI, No. 31 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, May 19, 1961

Special Issue: Is Protestant Education Being Accomplished?



Shown above is the dedication ceremony which was held last March at the Princeton Seminary Hostel in Taegu, Korea. Standing at the far left and seated at the portable organ are the Rev. and Mrs. Raymond C. Provost, Jr., who direct the mission and who were residents of Payne Hall last year.

Mission Hostel In Taegu, Korea, Dedicated In Name Of Seminary

The Presbyterian Mission in Taegu, Korea, which received a thousand dollars in January from the 1960 United Fund Drive, has announced the dedication of the Princeton Seminary Hostel.

Pfautch, Harris Named To Sesquicentennial Staff

Roy F. Pfautch and Miss Nancy Harris will join the staff of the Seminary this summer for the Sesquicentennial program, President James I. McCord announced this week. Both Pfautch and Miss Harris will receive the B.D. degree from the Seminary in June.

Pfautch is a graduate of Washington University in St. Louis, Missouri. Miss Harris is a graduate of the University of Washington in Seattle.

Titles for their positions have not yet been announced.

The purpose of the hostel is to provide adequate housing for junior and senior high boys who will attend school in Taegu. The boys are sons of ministers and missionaries in the rural Kyung Dong Presbytery where there are 113 churches as well as 24 ordained ministers and 40 licensed evangelists.

The acknowledgment of the dedication was announced in a letter to President James I. McCord by Director Raymond C. Provost, Jr.

(continued on page 2)

Ameer Head Waiter

John P. Ameer has been appointed head waiter and William A. McQuoid and John H. Simpson assistant head waiters for next year, Social Chairman James Hinch has announced.

"German Requiem" To Be Performed By Oratorio Choir

The Oratorio Choir will present "A German Requiem" by Johannes Brahms in Miller Chapel at 7:45 p.m. Tuesday.

Soloist for the presentation will be James McKeever, visiting lecturer in music. Miss Helen Collins will be the organist and Franklin L. Partridge pianist.

The "Requiem" was written in memory of the dead of the War of 1870. Each movement is based upon a scriptural text, but neither the total composition nor its parts are liturgical.

Director David H. Jones, professor of music, will conduct his last concert before leaving with the Touring Choir for the summer trip through the United States, Canada and Alaska.

The Oratorio Choir performs one major work each term of the academic year. Previous presentations this year were Bach's "Christmas Oratorio" and Haydn's "Third Mass in D Minor."

New Two-Year M.R.E. Curriculum Includes B.D. Biblical Study Program

The curriculum for the new two-year M.R.E. program was announced by the Administration this week.

It includes many of the courses that Junior and Middler B.D.'s will take, along with 15 hours of required education courses. Eighteen hours of electives, six of which are designated in the biblical department, are also included.

The first year includes two semesters of Biblical Studies, and Curriculum and Method, each 3 hours per semester. The first semester also offers church history, Theology I, and a biblical elective. The second semester has Church and Society,

(continued on page 2)

Protestants And Christian Education

We hear much these days about the crises in American secular education and in the Roman Catholic parochial school system, but there is relatively little talk even in church circles of the parallel crisis in Protestant education. It is to the condition of Protestant education, therefore, that the *Seminarian's* second feature issue of the year is addressed.

As we have stated before, we feel that although the Board of Christian Education has made great steps forward in the areas of curriculum and in outlining the structure of a sound educational program in the local church, our basic philosophy of Christian education still leaves much to be desired. The official statement of our church's attitude towards the public schools, for instance, is both naive and chauvinistic and fails to take seriously the increasingly secular and even anti-religious nature of the public school system. Public schools may serve as the basis of our democratic system, and they may even aid the church by producing people able to read and understand the Bible; but here the alliance stops. A Christian is more than merely a good citizen, and if we are to communicate the truth that Christianity does make a difference, we must find some way of showing that the church has something to teach that the state does not.

Answers to this problem are not easy. One solution might be to join the Catholics in pressing for some sort of aid to parochial schools of our own. Protestants as a group would most likely be opposed to this solution, however; and even though we suspect such aid would not be declared unconstitutional, it would raise seemingly unsolvable legislative problems. A more feasible method is the so-called "released-time" system whereby public school students take religious instruction at whatever church they choose. This sort of program, though still in the experimental stage, has worked successfully in some areas, and it deserves careful study. One goal towards which much progress can certainly be made is the re-establishment of the position of teaching elder with the ultimate end of increased lay participation in a mature educational program.

The state of Protestant education is a serious problem, perhaps the most serious one the church faces today. We hope that the articles in this issue will serve to stimulate interest and discussion in this area and that today's student generation will take the challenge of Christian education seriously.

NEW M.R.E. CURRICULUM

(continued from page 1)

Philosophy and History of Education, and a 3-hour elective.

The first semester of the second year will offer Behavioral Foundations of Education, Pastoral Care and Counseling, Theology II, a biblical elective and another elective, all at 3 hours apiece. The second semester includes Christian Mission Today, Administration of Christian Education, Theology III and six hours of electives.

The curriculum does not require a thesis.

HOSTEL IN TAEGU DEDICATED

(continued from page 1)

The main need for the hostel came from ministers moving from the rural presbytery to the city in order for their children to receive a high school education. This hostel is situated so that these children can attend school while their parents remain in rural churches. The present hostel houses approximately thirty boys.

Libbey New President

L. Blaine Libbey was elected president of the Middler Class at elections held last week.

Also elected were Peter W. Pillsbury, vice-president; Hart M. Nelsen, secretary; and Fredric T. Walls, treasurer.

Theology Today Available At Special Student Price

Theology Today is available to seminary students at a special rate of \$2.00 per year, David L. Crawford, circulation secretary, has announced. This represents a \$1.00 per year saving over the regular price.

A special rate of \$4.50 per twelve issues is available to Princeton Seminary students for issues between 1944 and January 1952. For subsequent issues the regular rate of 50c per copy is charged.

The *Theology Today* office is in Room 14 of the Administration Building.

The Seminarian

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Renwick Jackson Calls For Renewal Of Laity's Role In Modern Church

by Barry H. Downing

"My resignation from the First Presbyterian Church of Rahway (N. J.) is an affirmation of renewal, a protest for the true nature and mission of the church and a protest against institutionalism and clericalism." These were the words of J. Renwick Jackson as he spoke to the Theological Society Tuesday.

Jackson has offered his resignation from the Rahway church, but according to Theological Society President Charles T. Yerkes, he has not demitted, as was previously reported.

Jackson said that the Reformation, which began as a protest for the true nature of the people of God, has become a sterile institution. "The club is an accurate image for the institutionalized church." The members pay their dues and expect religious privileges. "The clergyman is the club director."

Institutional Goals

The church, Jackson said, "competes with other organizations for the time, talent, and money of the community, which glorifies itself in the construction of buildings, the raising of self-centered budgets and the training of laymen for institutional tasks."

The minister's goals "are usually the same as other institutional men: to move to a larger institution with more status and a higher salary." Furthermore, the clergy has little interest in the congregation's world ministry since the members thus have less time for the institution, Jackson said.

The church as it is now set up is not equipped to minister to the laity. Therefore the Rahway Church, according to Jackson, has set up a "Laymen's Academy" to give theological training to the laity. This has been divided into three main sections: the Basic Academy, working at the discovery of community, the Daily Academy, studying the Biblical doctrine of man, and the Work Project, stressing social action, in which men get into union offices and involve themselves in discipline. "Approximately 60 people have participated in this academy in the last three years."

Jackson pointed out that "the ordained minister should represent only 2% of the (continued on page 6)

Duchin Film Tonight

"The Eddie Duchin Story," the concluding presentation in this year's film series, will be shown tonight at 7:45 in the Campus Center Auditorium.

Developmental Model Must Not Become Educational Idol

by William E. Bodamer

Instructor in Pastoral Theology

One does not have to look very far in writings about Christian Education or listen very hard in conferences on Christian Education before certain phrases are impressed upon him. Some of these are: "dynamic," "development" and "age group." There are few, in our eyes, who will doubt that life is dynamic, that there is a certain development through which we all go and that this development has some relationship to the chronology of the individual. Yet, the extensive use of what can be considered truisms should cause us to raise at least one critical question.

It is quite obvious that the source of the words mentioned above, when they are used with understanding, has strong connection with and deep dependence on concepts and theories which are prevalent in present day psychology. Except for some who are working in experimental psychology, the model used by the psychologists is the individual and his development. Man is seen as the heir of certain biological equipment who walks his way through time.

Aiding Maturity

In his walk, he comes into contact with many people and situations. He makes certain plans and has certain memories. All these taken together and interrelated in a specific way make up the individual. In this process, there are features which aid maturity and those which hinder it. The psychologists' task is to find those features which aid maturity and encourage them and to help the individual reevaluate those which hinder maturity. Behind all these are certain presuppositions such as what it means to be mature and what it means to be healthy, in this sense, which are important but which need not concern us here.

The question we would ask is: Does the (continued on page 5)

Protestant Parochial Schools Offer Best Solution—MacAdam

by Thomas E. MacAdam

The primary responsibility for the education of any child rests not with the Church or the State, but with the parents of that child. As parents we must answer to God for the manner in which we have provided for the development of our child's whole personality. At the Sacrament of Baptism Christian parents promise to bring up their children in the nurture and admonition of the Lord.

To fulfill this promise we need the Christian home, the Christian church, and the Christian school! If we think the public school does or ever can complete this indispensable trio we are badly mistaken.

(continued on page 4)



Photo by T. T. Reboul

The future leaders of both our country and the church—are they receiving a sound Christian education? How can the church best equip these children with the values that they will need to find meaning for their own lives and purpose for their community? These and other questions face the church today in an age when public schools are becoming increasingly secular in tone.

Any Role For Church In Higher Education Be Must The Servant's

by Charles W. Harwell

On May 22, our General Assembly will adopt, with a minimum of debate and a modicum of real understanding, a 14,000-word statement on "The Church in Higher Education." A precis of that statement appeared in *Presbyterian Life* April 15. Those who drafted this statement proposed a theological rationale for the various manifestations of the Church in the university.

It is an assumption of this statement that the Church has an active place within higher education not only as a witnessing community but also as a sponsoring organization. Does the Church really have a role to play as the patron of colleges and universities?

Projects Image

Those who prepared this statement answer this question by affirming that Church-related colleges have the unique function "to demonstrate in the fullest sense that relation of faith to learning (which is) the concern of the Church in the university." A Church-related college projects the image of a true community of faith and learning.

The conclusion which is to be drawn from this noble statement appears to be, "Hurrah for our Presbyterian Colleges! Let's support them!"

Our "hail fellow well meant" attitude toward Church-related colleges obscures some important considerations which must not be overlooked if there really is a need for ecclesiastical sponsorship of learning.

There can be no exact identification of

the community of the mind with the community of faith. The basic criterion for community is devotion to a purpose emerging from and accepted by the members of a society. In the university that purpose is to search for truth while transmitting and correcting the accepted truths of the past. In the Church that purpose is critical acceptance of and devotion to the truth of the Gospel.

Didache vs. Kerygma

Truth stimulates both the community of the mind and the community of faith. The tension between *didache* and *kerygma* must not, however, be sacrificed on the altar of common origin. Any attempt, therefore, to impose upon the college a sense of community which has not grown out of its own devotion is doomed to failure.

If the Church does have a place within higher education, it is one of subservience—not predominance. As the servant of learning the Church must insist upon academic excellence. The Church urges the university to be faithful to its quest and task. Such encouragement springs from the Church's conviction that Truth is a unity. The community of the mind must be encouraged to find and acknowledge that truth, but the discovery must not be superimposed by ecclesiastical vested interests.

Our Church-related colleges are often characterized as bastions of the Truth in a secular world. Within their ivied walls and

(continued on page 5)

Laymen Are Ready To Tackle Serious Problems Of Faith

by William S. Causey

One important item of the contemporary scene in Christian education is the simple fact that most people in the churches know very little indeed about the Bible, theology, or the significance of history for present Christian living.

A recent research project carried out by the Bureau of Research and Survey of the National Council of Churches found, for instance, that half of some five thousand adults tested on their knowledge of the Bible and church tradition did not know whether the Book of Psalms is in the Old or the New Testament. The issue is thus not whether adults (and presumably other ages) know the minutia of the Bible and theology, but whether they really have any grasp of what it is all about.

Majority In Dark

Of course, examples of church members and leaders will pop to mind who know a great deal about the facts and the living of the faith, but it seems clear that a majority of the people in churches are very much in the dark about the sources and meaning of the faith and beliefs of the Church.

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PAROCHIAL SCHOOLS

(continued from page 3)

C. C. Morrison describes our dilemma when he writes: "The public school is creating a secular mentality faster than the church can Christianize it." In the context of this mentality our children are taught—if not explicitly then implicitly—that "all things" are *not* of God, *not* through Him and *not* unto Him. In our Christian homes and churches we humbly attempt to create a world and life view in which God, as revealed in Jesus Christ, is the source of *all* life and truth. The result of this dualism in education is precisely that intellectual and spiritual schizophrenia which we all know too well.

At Lower Levels

During the malleable years of childhood and the critical time of adolescence our children need a school in which they are under the influence of God's Word every day of the week, a school in which a Christian spirit permeates all the relationships and instruction. The Christian day school, either parochial or independent, provides the best and fullest opportunity for the education of the *whole man*.

Nels F. S. Ferre's description of the Christian college in his *Christian Faith and Higher Education* could also be applied to the Christian school on the elementary and secondary levels. Should not the institution which educates our children in these formative years also have as "... its standard ... Christian concern, its motivation, the

Renewed Emphasis On Teaching Elder Seen As Creative Move

by Bruce H. Swenson

While there are some few clergymen who are speaking out creatively against the disproportionate amount of time and effort required just to keep the wheels of the institutional machinery oiled, there are many others who are unwilling or unable to say anything.

The recent affirmations concerning the ministry of the whole people of God—clergy and laity together—have been important for the church in that the relationship between clergy and laity in the task of the church is being brought into focus. The clergyman cannot be the professional, full-time Christian for a community and let the remainder of the congregation be relieved of their calling to the ministry of reconciliation. Every Christian is called into this ministry and needs to be equipped to fulfill his calling, in the places where he lives and works.

Equip Laymen

Ultimately the ministry is not carried out in a church building, but out where the faith is being done and lived, in the world of business and industry. Consequently, the clergyman has no business devising ways to "get the laity involved" in the program of the institution—to rally them around him in the carrying out of his program in the church building. Rather the task of the clergyman is to discover, with the people of God, how to equip the saints for their ministries in the world.

With a firm concept of the church as the people of God, clergy and laity together, the question is raised as to what the clergyman is particularly called to be and do. Wesner Fallaw, in his recent book, *Church Education for Tomorrow*, makes a strong case for the conception of the clergyman as "pastor-teacher."

It would seem that the Presbyterian form of government already has in it the raw material for a new and creative concept of the relationship between clergy and laity. In the last analysis, the point where the

clergyman finds his special office in the church is in his specialized academic preparation. Rightly conceived, he is one of the many elders in the church, but with special gifts and special responsibilities to be the teaching elder.

Although Presbyterian clergymen have always been theoretically known as teaching elders, the office has more often understood to be chief elder in charge of spiritual and administrative affairs. A new appraisal and re-ordering of the privileges and responsibilities of ruling and teaching elders might be very important if the church is to be renewed and a healthier understanding of the ministry in its wholeness is to be achieved.

Pastor-Teacher

Fallaw is right in stressing the importance of well-prepared, capable teachers in church education. The task given to ill-prepared, reluctant "Sunday School" teachers ought to be handled by the one best qualified to do the teaching—the "pastor-teacher." The author calls clergymen to a re-accounting of their time and energy and a concentration on what is essential, namely teaching. He suggests that teaching be done by the "pastor-teacher" in the afternoons after school or on Saturdays, particularly for junior high and high school ages. The author suggests classes of about twenty to twenty-five and maintains that one "pastor-teacher" can minister effectively to about fifty or one hundred families.

In this way the clergyman, as teacher, can increase the calibre of church education considerably. Meeting during the week would help to bring the church and the world into easier communication, also. Problems concerning church staffing, seminary preparation and other matters would call for new and radical answers. The clergyman as coach and as teaching elder would seem to be the most creative conception of the role of the clergyman in the total ministry of the church.

Holy Spirit of truth; its goal, Christian community; its task, growth in knowledge and in human services; and its deepest loyalty, the eternal will of God for universal freedom and faithfulness in fellowship, in this life and in the world to come?" If we honestly seek such worthy goals in higher education we dare not accept anything less in so-called "lower" education.

Christ-centered Curriculum

The Christian day school must not only build upon a Christian philosophy of education and develop a curriculum which is Christ-centered—it must employ teachers who by their personal commitment to Jesus Christ as Lord will unconsciously influence the lives of their students. Teachers cannot help but reflect the controlling attitudes of their lives, and it is more profound than

naive to realize that there can be no Christian education without Christian teachers.

Many who reject the idea of a Christian day school feel that the public school's development of character and morals, and its study of religious literature and the religious aspects of history are sufficient contributions in the Christian education of Children. This is not enough! Nothing less than a *daily* relating of *all* things to God can provide that spiritual nurture and growth which is needed to produce those Christlike men and women who, with a God consciousness and a singleness of purpose, can overcome the world.

This is the fearful task, the glorious opportunity of Christian education. The Christian day school can help meet the task and can capture the opportunity to the praise of our Sovereign Lord!



Photo by T. T. Reboul

The Sunday School teacher—what potentialities does the layman have in Christian education? What can be done to restore today's minister to the position of teaching elder? Leadership is a crucial problem in Christian education today.

HIGHER EDUCATION

(continued from page 3)

required chapels the Truth is protected. Our faith must be defended, but it must not be protected from the rigors of academic investigation. If it is true, it will survive; if it is not true, then academic honesty requires that it be buried. It is essential that the Truth be tested. If a Church-related college does not permit Christ to be crucified, it betrays him.

Shoddy scholarship and mediocre instruction are unworthy of any college or university, but if such undistinguished activity covers itself with the mantle of the Church both the life of the mind and the mind of the Church are damned!

DEVELOPMENTAL MODEL

(continued from page 3)

use of terms from psychology by Christian educators indicate a tacit acceptance on their part of the model of man given us in psychology? To put the question simply: Should Christian Education use a developmental model for its work?

Creation or Redemption?

If the Christian educator begins from the doctrine of Creation, the question can be answered in the affirmative. He can see the psychologist as his colleague in the task of discerning what are the lines and limitations along which and within which man has been created. He can again appreciate the subtlety of the creature and Creator. He can learn many lessons about how the creature learns, what are the problems he faces along life's way and how he faces these problems at certain stages of life's way. It would seem however, that this would not give the educator any title to the name Christian except for the fact that he talks about man as creature and leaves some room for God as Creator.

Wyckoff Cites Need For Consideration Of Roman Catholic School Demands

by D. Campbell Wyckoff
Professor of Christian Education

In the current situation regarding federal aid to the schools, the Roman Catholic Church has become insistent upon aid to parochial schools. Protestants are almost equally insistent upon refusal of such aid. Protestants seem to have adopted the attitude that the Roman Catholic schools are to receive no funds, the church is to receive no cooperation in its educational work, and there is to be no negotiation on the matter.

The Protestant position seems to be predicated, at least in part, on the assumption that the Roman Catholic Church is engaged in a gigantic conspiracy to dip into the public treasury for its own purposes. It is my conviction that this is not the case, but that the Roman Catholic demands are honest, public, serious and worthy of attention. On this issue the Roman Catholics have a real claim to be heard. The matter can be discussed and negotiated with them, both by government and by other religious groups.

Two Principles

Two principles bearing upon the issue have been firmly established in American life and by American law. The first is the legitimacy of private education. In the Oregon case, it became clear that the state has no right to impose state-controlled education upon the child if the parents choose otherwise. The child must be educated, but the parents may choose the setting for that education. The Everson and Louisiana cases, in the second place, established the legiti-

macy of provision of health, welfare, and general educational services to children at public expense, irrespective of the locale or auspices of their education.

This is no clear-cut matter, and it cannot be handled in the arbitrary way that seems to be our present strategy. Local negotiation and accommodation must certainly be undertaken, implying negotiation and accommodation at other levels. The administrative status quo of education is always subject to question. Philosophies of education, secular and religious, need to be widely and publicly shared and discussed. Adequate public supervisory controls of all education, public, private, and parochial, need to be set up and put in operation even now.

The whole educational enterprise in the United States will be seriously jeopardized if the situation is allowed to deteriorate into a stalemate in which rival camps refuse to discuss and negotiate the problem with one another. A more flexible attitude will preserve and improve the public schools, and at the same time give promise of the incorporation of private and parochial education into the American educational system.

Roman Catholics have faced the issue of the integrity of education from their point of view, and have a clear (if only partially workable) position on the matter. Protestants have not faced up to the issue of the integrity of education. This is a correlated task of pressing urgency.

If the Christian educator begins from the doctrine of Redemption, our questions must receive a negative answer. To talk about redemption entails talking about sin. It means that we assume a disruption in creation, not to say a distortion. To talk about redemption moves us to speak not about man and his development, but about God and His purpose. It means that we speak as Christians.

Response of Gratitude

To look at Christian Education in this light means that Christian Education is not primary but secondary. It is always a response, a response not of what comes out of the individual, but a response of gratitude to God for what He has done. This means that while we continue our programs and our theories we see behind them something more than the program or theory; indeed, we see something which the program and theory can hide. We see the action of God decisively portrayed in the life, death and resurrection of Jesus Christ and coming to us anew each day of our lives.

We dare not fall into the temptation of assuming a purely developmental model of man from the view-point of God's act of redemption. If we do, we will find ourselves

trapped by these forms. We will not be able to see the simple fact that a child may have something to teach us about God and that the person in the congregation who does not know much psychology or even theology may be able to teach us about faith. We will do better to see the obvious values of what we are learning from psychology but always to see in them daily one method of viewing man and indeed a method that is not without its own shortcomings.

Continuing Task

We answer our question in this way. The Christian educator should use many methods in his work. He should not become so engrossed in one particular way of seeing things that he forgets what is distinctive in his calling. If the developmental model of man becomes an idol which he will worship, then he must repent and hold this idol next to the redemption wrought in Jesus Christ. In the light of this, he will see his task as the continuing, grateful response of one to whom all things have been given by God, and he will see himself as one to whom all things are open because they have been opened by God for His purpose.

Knowles' Notings

by Dick Knowles

The Hicks emerged as league softball champions by beating the Townies and Hodge in their final two outings to complete a perfect season.

In the previous week's action the Hicks had a difficult time with the Townies before finally squeaking out an 11-10 triumph on the strength of Harlan Gilliland's timely hitting. Alexander Hall gained its first victory of the season by trouncing the Scholars 13-3 with Gus Feather rattling the fences with his booming bat. Brown spoiled Hodge's hopes of an undefeated season as they downed Hodge 12-7 behind the hitting and pitching of Dick Foster. Ray Bynum also contributed to the Brown attack.

Last week the Hicks concluded their perfect season by edging Hodge 10-7. Dick Anderson not only pitched his team to victory, but he also hit two home runs for the winners. In other action, the Townies gained the final play-off spot by dropping Alex 5-3. The game was marred by inclement weather. The Scholars again failed to field a team and forfeited to Brown.

Princeton Seminary was host to the Westminster Choir College softball team and blasted their pitching for 19 runs against 5 for the visitors.

Final Standings

	W	L	Pct.
Hicks	5	0	.1000
Brown	4	1	.800
Hodge	3	2	.600
Townies	2	3	.400
Alex	1	4	.200
Scholars	0	5	.000

LAYMEN ARE READY

(continued from page 4)

Merely to point out this fact is to bring out all sorts of strong feelings among theological students about the value (or the uselessness) of Christian education. On the one hand, we grow impatient with teaching methods which emphasize discussion and other non-directive forms of instruction and learning. Yet, when courses of detailed content are offered at this Seminary, equally strong complaints arise among the students.

What, then, is the meaning of this problem, and what shall be done about it?

"In" But Not "Of"

It is the writer's opinion that the meaning of the problem can be described by the theological question that asks, "What does it mean for the Church to be in the world, while not yet of it?" That is, you can accept, hold and live the Christian faith without also having to learn many facts and attitudes which are preserved from being mundane only by the fact that they must be learned in the context of the believing community, and in the backwash of the Cross? Those fundamentalist and those highly liberal groups who both hold that

The Week Ahead

Sunday, May 21

11:00 a.m. University Chapel: The Rev. Frederick Buechner, Chaplain, Phillips Exeter Academy, Exeter, New Hampshire

Monday, May 22

4:00 p.m. Final Public Oral Examination of Mr. Terrence N. Tice for the Th.D. degree, Alexander Hall Lounge
5:30 p.m. THIRD TERM ENDS
10:00 p.m. Evening Prayer Leader: Elizabeth G. Edwards

Tuesday, May 23

READING AND REVIEW PERIOD

9:00 a.m. Chapel Leader: Dr. Howard T. Kuist
9:30 a.m. Final Public Oral Examination of Mr. Otto Grundler for the Th.D. degree, Alexander Hall Lounge
12:30 p.m. Annual Luncheon, Chapel Deacons, Residence of Dr. Macleod
7:45 p.m. Spring Musical, Miller Chapel
10:00 p.m. Evening Chapel: Liturgical Dance Group

Wednesday, May 24

9:00 a.m. Chapel Leader: Dr. John H. Hick

9:45 a.m. Department of Practical Theology, The Board Room, Speer Library
2:00 p.m. Faculty Meeting, The Board Room, Speer Library
10:00 p.m. Evening Prayer Leader: Raymond D. Scott

Thursday, May 25

9:00 a.m. Chapel Leaders: Frederick P. Gibbs and Robert P. Rogers
4:00 p.m. Final Public Oral Examination of Mr. Howard H. Cox for the Th.D. degree, Alexander Hall Lounge
10:00 p.m. Evening Prayer: Music for Meditation, David Kaminsky

Friday, May 26

9:00 a.m. Chapel Leader: Donald M. Borchert and Gerald L. Borchert

Saturday, May 27

9:30 a.m. THIRD TERM FINAL EXAMINATIONS BEGIN
10:00 a.m. Friends of Princeton Theological Seminary, Annual Spring Meeting, Campus Center

Sunday, May 28

11:00 a.m. University Chapel: The Rev. Carl D. Reimers, Assistant Dean

the faith is apart from the earthiness of life would answer, "Yes." The rest must answer, "No."

Let's go back to those tested adults. Can you imagine any of them approaching their careers, whatever those be, with as little knowledge of what is involved in them as they seem to have of the Bible, for instance? Certainly not! They find out what kind of work they are up against, and they proceed to learn everything they can about it. In short, they approach the rest of their lives with a high degree of responsibility (witness those men from the local U.A.W. who were here with Reuther).

Sense Of Responsibility

Why, then, have they not done so with the materials of the Christian faith? Largely because ministers and curricula have tried to carry the responsibility for them, even to the point of suggesting that it is somehow wrong for laymen to inquire too deeply without having a minister around to guide them.

So, in Christian education, let's stop trying to funnel people into the tiny molds of the past fifty years of local church habit in this country. Laymen are more than ready to tackle serious problems of the faith with vigor and with scholarship (even), if the attitude of ministers and the approach of curricula will suggest that such responsibility is part of the faith, along with the receptivity of devotion.

JACKSON CITES LAITY

(continued from page 2)

ministry." Probably the ordained clergy should function as resource persons rather than as directors, who are "often placed upon a pedestal and projected into a godlike image." Jackson said that the laity is the church, and it must participate in the healing ministry of the church. "There are new structures, which can be developed within Presbyterian government, which will enable us to fulfill our calling to be the people of God. This is our task."

At the University

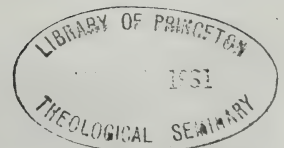
R. Paul Ramsey, chairman of the Department of Religion, will publish two books this spring. The first, "Christian Ethics and the Sit-In," covers the meaning of natural justice, the problems of state action and the possibility of conscientious resistance to unjust law. The second, "War and the Christian Conscience," is a product of a lecture series at Duke last spring.

A new "University Scholar" program aimed at nearly complete freedom for a select group of incoming freshmen, has been approved by the faculty. Up to 50 members of the Class of 1964 will begin concentration next year and have the right to enroll in graduate courses and senior seminars for which they are qualified.



THE *Seminarian*

VOL. XI, No. 32 — PRINCETON THEOLOGICAL SEMINARY — FRIDAY, May 26, 1961



156 To Receive Degrees At Commencement Exercises



The Class of 1961 shown on the steps of Miller Chapel.

Miller, Watermulder Will Be Speakers

Commencement exercises for 156 graduating seniors, Th.M.'s and Th.D.'s will be held Tuesday, June 6 at 10:30 a.m. in the University Chapel. Samuel Miller, dean of the Harvard Divinity School, will speak on "Revolution and Religion."

The Baccalaureate service will be held Sunday, June 4 at 4:00 p.m. in Miller Chapel. David B. Watermulder, minister of the First Presbyterian Church of Oak Park, Illinois, will preach the sermon. His topic is "Complete the Beginning."

Miller has been dean of Harvard since 1956. He was pastor of the Old Cambridge Baptist Church near the Harvard campus for 20 years prior to assuming the deanship. He has taught at Andover-Newton Seminary as well as Harvard and has authored several books.

Watermulder is a 1945 graduate of the
(continued on page 4)

'Friends' To Hold Meeting Tomorrow

The first annual meeting of the Friends of the Seminary will be held tomorrow on the campus.

The program will begin with a chapel service led by President James I. McCord at 10:30. A panel discussion on "The Seminary and the World" will be held in the Campus Center Auditorium. Panelists include Edward J. Jurji, Hugh T. Kerr, John E. Smylie and Samuel M. Keen. McCord will moderate the panel.

Officers To Be Elected

Election of officers will be the main item at the business meeting following a buffet luncheon in the Campus Center. A tour of the campus and a tea at "Springdale" will conclude the program.

The charter gifts of the Friends are earmarked for scholarship aid and the purchase of new stoves and refrigerators for the seminary.
(continued on page 4)

Christy Wilson To Retire In June After 20 Years As Field Head

by Donald R. Purkey

J. Christy Wilson, Dean of Field Service, will retire at the end of this academic year after twenty years of service to Princeton Seminary.

Called to Princeton Seminary after twenty years as a missionary to the Moslem Near East, Wilson was asked by President Emeritus John A. Mackay to set up the field work department, teach courses in missions and direct the Institute of Theology initiated in 1941. He served for fifteen years as the director of this summer program.

Limited Experience Available

"Starting from absolute scratch" is the way Wilson characterizes his initiation of a field work program at Princeton Seminary. In creating the first field work office in a Presbyterian seminary, Wilson was

confronted with a pioneering task.

The year Wilson assumed his duties at Princeton about a hundred men held student charges which they had acquired on their own. Wilson found this condition

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Board, Graduate Tuition, Room Rates To Increase

An increase in graduate tuition to \$700 and a "cost of living" increase in room and board rates has been announced by President James I. McCord.

The amount of increase in room and board rates is still under study, he said. Undergraduate tuition will remain the same.

The Challenge Of Unity

Newspapers this week carried two sets of stories concerned with the search for unity in our divided and troubled world. On the front pages were accounts of the race riots in Alabama which are a testimony not only to the courage of a group of youths fighting for social equality, but to the hypocritical nature of our nation's official position towards the new African states. On the back pages were accounts of the General Assembly's invitation to the Episcopal Church to join in exploring a merger plan.

Both events witness both to past sins and present opportunities for the church. The church in both North and South has failed to take seriously its social obligations, even as it has been satisfied with division in its own house. As Walter Reuther recently suggested, the church has been so busy "serving God" that it has found too little time to serve man, the result being a certain degree of irrelevance and an inability to act in a unified way when crises occur. Yet just as the "Freedom Riders" had the courage and idealism to push for the cause in which they believe, so the leaders of our church have apparently shown the wisdom and idealism to take a monumental first step towards the cause of Protestant unity.

At that time of year when commencement speakers speak everywhere of challenges, we thus suggest the goal of religious and social unity as one of the most important challenges for all who this June will leave the Seminary to take up their life's work. May all of them, by God's grace, find the strength to work for the establishment of that most mystical of all goals, the unified "body of Christ."

In Appreciation

In this the last issue of the *Seminarian* this year we take the opportunity to express our thanks to those who have so generously contributed their time and effort—to Ron Rice for his Steichen-like photography, to Barbara Elder for her capable coverage of speeches, to Dick Knowles for covering the mesomorphs, to Herm Weinlich for his eagle eye on the page proofs, to the board for giving of their time to keep us in line and to the administration for their support.

Finally, our thanks to the readers for their attention, interest, comments and jokes about mis-prints. It has been an exciting year for us, and we wish the best of luck to Sam Tamashiro and his staff next year.

Letter to the Editor

Wyckoff Neglects School Aid Danger

Dear Sir,

D. Campbell Wyckoff's article on Roman Catholic school demands is another piece echoing a theme which has been implicit in *The Seminarian* throughout this entire school year: that when there is a conflict between the Roman Catholic Church and the Protestant churches it is to be understood that the Romans are most often correct and justified. Sometimes I wonder whether the Old Mother Hen Roman Church has some of her unknown chicks running around on the campus of Princeton Seminary.

Wyckoff mentions two principles which "have been firmly established in American life and by American law." One is the legitimacy of private education; the other is the legitimacy of provision of health, welfare and general educational services to all school children at public expense. The *Everson Case* is cited as one of the supports of the second principle, and rightly so; but Wyckoff fails to mention that that case (decided by a 5-4 vote) explicitly stated that the wall of separation between church and state is to remain high and impregnable. He also fails to mention the fact that present Roman Catholic demands (on the basis of a vast number of legal precedents) are a violation of that separation.

The professor states that the whole American educational process is in danger if rival camps refuse to negotiate. But he fails to mention that there is an equal danger if first one and then another church demands and receives federal aid for already- or newly-established parochial schools.

Recognition of the demands of the Roman Church in the area of schools, whether it is on the local, state or national level, means that Protestants will be paying taxes in partial support of a school system which teaches its pupils that the Protestants' faith is wrong. This cannot be just; as one person has aptly put it: this is taxation without salvation.

Sincerely,
Fred Elder

The Seminarian

Published every Friday afternoon during the academic year by the Princeton Theological Seminary. Editorial offices, 109 Hodge Hall, WAlnut 1-8690. The opinions expressed herein are those of the editors or the designated contributors and do not necessarily represent those of the Board or the Seminary Administration. Staff: Edward B. Fiske, editor-in-chief; Donald R. Purkey and Barry H. Downing, associate editors; Nancy L. Harris, secretary; Richard S. Knowles, sports editor. Board: Professor Samuel W. Blizard, Assistant Professor William Brower, Dean Elmer G. Homrighausen, John D. Dennis (chairman), Frederick P. Gibbs and James H. MacDonald.

"German Requiem" Review

Meaning And Depth Lost

by Pat Chaffin

It might be well initially to express a few ideas on the religious convictions of Brahms. The dogmatism of the churches at that time did not appeal to him, for he was a stranger to the devotional mysticism that was so characteristic of Bach. As H. G. Colles points out in the *Oxford History of Music*, this work represents a prolonged contemplation of the enigma of death and mankind's hope of consolation through the idea of immortality.

The performance as a whole did not convey to the audience the deep meaning and depth of the work, for in many places the choir did not seem to notice the section through which it was passing. There are places in this work where one must breathe lest one fall into the apathy which in

(continued on page 4)

McCord To Chair Merger Committee

The General Assembly has named President James I. McCord as chairman of a nine-man committee to explore the recently-adopted merger proposal. Stated Clerk Eugene Carson Blake is secretary.

McCord said that while in Buffalo last week he attended a meeting of the Executive Committee of the Council on Education, the Executive Committee of the Council on Personnel, the Standing Committee on Theological Seminaries and the Church Union Committee.

The "four way merger" involves the Presbyterian, Episcopal, Methodist and United Church of Christ Churches.

McCorm-Cassie Nuptials

Mr. and Mrs. Robert Noel McCormick request the honor of your presence at the marriage of his daughter, Dhyana, to David Glenn Cassie, on Saturday, the seventeenth of June, one thousand nine hundred and sixty-one, at two o'clock in the afternoon. There will be a reception at the Campus Center Veranda following the ceremony in Miller Chapel.

Both Wilsons Plan Active Retirement

(continued from page 1)

undesirable, for it did not encourage the churches to secure the services of a full-time pastor, and there were no provisions for supervision or guidance for the students. In addition, only a limited amount of field work experience was available.

Today there are few unsupervised student pastors. The jobs that are available through the field work office are diversified and supervised. Wilson considers this the acid test of the field work program.

Throughout Wilson's twenty years as the dean of field work there has been a constant re-examination of the purpose and function of field work. "When we started," he commented, "field work was work, centered on the experience for the men. The concept was later modified so that work on the field was considered field service, centered on what the men could do for the churches."

"Now we consider the function of field work to be field education-centered," he said. "We place the emphasis on the value of the learning experience in the field. This has all come about with the change of philosophy that I've observed over the years in seminary education. Formerly it was subject centered. Now the center is the ministry," Wilson concluded.

Role As Missionaries

The objective of the field work office over the years, according to Wilson, has been the securing of field supervisors and the enabling of these supervisors to understand the educational value of field education and the integration of field experience into the students' total program.

In looking back on their experiences Dr. and Mrs. Wilson feel that their missionary roles were primary. A visit to the Wilson's home will illustrate this: Near Eastern art pieces, paintings, and beautiful Persian rugs grace their home. These items are Mrs. Wilson's delight, as she indicated by saying, "Our home is a little bit of Persia."

Barber Social Chairman; Koinonia Names Officers

Student Council President C. James Hinch announced the following appointments for next year:

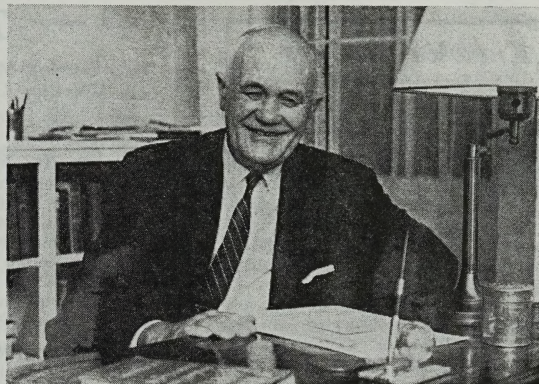
Rims K. Barger, social committee chairman; Frederic T. Walls, religious activities chairman; John R. Maisch, stewardship committee chairman; William H. Dodge, publicity chairman; and Richard S. Knowles, Interseminary committee chairman.

Koinonia officers were also announced this week. They are: Douglas S. Bax for theology, Henry A. Way, Jr. for church history, John H. Hayes for Old Testament, James E. Wallace for practical studies and Gerald L. Borchert for New Testament.

Borchert was also elected as coordinating secretary for the doctoral candidates.

J. Christy Wilson, retiring dean of the field office, shown in his study in his home at 29 Alexander St. Wilson, who was responsible for initiating the field work program twenty years ago, was formerly a missionary in the Near East. He directed the Near East Relief Committee for Persia and is author of a history of Frangian art. He and his wife are ardent sports fans.

Photo by Rice



The Wilsons' success as missionaries among the Moslems was attributable to the scope of their activities. For several years Wilson headed up the Near East Relief Committee for Persia, and in the period preceding his return to the United States

When J. Christy Wilson became a member of the Princeton Seminary faculty, soon after my administration began, he brought to his new task a wealth of experience, a warm hearted interest in people and a profound insight into the kind of practical preparation theological students require to fit them for the active ministry today. He was one of the great pioneers in American seminaries in the realm of field service.

By his vision and dedication over a quarter of a century, Dr. Wilson has put Princeton Seminary and several generations of its students very deeply in his debt.

John A. Mackay
President Emeritus

Tamashiro Is New Seminarian Editor

Samuel Y. Tamashiro has been named editor of *The Seminarian* for next year, President James I. McCord announced this week. Barry H. Downing and Hart M. Nelsen were named associate editors.

Tamashiro, a graduate of Columbia University and the Columbia Graduate School of Journalism, began his journalistic career editing a community newspaper in Hawaii. He was chief reporter and feature writer for *Pacific Stars and Stripes* and served as a photographer and reporter for the *Middleton (N.Y.) Daily Record* and the *Middletown Times-Herald*.

Tamashiro has photographed and produced six documentary movie features, founded and served as president of Playart, Inc., and taught journalism at Orange Community College, Middletown, New York. From January 1959 to September 1960 he was picture editor of the *Northern Virginia Sun*, Arlington, Va.

he was chairman of the Near East Christian Council, the only general cooperative organization of Christian forces in the Bible Lands. Not the least of his distinctions was the request from Iran's Imperial Ministry of Education to write in Persian the authoritative history of Iranian art, a book now used as a standard text in that country's government schools.

Sports Enthusiasts

Avid sports enthusiasts both as participants and spectators, the Wilsons have missed only one Princeton home football game in twenty years. That particular Saturday was their daughter's wedding day. Both Wilson and his wife are yet ardent tennis players and swimmers.

Cherishing the pleasant memories of the enjoyable and close associations that they have had with many students that have been at Princeton Seminary in the last twenty years, the Wilsons are looking forward to a new challenge, that of a useful and rewarding retirement.

But from what they have planned it could hardly be termed retirement. With plans for research and writing and with visiting their four children and ten grandchildren the Wilsons look forward to many more fruitful years. All at the Seminary wish them Godspeed.

Reading Room To Hold Open House Next Week

The Christian Education Reading Room will hold its annual "Open House" next week beginning at 1:30 p.m. and continuing through Friday during the regular hours of 1:30-5:30 p.m. and 7-10 p.m.

Items of literature related to Christian education will be given away without charge, and some materials will be for sale at reduced prices.

Lois Montelius To Be Wed

Miss Lois Anne Montelius will be married to William Howard Dodge on Saturday, June 3, 1961 at 2 p.m. in Miller Chapel. Members of the Seminary community are cordially invited to attend.

Knowles' Notings

by Dick Knowles

After pitching a two-hitter against the free-swinging Hicks, Charlie Harwell led the Hodge Hall nine to the softball championship by shutting out Brown 4-0. Harwell gave up only three hits in the finale, while Harry Turner, John Powers, Don Spencer, Stan Schabert and Barry Downing paced the attack. Defensive standouts were George Kandle and Schabert.

Brown had gained entrance into the finals of the playoff by romping over the Townies 19-4. "Chipper" Goldsberry and John Ameer led the onslaught with three hits apiece.

Larry Trogen won the golf title with victories over Ron Bell and Harlan Gilliland. The singles championships in ping-pong and tennis never were decided, but Lucy Ko and Tiat Han Tan captured the mixed-doubles championships in the former.

Seminary Institute To Begin July 10

The twentieth Institute of Theology will be held on the campus July 10-20. The theme is "The New Man in the New Age."

For two decades Princeton Seminary has sponsored these meetings for ministers who wish to refresh their thinking and broaden their theological knowledge. The Institute was initiated by President Emeritus, John A. Mackay.

Open to both ministers and laymen, last year's Institute attracted members from twenty-two denominations. Students in and around Princeton are invited to attend without charge.

"New Man" Is Topic

The highlight of this year's program will be an evening series of addresses on the topic, "The New Man in the New Age." Speakers for this series include President James I. McCord; John W. Meister, pastor of the First Presbyterian Church, Fort Wayne, Indiana; Ashley Montagu, anthropologist; George Gallup, director of Institute of Public Opinion; and Paul L. Lehmann, professor of theology, Harvard University.

An evening preaching series is also scheduled. The preachers are Frederick B. Speakman, author and pastor of the Third Presbyterian Church of Pittsburgh; James T. Cleland, professor of preaching at Duke; and Wallace E. Fisher, pastor of the Lutheran Church of the Holy Trinity, Lancaster, Pennsylvania.

MILLER AND WATERMULDER

(continued from page 1)

Seminary. He held pastorates in Hightstown, New Jersey and Watertown, New York before going to Oak Park. Elected

The Week Ahead

Sunday, May 28

11:00 a.m. University Chapel: The Rev. Carl D. Reimers, Assistant Dean

Monday, May 29

10:00 a.m. Graduate Study Committee, The President's Room, Administration Building
8:00 p.m. Student Wives' Fellowship, Stevenson Lounge, Campus Center
10:00 p.m. Evening Prayer Leader: Hermann I. Weinlick

Tuesday, May 30

9:00 a.m. Chapel Leader: Dr. Charles T. Fritsch
10:00 p.m. Evening Prayer Leader: Edward B. Fiske

Wednesday, May 31

9:00 a.m. Chapel Leader: Dr. Hugh T. Kerr
9:30 a.m. Final Public Oral Examination of Mr. Lawrence Yates for the Th.D. degree, Alexander Hall Lounge
3:00 p.m. Final Public Oral Examination of Mr. Graydon Snyder for the Th.D. degree, Alexander Hall Lounge

10:00 p.m. Evening Prayer Leader: Charles M. Spring

Thursday, June 1

2:30 p.m. Curriculum Committee, The President's Room, Administration Building

Friday, June 2

9:00 a.m. General Faculty Meeting, Board Room, Speer Library

Sunday, June 4

11:00 a.m. University Chapel: Dean Ernest Gordon
4:00 p.m. Baccalaureate Service, Miller Chapel

Monday, June 5

10:00 a.m. Alumni Council, Stevenson Lounge, Campus Center
4:00 p.m. President and Mrs. McCord's Reception, "Springdale"
6:15 p.m. Annual Alumni Banquet, Campus Center

Tuesday, June 6

10:30 a.m. 149th Annual Commencement, University Chapel

Wednesday, June 7

9:00 a.m. Senior Faculty, Board Room, Speer Library

alumni trustee of the Seminary in 1956, he is a visiting lecturer in homiletics at McCormick Seminary.

President James I. McCord will preside at the Baccalaureate service and Peter K. Emmons, president of the Board of Trustees at the commencement exercises. Fellowships and prizes will be announced at the commencement, as well as plans for the Sesquicentennial.

The graduating class is composed of 6 M.R.E.'s, 90 B.D.'s, 48 Th.M.'s and 12 Th.D.'s.

Other commencement activities include a reception given by President and Mrs. McCord at Springdale Monday, June 5 at 4:00 p.m. and the Alumni Banquet that evening at 6:15.

FRIENDS MEETING TOMORROW

(continued from page 1)

the married students' apartments, according to David L. Crawford, secretary of the Seminary.

Plans have also been made for a series of three lectures to be presented by faculty members in the fall and spring especially for the Friends.

The Friends of the Seminary is a group of men and women from across the nation dedicated to the advance of theological education. Their function is interpretation of the Seminary to the general public, enlistment for church vocations, and enrichment and extension of the Seminary's program by financial assistance and personal aid to students and their families.

MEANING AND DEPTH LOST

(continued from page 2)

Brahms is a sin! The diction in many places was not good, although the contrapuntal sections where diction is a real problem were negotiated well. The choir has excellent talent which must be used to communicate the tremendous impact of Brahms' setting of passages such as "Behold, all flesh is as the grass" (Isaiah 40:6-9).

It is said of Brahms' third symphony that the opening chords create so much tension that it cannot be resolved until the final movement. This type of atmosphere is also found in the "German Requiem," e.g. "Behold all flesh." There was a slight tendency to taper off at the end of a section and to lose the vitality of cadences within a section. The difficulty in singing a Brahms fugue is that once the entrance is made it is practically a matter of life and death musically that the vitality of the part not be lessened. The fugue in the second section failed to do this, although that of the sixth was considerably better.

Much of this work lies in a low range for the chorus, and it is a necessity that adequate support be provided by each individual. The alto section had this depth and was pleasant to hear. There was a tendency to hurry the tempo in "How lovely is thy dwelling place," and it seemed that we should have "dwelled" in God's dwelling place a little longer.

I must say that the organ in our chapel is "unique" to say the least, and as the Supreme Court might say, "This must be corrected with all deliberate speed."

